ARABIC-ENGLISH
DICTIONARY OF QUR'ANIC USAGE

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BY

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لا يكتب إنسان كتابا فى يومه إلا قال فى غده: 'لو غير هذا لكان أحسن ولو زيد هذا لكان يستحسن ولو قدم هذا لكان أفضل ولو ترك هذا لكان أجمل' وهذا من أعظم العبر وهو دليل على استيلاء النقص على جملة البشر.

من رسالة القاضى عبد الرجم البيسانى (ت 596هـ/1199م)

No one ever wrote a book without, on the following day, saying,

*'Had such-and-such been changed it would have been better;
had such-and-such been added it would have been more acceptable;
had such-and-such been stated earlier it would have been preferable; and had such-and-such been omitted it would have been more elegant.'*

Such a phenomenon is one of the great lessons and evidence of the inherent insufficiency of all members of the human race.

ʾal-Qāḍī ʿabd ʾal-Rajam ʾal-Bīsānī (d. 596 A.H./1199 A.D.)

FOREWORD

From an early date, the study of the text of the Qur'an has been the central concern of all scholars in Islamic civilization. Before the death of the Prophet, if the believers did not understand the revelation, they could ask the Prophet himself. Many prophetic traditions relate how believers asked him about the meaning of a verse or a word, and how he explained its meaning to them. But after Islam had spread across a large area, and many new converts whose mother tongue was not Arabic began to recite the text and listen to its recitation, problems of comprehension became a real issue. From an early period, scholars collected difficult lexical items from the Qur'anic text. No less an authority than ᵓibn ᶜabbās (d. 68 A.H./687 A.D.) is often credited with the first commentary on the text. His Tafsīr is quoted by many later commentators, and although the collections that have been published under this title probably do not go back to him, there can be no doubt that his explanations found their way into later commentaries through his students. Likewise, the treatise on the *Lughāt ᵓal-Qurᵓān* that has been transmitted under his name may not really be his, but there can be no doubt that he initiated a concern about difficult lexical items in the text.

In the first centuries of Islam, philological and theological exegesis of the Qur'an still went hand in hand, but in later times philology became a separate field. This led to the publication of treatises with titles such as *Gharīb ᵓal-Qurᵓān*, in which difficult words with an obscure meaning were collected. Such treatises are reported from grammarians like ᵓabū ᶜubayd, ᵓibn Durayd, ᵓibn Fāris, ᵓibn ᵓal-Sikkīt and Thaᶜlab, to mention only some of the best known. Most of these treatises have not been preserved, but the famous *Kitāb tafsīr gharīb ᵓal-Qurᵓān* by ᵓibn Qutayba (d. 276 A.H./889 A.D.) was edited by Ṣaqr (Cairo: 1958; repr. Beirut 1978).

The lexicographical exegesis of the Qur'an was not confined to wordlists, but it became an integral part of the Tafsīr literature as well. The earliest commentaries on the Qur'an that have been preserved give us a fairly good picture of which items were regarded by the commentators as difficult. They explain difficult words in the text by paraphrasing them with other words that were more likely to be understood by their readers. Muqātil ᵓibn Sulaymān (d. 150 A.H./767 A.D.), for instance, paraphrases the word *mubīn* whenever it occurs with *bayyin* 'clear', and when the phrase *khālidīna fīhā* occurs in a verse, Muqātil always adds *ᵓay lā yamūtūna* 'i.e., they do not die'. These are not exegetical, but lexicographical, remarks, instigated by the presumed lack of knowledge on the part of the believers. This procedure gives us a unique window onto the level of comprehension by common believers in the first and second centuries of Islam. One may assume that the overriding concern of the early commentators was to make sure that the believers understood every single word of the Holy Text. Yet, they were also interested in the meanings of the words as such, witness their interest in foreign loanwords in the vocabulary of the Qur'an. This became a controversial issue at a later period, but at this early stage was apparently not regarded as something out of the ordinary. Thus, for instance, Muqātil informs us that the word *firdaws* 'paradise' is a Greek word, and that the word *ᵓistabraq* 'brocade' comes from Persian. This is purely lexicographical information, which does not serve any exegetical purpose. The tradition of quoting from the Qur'an to illustrate the basic meaning of words was continued by later lexicographers, even though they concentrated more on *shawāhid* from poetry. In the first dictionary of Arabic, the *Kitāb ᵓal-ᶜayn* that is attributed to ᵓal-Khalīl ᵓibn ᵓaḥmad (d. 175 A.H./791 A.D.), for instance, the number of quotations from the Qur'an is surprisingly low.

Yet, the importance of the language of the Qur'an as a source of linguistic knowledge is obvious from the thousands of quotations in grammatical treatises. Some of the earliest grammatical treatises were direct commentaries on the text, for instance ᵓal-Farrāᵓ's (d. 207 A.H./822 A.D.) *Maᶜānī ᵓal-Qurᵓān* and ᵓal-ᵓakhfash's (d. 215 A.H./830 A.D.?) book with the same title. In these commentaries,

lexicographical information was integrated in the general discussion, although the authors seem to have been more interested in analysing the linguistic structure of the text. In Sībawayhi's (d. 177 A.H./793 A.D.?) *Kitāb* the shift is complete: he quotes the Qur'an (more than 440 times!), not in order to elucidate its meaning, but as evidence of the structure of Arabic, of which the text of the revelation is the prime example.

Grammarians were primarily interested in the value of the text of the Qur'an as the most important source of correct Arabic. Their entire discipline was intended to be an ancillary to the religious sciences, but one sometimes gets the impression that they used this important function as an excuse for their passionate study of the Arabic language itself. Later grammarians routinely introduce their treatises by pointing out how important the study of grammar and lexicography is for the study of the Qur'an. The grammarian ᵓal-Zamakhsharī (d. 538 A.H./1144 A.D.), for instance, states in the introduction to his *Mufaṣṣal* that he felt compelled to write his grammar because of the slander advanced by the Shuᶜūbiyya against the Arabic language. He argues that God has chosen Arabic, rather than any foreign language, for His last revelation, which demonstrates its superiority. Therefore, knowledge of grammar is indispensable for all those who wish to understand this revelation and the Islamic sciences. Apparently, even when grammarians were mainly attracted by the subtleties of Arabic grammar, they still felt the need to justify their interest by pointing out how important the study of grammar was for understanding the Qur'an.

The emphasis on the grammatical aspects of the language of the Qur'an rather than the lexical aspects is obvious from the many treatises on the declension of the Qur'an or the style of the Qur'an. By contrast, no special dictionaries of the Qur'anic lexicon seem to have existed in the Classical period. That is to say, there were collections of difficult words, but no dictionaries that dealt with the entire lexicon, no monographs dealing exclusively with the lexicon of the Qur'an. One reason for this apparent lack may have been that the lexicographers did not feel the need to compile such a dictionary because all words from the Qur'an could be found in any dictionary. In the modern age this has changed, and special dictionaries are now

produced regularly, chief among them being the Egyptian *Muᶜjam ᵓalfāẓ ᵓal-Qurᵓān ᵓal-karīm* published in two volumes by the Arabic Language Academy in Cairo (1970).

The absence of trustworthy dictionaries used to be true of the Western study of Arabic, as well. All Orientalist lexicographers, from Golius to Dozy, did include the lexicon of the Qur'an in their dictionaries, but they do not seem to have felt the urge to compile a dictionary of those words exclusively contained in the revelation. For a long time, Flügel's concordance of the Qur'an (Leipzig, 1842) remained the only work in which all words were listed, albeit without a translation. The concordance was reprinted regularly (for instance, in New Delhi 1992), until it was superseded by ᶜabd ᵓal-Bāqī's concordance, *ᵓal-Muᶜjam ᵓal-mufahras li-ᵓalfāẓ ᵓal-Qurᵓān ᵓal-karīm* (Cairo, 1958).

In Islamic languages other than Arabic, dictionaries were compiled to facilitate the comprehension of the text of the Qur'an for common believers with little knowledge of Arabic. There is, for instance, a dictionary compiled by Shaikh Abdulkarim Parekh entitled *Complete Easy Dictionary of the Qur'an* (Kuala Lumpur: Noordeen, 2003), in which each Arabic word has its meaning in English given beneath, in the order of the text. This dictionary was also translated into Bengali, Urdu, and Turkish. Other dictionaries of this category include Abdul Mannan Omar's *Dictionary of the Holy Qur'an* (Rheinfelden: Noor Foundation International, 3rd ed., 2005), though dictionaries of this kind were never meant to be scholarly research tools.

The first Arabic/English Qur'anic dictionary, and for a long time the only one, was John Penrice's, *Dictionary and Glossary of the Koran*, which was published in 1873, and has been reprinted ever since. Nothing much is known about the author, except that he came from East Anglia, and that he was Patron of the Living in Little Plumstead in the Diocese of Norwich, as Serjeant mentions in the introduction to the reprint of 1971 (New York: Praeger). No other publications are listed under Penrice's name. Apparently, he was an admirer of the style of the Qur'an, of which he writes in his preface, 'beauties there are, many and great; ideas highly poetical are clothed in rich and appropriate language, which not infrequently rises to a

sublimity far beyond the reach of any translation'. Because of the difficulties the beginner in Arabic experiences in understanding the text, he decided to write a dictionary with the Arabic motto *Silk ʾal-bayān fī manāqib ʾal-Qurʾān*, which he himself translates as 'a clue of elucidation to the intricate passages of the Kor-ân'.

Penrice's dictionary, which contains all words occurring in the text of the Qur'an, has been reprinted numerous times, the most recent reprint being that of 2004 (Mineola, NY: Dover Publications). Apart from the fact that it has become outdated, it has also become difficult to consult, because it uses Flügel's edition of the Qur'an and his numbering of the verses, which differs from that of the standard Cairo edition. In 2006, Duraid Fatouhi published a re-edition of the Penrice Dictionary (Kuala Lumpur: IBT Publications, 2006), in which he replaced the old numbering of the verses with that of the Cairo edition, and substituted more recent translations, such as that by Yusuf Ali, for those used by Penrice. The most recent Arabic/English Qur'anic dictionary is *A Concise Dictionary of Koranic Arabic* by Arne Ambros and Stephan Procházka, which was published in 2004 (Wiesbaden: L. Reichert). As the title indicates, this is a concise dictionary, which does not give a detailed analysis of the lexicon.

There was, therefore, a tremendous need for a new scholarly dictionary of the vocabulary of the Qur'an, with complete translation of all words, in which the abundant information in the commentary literature would be taken into account. Such a dictionary has now been compiled by two eminent scholars, Prof. Elsaid Badawi and Prof. Muhammad Abdel Haleem. The information in this dictionary is presented by root, as in most dictionaries, but an interesting feature is that at the beginning of each lemma the entire semantic range of the root is given, together with a frequency count of each form belonging to the root. This enables the reader to survey at one glance the semantic domain of the root. For each individual lexical unit, the meanings in different contexts are carefully distinguished. Thus, for an important notion like *kitāb*, no less than fourteen different meanings are given, from 'written document' to 'prescribed punishment', each of which is illustrated with a quotation from the text, with full translation. Grammatical items have been given special

attention. This means that the dictionary will serve as a very useful reference tool, not only for the specialist, but also for beginning readers, who inevitably need as much support as they can get in their first efforts to understand the text.

One could hardly imagine a more qualified team of scholars for this tremendous task. They share a common background, both having received their first training at the Azhar University, where at an early age they studied the Qur'an and the Islamic sciences. They both continued their training in Britain, Prof. Badawi at the London School of Oriental and African Studies and Prof. Abdel Haleem at the University of Cambridge. Prof. Abdel Haleem now heads the Centre of Islamic Studies and teaches at the School of Oriental and African Studies, specialising in the stylistics of the Qur'an. He has published the book *Understanding the Qur'an: Themes and Styles* (London, 2001), that has become a standard text, as well as an English translation of the Qur'an, *The Qur'an–A New Translation* (Oxford, 2004), which received high praise in the press as a remarkable achievement, and which has been used in the present dictionary. Prof. Badawi has devoted the greater part of his career to setting up the Arabic Language department at the American University of Cairo, which, thanks to him, has become one of the best Arabic language departments in the Arab world. His *Mustawayāt ᵓal-lugha ᵓal-muᶜāṣira fī Miṣr* (Cairo, 1973) laid the foundations for the modern sociolinguistic study of the language situation in Egypt, and for sociolinguistics of Arabic in general. Together with Martin Hinds, he published the *Dictionary of Egyptian Arabic* (Beirut, 1986), and he is one of the authors of *Modern Written Arabic: A Comprehensive Grammar* (London and New York, 2004), which has become the standard reference grammar.

It is a privilege to present this dictionary of Qur'anic usage to the many scholars all over the world who know that one cannot study Islam and Islamic civilisation without an intimate familiarity with the text of the Qur'an, and that one cannot hope to understand its meaning without a thorough knowledge of the Arabic language.

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INTRODUCTION

Enquiry into the meanings and nuances of Qur'anic vocabulary originates from the time of the Prophet Muḥammad himself. Numerous traditions have reached us confirming that the Prophet was questioned by the companions concerning the meanings of, amongst other words, الكوثر (*ᵓal-kawthar*; 108:1) and الصلاة الوسطى (*ᵓal-ṣalāt ᵓal-wusṭā*; 2:238) (*ᵓal-ᵓitqān*, v. II, pp. 191–205). This trend continued after the death of the Prophet: we are told that the second Caliph, ᶜumar ᵓibn ᵓal-Khaṭṭāb, whilst standing on the pulpit, interrupted his recitation of (16:47) يَأْخُذُهُمْ عَلَى تَخَوُّفٍ (*yaᵓkhudhuhum ᶜalā takhawwufin*) to ask his audience of the meaning of تَخَوُّفٍ (*takhawwuf*), whereupon a man from the tribe of Hudhayl is reported to have said, 'This is from our dialect and it means "take them to task, little by little"', and in support cited a line of poetry in which the word was used in that sense, (*ᵓal-ᵓitqān*, v. II, pp. 87–8). Similarly, ᵓibn ᶜabbās (d. 68 A.H./687 A.D.), acclaimed as *the* learned man of this *ᵓumma* [the Muslims] (عالم هذه الأمة) as well as the exegete of the Qur'an (ترجمان القرآن), is reputed to have said that he remained ignorant of the exact meaning of فَاطِرَ (*fāṭir*) in فَاطِرَ السَّمَوَاتِ (*fāṭir ᵓal-samāwāt*) (6:14) until one of two Bedouins who sought his arbitration regarding the ownership of a well, said to the other, أنا فطرتها (*ᵓanā faṭartuhā*) 'I am the one who split it open', (see *ᵓal-ᵓitqān*, v. II, p. 113).

Difficulty with some of the Qur'anic vocabulary as a result of the use of, for example, words better known in certain localities and/or a lack of knowledge of the larger contexts in which certain words occur, combined with the general lack of knowledge of Arabic brought about by the spread of Islam amongst non-Arabs, made the need to explain lexical items in the Qur'an more urgent. This situation led to the establishment and development of the science of Exegesis (علم التفسير), which came to represent one of the greatest

branches of Qur'anic Studies. Surprisingly, however, interest in Qur'anic idiom as an independent discipline remained comparatively modest. Furthermore, such somewhat limited interest as did exist centred around specific groups of Qur'anic words: the غريب القرآن (*gharīb ᵓal-Qurᵓān*), a term which refers to words considered to be less commonly known; لغات القرآن (*lughāt ᵓal-Qurᵓān*), i.e. those words which were thought of as belonging to dialects of certain tribes; مجاز القرآن (*majāz ᵓal-Qurᵓān*) or تشبيهات القرآن (*tashbīhāt ᵓal-Qurᵓān*), those Qur'anic words which were used in the metaphorical sense; while studies dealing with الوجوه والنظائر (*ᵓal-wujūh wa'l-naẓāᵓir*) discussed those words which were used to convey different nuances in various contexts, termed وجوه (*wujūh*), as contrasted with نظائر (*naẓāᵓir*), i.e. words considered to be used in the same way throughout the text. In addition to this large and expansive vestige of literature dealing with certain aspects of Qur'anic idiom, there were works concerned with what became to be known as الألفاظ الإسلامية (*ᵓal-ᵓalfāẓ ᵓal-ᵓislāmīyya*) i.e. vocabulary which came to acquire a new Islamic nuance through its usage in the Qur'an and Ḥadīth. The first recorded extant example of this genre was ᵓabū Ḥātim ᵓaḥmad ᵓibn Ḥamdān ᵓal-Rāzī's (d. 322 A.H./932 A.D.) pioneering work الزينة فى الألفاظ الإسلامية (*ᵓal-zīnatu fī'l-ᵓalfāẓ ᵓal-ᵓislāmīyya*).

It was ᵓal-Rāghib ᵓal-ᵓasfahānī (d. 503 A.H./1108 A.D.) who produced the most important major work, and perhaps the first of its kind, devoted to the Qur'anic vocabulary in its entirety, as opposed to those works devoted to specific groups of lexical items. Albeit belated, his work here is parallel with that of ᵓal-Khalīl ᵓibn ᵓaḥmad (d. 175 A.H./791 A.D.) who, in his dictionary كتاب العين (*kitāb ᵓal-ᶜayn*) transformed Arabic lexicography from a field of study concerned merely with exotic and rare words to one demonstrating a universal concern with the entire vocabulary of the Arabic language. Although ᵓal-Rāghib refers to the subject of his enquiry as being the meanings of all of the words of the Qur'an, and although he makes no distinction in his treatment of the Qur'anic vocabulary between what is considered commonly and less commonly known, the book was published several times under misleading titles indicating that it was only concerned with غريب القرآن (*gharīb ᵓal-Qurᵓān*). It seems

that no one considered it plausible to have a dictionary devoted to the vocabulary of the Qur'an independent of works of commentary. Recently however, this situation has been remedied and this work has been republished under the more befitting title of مفردات ألفاظ القرآن الكريم (*mufradāt ˀalfāẓ ˀal-Qurˀān ˀal-karīm*).

In stating his preference for this new title the editor says, 'We believe as a certainty that this new title is the closest to reflecting the book's contents, as the author did not only concern himself with obscure words in the Qur'anic vocabulary, but also with familiar ones …'. Indeed, ˀal-Rāghib was of the opinion, expressed in the introduction to his book, that of all the disciplines needed for the study of the Qur'an those concerned with the language itself should come first, and, of these, those concerned with the meanings of the Qur'anic vocabulary should be considered of primary importance. ˀal-Rāghib's implicit call for more attention to the study of the Qur'an's vocabulary might have been instrumental in the appearance over the years of works similar to his, such as عمدة الحفاظ فى تفسير أشرف الألفاظ (*ᶜumdat ˀal-ḥuffāẓ fī tafsīr ˀashraf ˀal-ˀalfāẓ*) by ˀaḥmad ˀibn Yūsuf, generally known as ˀal-Ḥalabī (d. 756 A.H./1355 A.D.). However, these remained comparatively few, paradoxically, perhaps because of the great value of ˀal-Rāghib's own work on the subject. Some of the particularities of Qur'anic usage became largely integrated in general lexicographical works such as لسان العرب (*lisān ˀal-ᶜarab*). The appearance, between 1953 and 1970, of معجم ألفاظ القرآن الكريم (*muᶜjam ˀalfāẓ ˀal-Qurˀān ˀal-karīm*) published by the Arabic Language Academy of Egypt, followed by its revised edition in 1989, did little for the advancement of the subject.

In the West, Qur'anic lexicography seems to have been almost ignored. Although translation of the Qur'an into various European languages goes as far back as 1143, with the completion of a Latin translation by Robert Ketenensis of Chester, and in spite of the great interest shown by the various churches in studying the history and text of the Qur'an as the great book of Islam, it was not until the year 1873 that the first work devoted to the vocabulary of the Qur'an by a Western scholar, to our knowledge, appeared under the title سلك البيان في مناقب القرآن - *A Dictionary and Glossary of the Kor-an.* The author, who signed himself merely as 'John Penrice, the Lodge, Norfolk',

exhibited a great command of the subject throughout this pioneering work. However, the lack of, in particular, contextualised examples illustrating the range of sub-meanings of the various entries provided in Penrice's work and its comparatively limited scope, together with the fact that subsequent work on the subject–valuable as it was–was restricted to specific groups of Qur'anic vocabulary (as in the case of, for example, Mustansir Mir's 1989 *Verbal Idiom of the Qur'an*), only illustrates the lacuna in the library of Qur'anic Studies. This demonstrates the need for a comprehensive, fully researched and fully contextualised Arabic-English dictionary of Qur'anic usage compiled in accordance with modern lexicographical methods and based completely upon both the Classical Arabic idiom (derived from works such as Sībawayhi's *Kitāb*, ʾibn-Yaʿīsh's *Mufaṣṣal*, *Lisān ʾal-ʿarab* and Lane's dictionaries) and the work of authoritative commentators on the Qur'an (such as Muqātil, ʾal-Ṭabarī, ʾal-Qurṭubī, ʾal-Rāzī and many others). True, Qur'anic scholars continue to find assistance in Lane's magnificent work *An Arabic-English Lexicon*, particularly since the author includes pertinent Qur'anic usages in numerous places in his work. However, the appearance in 1960 of Hans Wehr's *A Dictionary of Modern Written Arabic* and the role it has played in elevating the study of Modern Standard Arabic outside the Arab world has only accentuated the need for a parallel dictionary devoted specifically to the language of the Qur'an.

The present *Dictionary of Qur'anic Usage* attempts to fill this gap. The work is based upon the interpretations by classical Qur'anic commentators of the contextualized occurrences of the finite vocabulary items used in the Qur'anic text according to the widespread reading of *Ḥafṣ* (قراءة حفص) (d. between 180–90 A.H./796–805 A.D.) through ʿāṣim (عن عاصم) (d. 127 A.H./744 A.D.) as rendered in the Egyptian printed text of the Qur'an. The authenticity of a particular reading of the Qur'an, according to the eminent ninth century Qur'anic scholar ʾibn ʾal-Jazarī, is based (as stated in his work النشر في القراءات العشر (*ʾal-nashr fī'l-qirāʾāt ʾal-ʿashr*) p. 9) among other things such as chain of transmission (السند), upon its conforming to a grammatically acceptable mode of Arabic language structure (in his words: ... كل قراءة وافقت العربية ولو بوجه *Every*

reading that agrees with the tenets of the Arabic language even by a single interpretation …). The role of structural analysis in interpreting literary texts in general, and the Qur'anic text in particular, cannot be overestimated. As Montgomery Watt has noted, 'the Arabic language is such that there are often several different ways of "taking" a sentence, and these ways yield at least slightly different meanings … This kind of thing occurs much more frequently in Qur'anic Arabic, and there is often something to be said for each of several possibilities' (*Companion to the Qur'an*, pp. 10–11). This particular feature of the language of the Qur'an often makes interpreting the text an unending journey of discovery, and supports a multitude of interpretations which, in turn, necessitates a high degree of familiarity with the various nuances of a particular word and the contexts in which they occur. Modern interpretations of the Qur'an, such as, for example, the present drive to reinterpret the Qur'an on the basis of modern scientific discoveries, particularly space travel, is a case in point. Although legitimate and indeed necessary, such interpretations remain outside the scope of this work.

For the purpose of the present work, acceptable interpretations of a particular Qur'anic verse are those founded on the authority of the particular commentator/s in question, and the validity of the structural analysis they apply to the text to justify their interpretations within both the immediate and larger context in which it occurs. Of equal importance to the grammatical structure of the discourse for our purposes here, if not of even greater significance, is the capacity of many derived forms such as verbal nouns and participles to play varied roles within the discourse, some of which are not always well defined, thus opening the way not only for varied interpretations of the text, but for ambiguity of meaning as well. For example, in addition to conveying the basic meaning of an action or happening (الحدث), the verbal noun (المصدر) often functions in many contexts as a noun, noun of place, noun of time or, in many contexts, as admitting the possibility of its functioning as a number of these at the same time. For example, whereas the word قرآن clearly functions as a noun in (9:111) وَعْدًا عَلَيْهِ حَقًّا فِى التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْءَانِ *a true promise given by Him in the Torah, the Gospel and in the Qur'an*;

and as a verbal noun in (75:17) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ *collecting and reciting it [correctly] is Our own responsibility*; it could be interpreted as either a noun or verbal noun in (72:1) أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا *it has been revealed to me that a group of jinn listened in [on a recitation of the Qur'an] and said, 'We have heard a wondrous reading'* [also interpreted as: *wondrous Qur'an*]. Similarly the participial form كافر functions as such in (2:41) وَلاَ تَكُونُوا أَوَّلَ كَافِرٍ بِهِ *do not be the first to disbelieve in it*; and as a noun in (78:40) وَيَقُولُ الْكَافِرُ يَالَيْتَنِي كُنْتُ تُرَابًا *and the disbeliever would say, 'How I wish I were [mere] dust'*; but it could be interpreted as either in a great many contexts in the Qur'an, such as (64:2) هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ *He it is who created you, yet some of you are denying [Him] and some are believing* (or, *some are disbelievers and some are believers*). The difficulty exercised in interpreting the various contexts in which مسلم occurs stems mainly from the fact that measures of 'nominality' and 'participiality', of which this particular word could be formed, vary so much from one context to the other, that it makes it difficult, in these contexts, to assign it to a nominal or a participial function. While nominality is sufficiently evident in (22:78) هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا *He called you Muslims–both in the past and in this [message]*; and participiality is equally evident in (3:84) وَنَحْنُ لَهُ مُسْلِمُونَ *and we are submitting to Him*; it is not possible to decide one way or the other in a great number of contexts, such as (15:2) رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ *those who disbelieve may come to wish they had submitted to God* (or, *to have been Muslim*). In the current work, the morphological designations provided in square brackets at the beginning of the entries reflect this situation in the options they provide.

Almost 100 grammatical words (particles, nouns and verbs) occur in the Qur'an, many of which are among the most frequently used words in the text. These have been given particular attention insofar as they convey various nuances of meaning in the Qur'an, and features particular to the Classical period and to Qur'anic discourse are explored in detail. Examples of these are the roles played by various demonstratives in signifying relative distance, both physical and metaphorical, as indicative of intricate relationships between interlocutors (for which see the entry for ذلك). The nuances

of meaning conveyed by the employment in various contexts of the prepositions is another case in point.

The Dictionary follows the Arabic root system and is composed of 28 sections, each of which is devoted to one letter of the Arabic alphabet, with the exception of the letter *ʾalif* representing the long open vowel /a/ (which the phonological rules of Arabic do not permit to function as a first radical of an Arabic verbal root). Roots are naturally arranged in accordance with the alphabetical order of their constituents. However, a note here should be made regarding the classification of roots with geminated second and third radicals. Unlike the tradition followed in Western lexicography, e.g. Lane and Wehr, such roots are classified in accordance with the order they should have in consideration for the second and third radicals. Consequently the root *s–b–b* appears after the root *s–b–ʾ* and not before it. Words of foreign origin remaining as individual vocabulary items, e.g. استبرق, are listed according to their alphabetical order and so are grammatical words belonging to no apparent Arabic roots, such as الذي. Arabicised words classified by Arab philologists under Arabic roots and sharing the semantic field of the root with other derivatives, e.g. كاهن, are included under those roots. Foreign proper names, e.g. أيوب, إسماعيل and يوسف, are classified in accordance with their Arabicised forms but, in instances such as آزر, where it could be thought that the name is derived from أ/ز/ر, cross references are provided. Contrary to current conventions, transliterated *hamza* and *ʿayn* are accorded full alphabetical letter status. Consequently, vowels preceded by initial *hamza* or initial *ʿayn* are never capitalized, even if the words in which they occur happen to be proper names or begin new sentences, cf. *ʾaḥmad*, but not *ʾAḥmad* and *ʿād*, but not *ʿĀd*. Cross references are also provided for words such as أسماء, whose true root may cause some difficulty. Because the demarcation line between derivatives of roots, the third radicals of which are either و or ى, are not always clear, many such roots are treated together with the third radical marked as both و and ى (و–ي *w/y*).

Each root is treated in the following way:

1 - An inventory of the basic concepts covered by the root is

provided in an attempt to show the range of semantic scatter it encompasses. The dictionary senses detailed in this section are derived from the classical language, which may or may not include all the Qur'anic senses and could be used, when compared with the entries in the third section, to show the senses brought into the Arabic language by the Qur'an. It is generally noted that what can be called semantic kinship between derivatives of Arabic, and also Semitic, roots is culture-bound and not always evident. Also, it is a commonly acknowledged feature of Arabic that abstract derivatives usually stem from concrete ones (e.g. جمال 'beauty' from جمل 'camel'; ملاحة 'attractiveness' from ملح 'salt' and قرأ 'to read' from قرء 'a single milking of an animal'). Bringing together semantic derivatives of a root arranged, when relevant, in a sequence starting from the concrete and ending with the abstract, is likely to shed light on the way in which these concepts are related to one another and also on the manner in which each and all of those derivatives cover the total semantic field of that root. Examination of this total picture is also likely to provide further means of appreciating the use of derivatives of that root in the Qur'an.

2 - An inventory of the particular morphological derivatives of that root actually occurring in the Qur'an, together with the number of times they occur. A comparison of the frequency of occurrence of the various derivatives of a certain root and also of the total number of occurrences of all derivatives of this root with that of other roots should be an indication of the relative importance the Qur'an ascribes to concepts covered by the various roots. Figures provided for the frequency of content derivatives are based upon the Concordance of Muḥammad Fuʾād ᶜabd ʾal-Bāqī, المعجم المفهرس لألفاظ القرآن الكريم (*ʾal-muᶜjam ʾal-mufahras li ʾalfāẓ ʾal-Qurʾān ʾal-Karīm*), whereas those of the grammatical words not included in the Concordance of ᶜabd ʾal-Bāqī are based upon the Concordance of ʾismāᶜīl ᶜamāyirah and ᶜabd ʾal-Ḥamīd Muṣṭafā معجم الأدوات والضمائر في القرآن الكريم (*Muᶜjam ʾal-ʾadawāt wa ʾal-ḍamāʾir fī'l-Qurʾān ʾal-karīm*). With regard to those words and roots of potentially non-Arabic origin, little attention, beyond what is provided by Arab philologists, has here been given to the etymology of Qur'anic words, largely because we agree with Versteegh (1993, p. 89) that,

'It is much more difficult to understand how the assumption of a foreign origin for obscure Qur'anic words can contribute to their understanding'. Contemporary research in the subject, furthermore, tends not to give enough consideration to the fact that Arabic, Syriac, Hebrew and Ethiopic all share a common origin, a fact that will undoubtedly often make it difficult to distinguish between cases of borrowing and cases of parallel development. Considerations of time have prevented the authors from including the various Readings (قراءات), save for a few instances.

3 - Dictionary entries for each of the derivatives listed in accordance with the order in which they occur in ᶜabd ᵓal-Bāqī's Concordance. Because the Dictionary is concerned with actual Qur'anic usage, headwords are given in one of the morphological forms they actually occur in the Qur'an in both Arabic script and transliteration. For example, verbal forms of which no perfect forms occur are given in the imperfect, but if there is no imperfect then they are given in the imperative. Passive forms are as a rule included under the active forms and only given separate entries if they contribute nuances of meaning beyond that of the active forms. Dual and plural forms are likewise treated in relation to their singular forms. Feminine forms occurring in Arabic with a *tāᵓ marbūṭa* are rendered in the transliterated forms with a final *tanwīn* in order to circumvent the convention for representing the *tāᵓ marbūṭa* as '*ah*' or dropping it altogether.

Roman numerals mark divisions along morphological and/or syntactic lines, e.g. noun and participle and/or transitive and intransitive, whereas Arabic numerals mark divisions along semantic lines and lower-case letters mark semantic sub-divisions. The various sub-meanings cited for each entry reflect the range of contextual meanings as elucidated by the classical Qur'an commentators consulted in the compilation of this dictionary. Because of the difficulty inherent in trying to define the often very subtly different meanings of vocabulary items as they occur in various contexts, particularly in a foreign language, the role of the illustrative examples in approximating meaning remains paramount. This difficulty is particularly evident, as it is in other languages, in the case of prepositions. The line of demarcation between the various

divisions of meaning in some cases is not clear cut, and a certain degree of overlap is unavoidable. In such instances, rather than ignoring fine nuances of meaning and collapsing entries together under one definition, items with a similar, but not identical, range of meaning are kept separate and given definitions that reflect the affinity between them. Examples of such items can be found under the entries for roots such as ذ/ك/ر, أ/م/ر and ق/ر/أ. Alternative interpretations of headwords occurring in the same verses are noted and, when sufficiently different, are classified under different sense divisions.

The glosses for the illustrative examples are based upon M.A.S. Abdel Haleem's translation *The Qur'an–A New Translation by M.A.S. Abdel Haleem*. However, because the purposes of the dictionary are not always identical with the purposes of a translation, changes are made when necessary. In glossing illustrative verses, particular attention has been given to trying (albeit not always successfully) to parallel the structure of the original as much as possible, in some cases to the detriment of 'style elegance'. Arabic forms and structures particularly difficult to render in matching structures in English include transitive and intransitive verbs, passive and active verbs and nominal sentences whose predicates are nominal clauses. Particular difficulties are met in glossing the absolute object (المفعول المطلق) which occurs quite frequently in the Qur'an, because of the absence of parallel syntactic function in English. The mode of glossing thus varies from one context to the other, as in the rendering of تَكْلِيمًا and تَسْلِيمًا in (4:164) وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا *but to Moses God spoke directly*, and (4:65) ثُمَّ لاَ يَجِدُوا فِى أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا *and then they will find no constraint in their hearts regarding your judgement, and yield completely*; and (33:56) صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا *bless him* [the Prophet] *and salute him with greetings of peace* (or alternatively, *surrender yourselves completely to his guidance*). Verses detailing future events in the past tense (usually to emphasise the inevitability of their occurrence), are as a rule rendered in the present tense in the English gloss, as in (39:73) وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا *and those who are mindful of their Lord are conveyed to the Garden in groups*. Groups of words whose collective contextual meanings differ from a literal reading of

their substantive parts are considered, as in other language dictionaries, as idiomatic. Such entries are indicated by asterisks and placed at the end of the sub-meanings to which they are most closely related, with their literal meaning provided within square brackets when necessary, as in *(34:49) جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ the truth *has come and falsehood is dumbfounded* (or, *vanquished*, or, *powerless*) [lit. *neither begins nor repeats [an utterance]*]. However the degree of transparency of such phrases, or more precisely the lack of it, is not always the same in all cases, and the application of the asterisk remains a matter of judgement, as in *(33:10) وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ *fear gripped everyone* [lit. *and hearts rose into the throats*] and in *(58:14) يَحْلِفُونَ عَلَى الْكَذِبِ *they swear to the truthfulness of a falsehood* [lit. *they swear on the lying*]. Occurrences of words used idiomatically in various places and with various nuances, e.g. يوم and أصحاب, are gathered together in order to provide further reference to important themes in the Qur'an to that provided by the statistical information discussed in section 2 above. The designation 'jurisprudence', [jur.], marks particular usages of headwords, e.g. عِدَّة and قُرء, the full meanings of which can only be obtained from outside the Qur'anic text. The glosses provided in such cases should be considered as mere indications of the technical meanings of such usages.

The complete meaning of a word, as semanticists insist, is nothing less than all the contexts in which it appears within a certain corpus, here the Qur'anic text. One of the main aspects of the Qur'anic text which has been, and still is, a subject of difference of opinion between commentators is the various modes of interpretation to which a word can lend itself in various Qur'anic contexts. Adherence to the givens of the language structure of the Qur'anic text in harmony with the work of Qur'anic interpreters who adhere to the same principles places a limitation to the likely or unlikely imaginable meanings of any word in its immediate or extended contexts. We do not dismiss interpretations which are not based on the same linguistic principles, e.g. ᵓibn ᶜarabī's or scientific principles, but they fall outside the scope of this Dictionary.

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والحمد لله الذي هدانا لهذا وما كنّا لنهتدي لولا أن هدانا الله

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LIST OF ABBREVIATIONS

accus.	accusative	gen.	genitive
act. part.	active participle	i.e.	that is
A.D.	Anno Domini	imper.	imperative
adj.	adjective	imperf.	imperfect
adv.	adverb	intens.	intensive
affirm.	affirmative	interj.	interjection
A.H.	year of the Hijra	intrans.	intransitive
card.	cardinal	jur.	jurisprudence
cf.	compare	masc.	masculine
coll.	collective	n.	noun
comp. no.	compound numeral	no.	number
dem.	demonstrative	nom.	nominative
dimin.	diminutive	ord.	ordinal
e.g.	for example	part.	particle
elat.	elative	pass.	passive
ellipt.	elliptical	pass. part.	passive participle
fem.	feminine	perf.	perfect

pl.	plural
prep.	preposition
pron.	pronoun
pronom.	pronominal
q.v.	which see
quad. v.	quadrilateral verb
quasi-act.	adjectival active participle
quasi-pass.	adjectival passive participal
rel.	relative
sing.	singular
trans.	transitive
v.	verb
v. n.	verbal noun
>	changed into
*	idiomatic usage

أ / *hamza*

الهمزة *ʾal-hamza* **(**أ**)** the first letter of the alphabet; it represents a glottal stop. It is distinguished from أَلِف *ʾalif* (although the two are occasionally, albeit inaccurately, used interchangeably) which represents a somewhat front (or back) open long vowel (see **أَلِف** *ʾalif* **(2)**).

أ *ʾa* particle occurring 497 times in the Qur'an and functioning as: **I** interrogative particle (حَرْف اسْتِفْهام) preceding both nominal and verbal sentences (cf. هل), whose answer is 'yes' or 'no'. In contexts like that of (5:116) أَأَنْتَ قُلْتَ لِلنَّاس *did you say to the people?*, where interrogative *hamza* precedes a word beginning with *hamza*, one of two processes may take place **a)** one of the two *hamza*s elides altogether, as in (19:78) أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا *has he penetrated the unknown or received a pledge to that effect from the Lord of Mercy?* or **b)** the second *hamza* together with the *fatḥa* of the preceding one are, in some readings, fused into a long open vowel /*ā*/. This case is orthographically rendered in some Qur'anic texts as أا, in some as آء and in others as آ; as in (10:59) آللَّهُ أَذِنَ لَكُمْ *has God given you permission [to do this]?* Interrogative *hamza* is used in the Qur'an basically in rhetorical senses such as the following: **1** to seek acknowledgement (94:1) أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ *did We not relieve your heart for you [Prophet]!* **2** to reprove (37:95) أَتَعْبُدُونَ مَا تَنْحِتُونَ *do you worship what you hew out [with your own hands]!* **3** to deny (17:40) أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا *what? Has your Lord favoured you people with sons and taken daughters for Himself from the angels?* **4** to gently invite (57:16) أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ *is it not time for believers that their*

hearts become humble to the remembrance of God and the truth that has come down? **5** to express wonder (25:45) أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ *have you not considered the way of your Lord, how He lengthens the shadow?* **6** to express incredulity (12:90) أَئِنَّكَ لأَنْتَ يُوسُفُ *could it be that you are Joseph?* **7** to express irony (11:87) أَصَلاَتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ ءَابَاؤُنَا *does your religion* [lit. *prayer*] *tell you to forsake what our forefathers worshipped?* **8** to express contempt (21:36) أَهَذَا الَّذِي يَذْكُرُ ءَالِهَتَكُمْ *is this the one who demeans* [lit. *mentions*] *your gods?* **9** to instil a sense of urgency (3:20) وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالأُمِّيِّينَ ءَأَسْلَمْتُمْ *and say to those who were given the Scripture, as well as those without one* [also interpreted as: *those who do not read*], *'Do you too devote yourselves to Him alone?'* Interrogative *hamza* is often followed by one of the three connective particles *wa* (وَ) *fa-* (فَ) and *thumma* (ثم), all of which lend emphasis to the discourse as a whole, as in (7:69) أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ *do you find it so strange that a reminder should come to you from your Lord–through a man from among you–to warn you?*; (17:68) أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ *do you feel secure that He will not cause a side of the shore to swallow you up*; (10:51) أَثُمَّ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ *is it [only] then, when it has befallen you, that you will believe?* **II** short-distance vocative and/or intimate particle (نِدَاء القَرِيب) (q.v. يَا *yā*). It is said to occur once in the Qur'an in one of the variant readings of (39:9) as أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ *you who worship devoutly during the night!* instead of the standard reading أَمْ مَنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ *or he who worships devoutly during the night* **III** *hamza* of equalisation (between two propositions) (هَمْزَة التَّسْوِيَة), where أ introduces the first proposition and the second is normally introduced by أم *ʾam* (q.v.), giving the meaning of 'whether (… or whether)', occurring usually, but not necessarily after, سَوَاء *sawāʾ* (making a set phrase سواء على … أ … أم … 'it is all the same whether', 'it doesn't matter whether') (2:6) إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لاَ يُؤْمِنُونَ *as for those who disbelieve, it makes no difference whether you warn them or not–they will not believe*.

آدَم *ʾādam* [borrowing from Hebrew occurring 25 times in the Qur'an. Philologists, however, derive it from the root أ/د/م *ʾ–d–m* denoting,

among other things, the colour brown, the colour of the earth from which Adam was fashioned] Adam (20:115) وَلَقَدْ عَهِدْنَا إِلَى ءَادَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا *We also commanded Adam before you, but he forgot and We found him lacking in constancy*; *(7:26) يَابَنِي ءَادَمَ *children of Adam, humankind.*

The Qur'an describes that having created man, God commanded the angels to prostrate before Adam (2:34 and 15:29–33); it also relates that Adam and his wife enjoyed the bounties of heaven before they were enticed by Satan to eat from the forbidden tree (7:20). Having violated God's command both Adam and Eve were banished to Earth (7:24), although reference is made to his having been forgiven for the transgression (20:122). Adam is also described as someone God has tested but found lacking in resolution (20:115). The Qur'an accentuates the fact that Adam was created from clay and that the nature of his creation and being serves as an analogue for the human status of Jesus (3:59). The dispute between the two sons of Adam, Cain and Abel, is movingly narrated in the Qur'an (5:27–32).

آزَر *ʾāzar* [borrowing of ambiguous origin occurring once in the Qur'an, which philologists classify under the root أ/ز/ر *ʾ–z–r* while recognising it as a foreign name] variously described as the name of Abraham's father, an abusive epithet for Abraham's father, or the name of the chief idol referred to in (6:74) وَإِذْ قَالَ إِبْرَاهِيمُ لأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً *remember when Abraham said to his father, ʾāzar, 'How can you take idols as gods?'*

Allusions to Abraham's father also occur in the Qur'an in (9:114 and 19:42–9), in which Abraham rebukes his father for embracing polytheism. Abraham also beseeches the Lord to forgive his father, denouncing the worship of idols (37:85–99 and 43:26–8). It was explained, however, (9:114) that Abraham had in fact asked forgiveness for his father only after agreeing with him on a grace period during which the father would make up his mind regarding Abraham's call to the new religion. Later, when Abraham realised that his father was still 'an enemy of God', he denounced him and refused to have anything to do with him.

آل *ʾāl* (see **أ/هـ/ل** *ʾ–h–l*).

أَبٌ *ʾabun* (see **أ/ب/و** *ʾ–b–w*).

أَبَابِيلُ *ʾabābīl* (see **أ/ب/ل** *ʾ–b–l*).

أَبَارِيقُ *ʾabārīq* [pl. of n. إِبْرِيقٌ *ʾibrīq*, occurring once in the Qur'an. Philologists classify it under the root ب/ر/ق *b–r–q* although they recognise it as a borrowing from Persian] pitchers, jugs, flagons (56:18) بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ *with glasses, flagons and a cup full of pure liquid.*

أ/ب/ب *ʾ–b–b* herbage, pasture, yield of the land; to up and go, to prepare to go; water; mirage. Of this root, أَبٌّ *ʾabb* occurs once in the Qur'an.

أَبٌّ *ʾabb* [n. a rare word the meaning of which was reportedly not known to ᶜumar ʾibn ʾal-Khaṭṭāb, the second caliph (*ʾal-ʾitqān*)] food produced from the land, herbage, pasture (80:31) وَفَاكِهَةً وَأَبًّا *and fruits and fodder.*

أ/ب/د *ʾ–b–d* long time, eternity; to go wild; to desert, to be deserted; wild animals. Of this root, أَبَداً *ʾabadan* occurs 28 times in the Qur'an.

أَبَداً *ʾabadan* [adverbial] **1** forever, eternally, very long time (4:122) وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا *as for those who believe and do good deeds, We will admit them into gardens graced with flowing streams; there they are to remain for ever* **2** [enhancing negation] ever **a)** expressively, as in (9:108) لاَ تَقُمْ فِيهِ أَبَدًا *don't you ever pray in it* **b)** elliptically, as in (24:17) يَعِظُكُمَ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا *God admonishes you [not] to revert to the like of this [sin] ever.*

إِبْرَاهِيمُ *ʾibrāhīm* [borrowing from Hebrew occurring 69 times in the Qur'an. Philologists classify it under ب/ر/هـ/م *b–r–h–m* although they recognise it as foreign] the Prophet Abraham (Gen. XII.5) (3:68) إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا *[certainly,]*

the people who are most deserving of Abraham are those who follow his ways, this Prophet, and those who are sincere believers; * إِبْرَاهِيم name of Sura 14, Meccan, so-named for the mention of Abraham in verses 35–41.

Abraham is described in the Qur'an as the friend of God (4: 125). He is also a *ḥanīf* 'of pure faith'. The Qur'an refers to Abraham's introspective quest for the portents of God's creation and majesty (6:75–9). A further aspect to this is covered in (2: 260) when Abraham asks God to reveal to him how the dead are resurrected. His total obedience to God is shown in his offering his son for sacrifice on seeing this in a vision (37:99–111). The Qur'an attaches great significance to the role of Abraham and his son Ishmael in the construction of the Kaᶜba and the establishment of the rites of pilgrimage (2:125–8; 22:26–7; 3:96–7) and how Abraham settled his offspring in the barren valley of Mecca (14:35–7); while (2:129) speaks of Abraham asking God to raise among its inhabitants a prophet who would recite God's scripture and impart its teachings. Crowning it all, God calls him a nation unto himself, a patriarch (16:120), and says that the most deserving of him are those who follow him, the Muslims and their Prophet (3:68).

أ/ب/ق *ʾ–b–q* (of a slave) to flee from one's master, to bolt; to mutiny; to hide; (of a she-camel) to deny its milk. Of this root, أَبَقَ *ʾabaqa* occurs once in the Qur'an.

أَبَقَ *ʾabaqa* a/u [v. intrans.] to run away from one's master (37:140) إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ *when he fled [from his Master] to the overloaded ship*.

أ/ب/ل *ʾ–b–l* camels, to acquire camels, to look after camels; to stay away from one's wife, a monk; droves, flocks, bundles; successive waves. Of this root, two forms occur three times in the Qur'an: إبِل *ʾibil* twice and أَبَابِيلُ *ʾabābīl* once.

إبِل *ʾibil* [coll. n. for both male and female camels; no singular] **1** camels (6:144) وَمِنَ الإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ *a pair of camels and a pair of cattle* **2** clouds (according to an interpretation of verse

88:17) أَفَلاَ يَنْظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ *do they not see how clouds* [also translated as *camels*] *are formed!*

أَبَابِيلُ *ᵓabābīl* [pl. of n. إِبَّالَةٌ *ᵓibbālatun*, أَبُول *ᵓabūl* or إيبالَّة *ᵓībālatun* or a pl. n. with no singular] droves, various groups, successive waves (105:3) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ *and He sent ranks of birds against them*. Reference here is made to the futile attempt to destroy the Kaᶜba by Abraha, a Christian Ethiopic ruler of South Arabia. Tradition relates that this event occurs in year 570 A.D., termed ‘the Year of the Elephant’ (عَام الفِيل), in which year the Prophet is said to have been born. The Qur’an relates that flocks of birds hurled pellets of hard-baked clay at the marauding army rendering them like cropped stubble.

إِبْلِيسُ *ᵓiblīs* [borrowing from Greek ‘diabolos’ occurring 11 times in the Qur’an, although a number of philologists derive it from ب/ل/س *b–l–s* because of the ‘utter despair’ (إِبْلاَس *ᵓiblās*) the Devil had fallen into as a result of the curse God put on him following his disobedience] the Devil, Satan (17:61) وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُوا لآدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ *when We said to the angels, ‘Bow down before Adam,’ they all bowed down, but not ᵓiblīs*.

ᵓiblīs is a primary character in the creation story: he refuses to obey the divine command to bow before Adam, arguing that he himself had been created from fire whereas Adam was created from clay (15:33; see also 2:34 & 7:11). He entices Adam to eat from the forbidden tree and has him cast from Heaven. He himself is reprieved until the Day of Judgement, but vows to mislead mankind up to that day. It is this banishment together with his vow to mislead mankind that serves as the context for God’s sending messengers and guidance (15:32–42). The Qur’an describes him as a member of the genus of the jinn, while he is also classified as having an angelic identity.

ابْنٌ *ᵓibn* (see **ب/ن/و** *b–n–w*).

أَبْنَاءٌ *ᵓabnāᵓ* (see **ب/ن/و** *b–n–w*)

ابْنَةٌ *ᵓibnatun* (see **ب/ن/و** *b–n–w*).

أ/ب/و ʾ*–b–w* father, ancestor, fatherhood, to father; to be benevolent; to possess, to be characterised with. Of this root, three forms occur 117 times in the Qur'an: أَبٌ ʾ*abun* 46 times; أَبَوَانِ ʾ*abawān* seven times; and آبَاء ʾ*ābāʾ* 64 times.

أَبٌ ʾ*abun* [n., when in construct (إضَافَةٌ) > nominative (مرفوع) أَبُو ʾ*abū*, accusative (منصوب) أَبَا ʾ*abā*, and genitive (مجرور) أَبِي ʾ*abī*; pl. أَبَاء ʾ*ābāʾ*] **1** father (33:40) مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ *Muḥammad is not the father of any one of you men* **2** grandfather, forefather (12:6) كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ *as He perfected it earlier on your two forefathers, Abraham and Isaac* **3** forefather, ancestor (22:78) مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ *the faith of your forefather Abraham* **4** possessor of, characterised by, closely associated with (111:1) تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ *may the hands of ʾabū Lahab* [lit. *the father of Hellfire*, i.e., *he who will end in Hellfire*] *be ruined!, may he be ruined too*.

أَبَوَانِ ʾ*abawān* [dual of أَبٌ ʾ*abun*] **1** father and mother together, the two parents (7:27) يَابَنِي ءَادَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ *children of Adam, do not let Satan seduce you–as he ousted your [two] parents from the Garden* **2** two fathers, two forefathers (12:6) كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ *as He perfected it earlier on your two forefathers, Abraham and Isaac*.

أ/ب/ي ʾ*–b–y* aversion, disdain; to refuse, to turn down, to reject. Of this root, أَبَى ʾ*abā* occurs 13 times in the Qur'an.

أَبَى ʾ*abā* [v. trans.] **1** to refuse (2:282) وَلاَ يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ *no scribe should refuse to write as God has taught him*; *(9:32) وَيَأْبَى اللَّهُ إِلاَّ أَنْ يُتِمَّ نُورَهُ *but God refuses [anything] save to perfect His light* **2** to be averse to, to dislike, to disdain (9:8) يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ *they give you satisfaction with their mouths, but their hearts are averse.*

اِتَّسَقَ ʾ*ittasaqa* (see **و/س/ق** *w–s–q*).

أَتْقَنَ ʾ*atqana* (see **ت/ق/ن** *t–q–n*).

اِتَّقَى ʾ*ittaqā* (see **و/ق/ي** *w–q–y*).

أَتَوَكَّأُ *ʾatawakkaʾ* (see و/ك/أ *w–k–ʾ*).

أ/ت/ي *ʾ–t–y* to come, to arrive, to bring, to bring forward; to commit; to direct; to afflict; to bestow; to become possible, to become suitable; to yield, to fruit. Of this root, eight forms occur 536 times in the Qur'an: أَتَى *ʾatā* 252 times; أُتُوا *ʾutū* once; آتَى *ʾātā* 204 times; أُوتِيَ *ʾūtiya* 67 times; آتِي *ʾātī* seven times; آتِيَةٌ *ʾātiyatun* three times; مَأْتِيٌّ *maʾtiyy* once and مُؤْتُون *muʾtūn* once.

أَتَى *ʾatā* i **I** [v. intrans.] **1** to come (61:6) وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ *and bringing good news of a messenger to come after me whose name will be ʾaḥmad* **2** to be (in a place) (20:69) إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلاَ يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى *what they have produced is only the trick of a sorcerer, and a sorcerer will not succeed wherever he may be* **3** to revert to, to become, to return to being (12:93) اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا *take this shirt of mine and lay it over the face of my father–he will become able to see* **4** [with prep. على] to come upon, to overrun (51:42) مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلاَّ جَعَلَتْهُ كَالرَّمِيمِ *leaving nothing it came upon, but reducing [all of] it to dust* **5** [with prep. بِ] to bring out, to bring forth, to disclose (5:108) ذَلِكَ أَدْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا *this way, it is more likely that they disclose the testimony in its proper form* **6** [with prep. بِ] to find out, to account for, to come up with, to bring out (21:47) وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا *even if it be the weight of a mustard seed, We will bring it out [We will account for it]* **7** [with prep. بِ] to bring, to present (17:92) أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلاَئِكَةِ قَبِيلاً *or you bring God and the angels [before us] face to face* **II** [v. trans.] **1** to come to (26:89) إِلاَّ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ *save for the one who comes before God with a sound heart* **2** to give, to come up with, to perform (3:188) لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَواْ ... *do not think that those who exult in what they have given ...* **3** to enter (2:189) وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا *so enter houses by their [main] doors* **4** to destroy, to visit with retribution, to attack (16:26) فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ *but God visited with destruction what they built at the very foundations* **5** to commit, to do, to perform (27:54) أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ *how can you commit this abomination with your eyes wide open!* **6** to perform a sexual act (29:29) أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ *how can you come at men [in lust]?* **7** [with prep. عن] to approach, to come

by *(37:28) كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ *you came to us from a position of power* [lit. *You approached us from the right hand side*] **8** [with prep. بـ] to bring someone (something) (27:38) أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا *which of you can bring me her throne?*

أُتُوا *ʾutū* [pass. v. with prep. بـ] to be brought something or someone, to be provided with (2:25) كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا *whenever they are given sustenance from the fruits of these gardens, they will say, 'We have been given this before,' [because] they would be provided with [things] resembling one another* (74:52) بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً *each one of them demands that he should be brought scrolls [written revelation] unrolled [before his very eyes].*

آتى *ʾātā* [a phonetically ambiguous form of either v. III (أاتَى *ʾātā*, orthographically becoming آتَى) or v. IV (أَأْتَى *ʾaʾtā*, also orthographically becoming آتَى *ʾātā*). Contextually there seem to be good grounds for assigning the 204 occurrences of آتَى *ʾātā* in the Qur'an to form IV rather than form III. However the subject must remain open] **I** [trans.] **1** to yield, to produce (18:33) كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا *both gardens produced their [proper] yield* **2** to settle up, or to pay up, dues (6:141) كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ *so eat of their fruit, when they bear fruit, and pay its dues* [*the poor's share*] *on the day of harvesting it* **II** [doubly trans.] **1** to hand someone something (12:31) وَءَاتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا *and she handed each one of them a knife* **2** to give something to someone (6:83) وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ *such was Our argument [which] We gave to Abraham against his people* **3** to decide to give (2:233) وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلادَكُمْ فَلاَ جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا ءَاتَيْتُمْ بِالْمَعْرُوفِ *and if you wish to have your children suckled [by other than their mother] there will be no blame on you if you hand over [to the suckling woman] what you have decided to give [her] in fairness* **4** to bring, or fetch, something to someone (18:62) قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا *he said to his servant, 'Fetch us our lunch.'*

أُوتِيَ *ʾūtiya* [pass. of both v. III and v. IV (see under **آتَى** *ʾātā*)] **1** to be given (84:7) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ *whoever is given his record*

in his right hand; *(2:101) الَّذِينَ أُوتُوا الْكِتَابَ (epithet for the Jews in particular and also for the Christians) *those who were given the Scripture* **2** to be granted something (20:36) قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَامُوسَى *God said, 'Moses, you have been granted your request.'*

آتِي *ʾātī* [act. part., fem. آتِيَةٌ *ʾātiyatun*] **1** someone who or something which is coming (15:85) وَإِنَّ السَّاعَةَ لَآتِيَةٌ *and the Hour is certainly coming* **2** someone who or something which comes (44:19) إِنِّي ءَاتِيكُمْ بِسُلْطَانٍ مُبِينٍ *I come to you with clear authority.*

إِيتَاءٌ *ʾītāʾ* [v. n.] **1** the act of giving (16:90) إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى ... *God commands justice doing good, and giving to relatives* ... **2** paying (24:37) رِجَالٌ لاَ تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ *people who are not diverted, either by commerce or profit, from remembering God, upholding the prayer and paying the prescribed alms.*

مَأْتِيٌّ *maʾtiyy* [pass. part.] that which is fulfilled, carried out (19:61) إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا *truly His promise will always be fulfilled.*

مُؤْتُون *muʾtūn* [pl. of act. part. مُؤْتِي *muʾtī*] those who give, grant, pay up (4:162) وَالْمُقِيمِينَ الصَّلاَةَ وَالْمُؤْتُونَ الزَّكَاةَ *those who perform the prayers and pay up prescribed alms.*

أ/ث/ث *ʾ–th–th* abundance, great wealth; (of hair and tree branches) to be thick, intertwined; to be fleshy; furnishings. Of this root, أَثَاثٌ *ʾathāth* occurs twice in the Qur'an.

أَثَاثٌ *ʾathāth* [coll. n.] **1** furnishings (16:80) وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ *and from their wool, their fur and their hair, [they have] furnishings and [other] uses/enjoyments for a while* **2** property, wealth (19:74) وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا *how many a generation before them have We destroyed; who surpassed them in riches and outward splendour.*

أ/ث/ر *ʾ–th–r* trace, mark, track, remnants, remains; landmarks, monuments; authority, favour; to mark; deeds; to pass along, to transmit; to favour, to prefer. Of this root, five forms occur 21 times in the Qur'an: يُؤْثَرُ *yuʾthar* once; آثَرَ *ʾāthara* five times; أَثَرٌ *ʾathar* three times; آثَارٌ *ʾāthār* 11 times and أَثَارَةٌ *ʾathāratun* once.

يُؤْثَرُ *yuʾthar* [imperf. of pass. v. أُثِرَ *ʾuthira*] to be handed down from one generation to the next (74:24) فَقَالَ إِنْ هَذَا إِلاَّ سِحْرٌ يُؤْثَرُ *and he said, 'This is just ancient sorcery [learned from previous generations].'*

آثَرَ *ʾāthara* [v. IV, could also be v. III, see discussion under آتَى *ʾātā*, trans.] to prefer, to put ahead of, to favour (87:16) بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا *yet you [people] prefer the life of this world*; *(59:9) يُؤْثِرُونَ عَلَى أَنفُسِهِمْ *they give [others] preference over themselves [they are self-denying].*

أَثَرٌ *ʾathar* [n., pl. آثَارٌ *ʾāthār*] **1** trace, mark, impression (48:29) سِيمَاهُمْ فِى وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ *their mark is on their faces from the traces of prostration* **2** sign, manifestation, evidence (30:50) فَانْظُرْ إِلَى ءَاثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الأَرْضَ بَعْدَ مَوْتِهَا *look, then, at the manifestations of God's mercy, how He restores the earth to life after death* **3** deeds, impact, relics (40:21) كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى الأَرْضِ *they were stronger than them and made a more impressive impact upon the land*; *(20:84) هُمْ أُولاَءِ عَلَى أَثَرِي *they are there following in my footsteps* **4** teachings, as in one interpretation, preferred by ʾal-Rāzī, of (20:96) قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ *he said, 'I saw what they did not see, so I took in some of the teachings of the Messenger'* [according to the other, and more popular, interpretation: *'I took a handful from the footstep of the Messenger'*].

أَثَارَةٌ *ʾathāratun* [n./v. n.] a trace, vestige, remnant, relic (46:4) ائْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ *bring me a previous scripture or some vestige of handed down knowledge*.

أ/ث/ل *ʾ–th–l* tamarisk tree; to be deep-rooted, to be of noble origin; to acquire great wealth; to endure. Of this root, أَثْلٌ *ʾathl* occurs once in the Qur'an.

أَثْلٌ *ʾathl* [coll. n.] tamarisk bush (wood-giving trees) (34:16) وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ *and We replaced for them their two gardens with two others that yielded bitter fruit, tamarisk bushes and a few lote trees.*

أ/ث/م *ʾ–th–m* sin, crime, guilt, to sin, to commit a crime. Of this root, six forms occur 48 times in the Qur'an: إِثْمٌ *ʾithm* 35 times; آثِمٌ *ʾāthim* twice; آثِمِين *ʾāthimīn* once; أَثَام *ʾāthām* once; أَثِيمٌ *ʾathīm* seven times and تَأْثِيمٌ *taʾthīm* twice.

إِثْمٌ *ʾithm* [n./v. n.] **1** sin, guilt (5:29) إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّار *I would rather you were burdened with my sin as well as yours and became one of the inhabitants of the Fire* **2** chastisement, blame, censure (2:182) فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلاَ إِثْمَ عَلَيْهِ *but if anyone has reason to suspect that the testator has made a mistake, or done wrong, and so puts things right between the parties, he will incur no censure*; *(5:107) اسْتَحَقَّا إِثْمًا *the two of them had committed a sin* [lit. *merited a sin*].

آثِمٌ *ʾāthim* [act. part., pl. آثِمِين *ʾāthimīn*] sinner, guilty, evildoer (76:24) فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلاَ تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا *so submit patiently to the judgement of your Lord; do not obey any sinner or disbeliever among them.*

أَثَام *ʾathām* [v. n./n.] punishment for committing a sin (25:68) وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا *whoever does this will face the penalty.*

أَثِيمٌ *ʾathīm* [quasi-intens. act. part.] hardened sinner (2:276) وَاللَّهُ لاَ يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ *God does not love any ungrateful hardened sinner.*

تَأْثِيمٌ *taʾthīm* [v. n.] **1** (the act of) causing someone to commit a sin, involving someone in a sinful act (52:23) يَتَنَازَعُونَ فِيهَا كَأْسًا لاَ لَغْوٌ فِيهَا وَلاَ تَأْثِيمٌ *they pass around cups of wine, which cause neither idle talk nor sin* [lit. *in which there is neither idle talk nor a cause for sin*] **2** accusing someone of committing a sin, recrimination (56:25) لاَ يَسْمَعُونَ فِيهَا لَغْوًا وَلاَ تَأْثِيمًا *there they will hear no idle talk or recrimination.*

أ/ج/ج *ʾ–j–j* to inflame; to incite; to be fast; (of fire) to crackle; (of water) to be salty, to be bitter. Of this root, أُجَاجٌ *ʾujāj* occurs three times in the Qur'an.

أُجَاجٌ *ʾujāj* [quasi-act. part.] (of water) bitter, salty (56:70) لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلاَ تَشْكُرُونَ *if We wanted, We could make it [sweet*

drinkable water] bitter–will you not be thankful!

أ/ج/ر *ʾ–j–r* wages, reward for work done; to hire, to engage; rent, to rent; dowry. Of this root, four forms occur 108 times in the Qur'an: تَأْجُرُ *taʾjur* once; اِسْتَأْجَرَ *istaʾjara* twice; أَجْرٌ *ʾajr* 93 times and أُجُورٌ *ʾujūr* 12 times.

تَأْجُرُ *taʾjur* [imperf. of v. أَجَرَ *ʾajara*, trans.] to go into contractual agreement, to work as a hired person or to hire someone to work as a hired person (28:27) إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِيَ حِجَجٍ *I wish to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years*.

اِسْتَأْجَرَ *ʾistaʾjara* [v. X trans.] to hire, to rent (28:26) قَالَتْ إِحْدَاهُمَا يَاأَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الأَمِينُ *one of the two [daughters] said, 'Father, hire him–the strong, trustworthy man is the best person you could hire.'*

أَجْرٌ *ʾajr* [n., pl. أُجُورٌ *ʾujūr*] **1** wages, payment for work done (65:6) فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ *if they suckle [your babies] for you, pay them their wages [for it]* **2** reward (26:109) وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى رَبِّ الْعَالَمِينَ *I do not ask you any reward for it, for my only reward is with the Lord of all beings* **3** dowry (4:25) فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ *so marry them with their people's consent and give them their dowries in accordance with the norms*.

أ/ج/ل *ʾ–j–l* a large ditch for collecting water, to collect water; an appointed time, to fix a date; a cause; to consent. Of this root, six forms occur 44 times in the Qur'an: أَجَّلَ *ʾajjala* once; أُجِّلَ *ʾujjila* once; أَجَلٌ *ʾajal* 39 times; أَجَلَيْنِ *ʾajalayn* once; مُؤَجَّلٌ *muʾajjal* once and أَجْلٌ *ʾajl* once.

أَجَّلَ *ʾajjala* [v. II, trans.; pass. v. أُجِّلَ *ʾujjila*] to fix a time, to appoint a time (6:128) وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا *and now we have reached the appointed time You decreed for us*.

أَجَلٌ *ʾajal* [n.] **1** appointed time (7:34) وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ *there is an appointed time for every*

people: when their appointed time comes they cannot hasten a single moment nor delay **2** [dual أَجَلَيْنِ *ʾajalayn*] term, period (28:28) أَيَّمَا الأَجَلَيْنِ قَضَيْتُ فَلاَ عُدْوَانَ عَلَيَّ *whichever of the two terms I [choose to] fulfil, let there be no censuring of me*.

مُؤَجَّلٌ *muʾajjal* [pass. part.] timed, pre-ordained (of time) (3:145) وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلاَّ بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلاً *no soul may die, save by the leave of God, at an appointed time*.

أَجْلٌ *ʾajl* [n.] cause, sake, on account of (5:32) مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ … *on account of this, We decreed to the children of Israel that …*

أَحَدٌ *ʾaḥad* (see **و/ح/د** *w–ḥ–d*).

أ/خ/ذ *ʾ–kh–dh* to take, to hold; to acquire; to take to task, to put a stop to, to frustrate; to immobilise; to take after; to earn. Of this root, 12 forms occur 277 times in the Qur'an: أَخَذَ *ʾakhadha* 123 times; أُخِذَ *ʾukhidha* eight times; يُؤَاخِذ *yuʾākhidh* nine times; اِتَّخَذَ *ʾittakhadha* 124 times; أَخْذٌ *ʾakhdh* five times; أَخْذَةٌ *ʾakhdhatun* once; آخِذٌ *ʾākhidh* once; آخِذِين *ʾākhidhīn* twice; اِتِّخَاذٌ *ʾittikhādh* once; مُتَّخِذٌ *muttakhidh* once; مُتَّخِذِين *muttakhidhīn* once and مُتَّخِذَاتٌ *muttakhidhāt* once.

أَخَذَ *ʾakhadha* u [v. trans., pass. v. أُخِذَ *ʾukhidha*] **1** to take (4:20) وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلاَ تَأْخُذُوا مِنْهُ شَيْئًا *and [even if] you have given any one of them [as a dower] a ton [of gold], do not take any of it [back]* **2** to take away, remove (6:46) إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ *if God were to take away your hearing and your sight* **3** [with prep. بِ] to grab, to take hold of (7:150) وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ *and he took hold of the head of his brother, dragging him to him*; *(2:206) أَخَذَتْهُ الْعِزَّةُ بِالإِثْمِ *his arrogance drives him to stick to his sins* [lit. *the pride in sinning overtook him*]; *(9:50) قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ *we have taken our precautions beforehand*; *(10:24) أَخَذَتِ الأَرْضُ زُخْرُفَهَا *the earth has taken on its ornaments* **4** to accept, to take on board, to follow (5:41) يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ *they say [to each other], 'If you are given this [ruling], accept it!'* **5** to punish, to take to task (29:40) فَكُلاًّ أَخَذْنَا بِذَنْبِهِ *so We punished each one of them for their sins* **6** to afflict, to overtake, to seize (7:78) فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي

دَارِهِمْ جَاثِمِينَ *an earthquake seized them: by the next morning they were lying dead in their homes* **7** to overpower, to overwhelm, to overtake (2:255) لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ *neither slumber nor sleep overtakes Him* **8** [with prep. بِـ] to try, to test, to afflict (7:130) وَلَقَدْ أَخَذْنَا ءَالَ فِرْعَوْنَ بِالسِّنِينَ *We tried Pharaoh's people with the passage of time* [lit. *the years*].

يُؤَاخِذُ *yuʾākhidh* [imperf. of v. III, trans.] to take to task, to hold to account, to punish (2:286) رَبَّنَا لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا *Lord, do not take us to task if we forget or make mistakes*.

إِتَّخَذَ *ʾittakhadha* [v. VIII] **I** [trans.] **1** to take for oneself, to adopt (16:51) وَقَالَ اللَّهُ لاَ تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ *God said, 'Do not take two gods'–for He is the one God* **2** to fashion for oneself, to create for one's use (29:41) مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا *those who take protectors besides God are like a spider taking for itself a house* **3** to select, to follow, to take (18:63) وَاتَّخَذَ سَبِيلَهُ فِى الْبَحْرِ عَجَبًا *and it took its way into the sea in a wondrous manner* **4** to exact, to acquire, to require, to obtain (18:77) لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا *but if you had wished you could have exacted payment for [doing] it* **5** to take something as (23:110) فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا *but you made them* [lit. *took them as*] *a laughing stock*; *(11:92) وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا *you have turned your backs on Him, you have put Him out of your minds* [lit. *you put Him behind you*]; *(19:88) وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا *they say, 'The Lord of Mercy has begotten offspring'* [lit. *taken an offspring*] **6** [with prep. مِن] to derive something out of (16:67) وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا *from the fruits of date palms and grapes you derive intoxicants and wholesome provisions* **II** [doubly trans.] **1** to use something for the purpose of (58:16) اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً *they have used their oaths to cover up [their false deeds]* **2** to take, adopt someone as (4:125) وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلا *God took Abraham as a friend*.

أَخْذٌ *ʾakhdh* [v. n.] taking, taking to task, punishment (11:102) وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ *such is the punishment of your Lord for towns in the midst of their sins: His punishment is terrible and severe*.

أَخْذَةٌ *ʾakhdhatun* [n. of unit] a taking, a gripping; an instance of taking to task; to seize; to take to task (69:10) فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً *but they disobeyed the messenger of their Lord, so He seized them with an immense gripping.*

آخِذٌ *ʾākhidh* [act. part.; pl. آخِذِين *ʾākhidhīn*] **1** one who takes or accepts something (51:16) ءَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ *they will be taking what their Lord gives them* **2** one who takes hold of, one who controls (11:56) مَا مِنْ دَابَّةٍ إِلاَّ هُوَ ءَاخِذٌ بِنَاصِيَتِهَا *there is no animal but He is in complete control of it* [lit. *taking hold of its forelock*].

اِتِّخَاذٌ *ʾittikhādh* [v. n.] (act of) adopting or taking something to be something else (2:54) إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ *[indeed] you have wronged yourselves by taking the calf [for a deity].*

مُتَّخِذٌ *muttakhidh* [act. part.; pl. مُتَّخِذِين *muttakhidhīn*; pl. fem. مُتَّخِذَاتٌ *muttakhidhāt*] **1** one who takes for him/herself something or someone (4:25) غَيْرَ مُسَافِحَاتٍ وَلاَ مُتَّخِذَاتِ أَخْدَانٍ *not committing adultery or taking lovers* **2** one who takes someone for (18:51) وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا *and I would not take those who lead others astray for supporters.*

أ/خ/ر *ʾ–kh–r* to delay, to postpone; to put behind; the end; the other, the last. Of this root, 13 forms occur 250 times in the Qur'an: أَخَّرَ *ʾakhkhara* 14 times; يُؤَخَّرُ *yuʾakhkhar* once; تَأَخَّرَ *taʾakhkhara* three times; يَسْتَأْخِرُون *yastaʾkhirūn* six times; مُسْتَأْخِرِين *mustaʾkhirīn* once; آخَرُ *ʾākhar* 15 times; آخَرَان *ʾākharān* twice; آخَرُون *ʾākharūn* 22 times; أُخْرَى *ʾukhrā* 26 times; أُخَر *ʾukhar* five times; آخِرٌ *ʾākhir* 30 times; آخِرِين *ʾākhirīn* 10 times and الآخِرَةُ *ʾal-ʾākhira* 115 times.

أَخَّرَ *ʾakhkhara* [v. II, trans.] **1** to delay, to defer (11:8) وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ *if We delay the chastisement till a reckoned appointment they are sure to say, 'What is holding it up?'* **2** to grant respite, to respite, to reprieve (63:10) رَبِّ لَوْلاَ أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ *my Lord, if You would only reprieve me for a little while* **3** to put off, to leave undone (82:5) عَلِمَتْ نَفْسٌ مَا قَدَّمَتْ وَأَخَّرَتْ *each soul will know what it has done and what it has left undone.*

يُؤَخَّرُ *yuʾakhkhar* [imperf. of pass. v. أُخِّرَ *ʾukhkhira*] to be

delayed, to be held back, to postpone (71:4) إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لاَ يُؤَخَّرُ *when God's appointed time arrives it cannot be postponed.*

تَأَخَّرَ *taʾakhkhara* [v. V, intrans.] **1** to hold back, to lag behind (74:37) لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ *to those of you who choose to go ahead or lag behind* **2** to come after, to follow (48:2) لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ *that God may forgive what has gone past of your sins and what comes after* **3** to delay (2:203) وَاذْكُرُوا اللَّهَ فِى أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِى يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلاَ إِثْمَ عَلَيْه *remember God on the appointed days, if anyone is in a hurry to leave after two days, there is no blame on him, nor is there any blame on anyone who delays.*

يَسْتَأْخِرُون *yastaʾkhirūn* [imperf. of v. X, اِسْتَأْخَرَ *ʾistaʾkhara*, intrans.] **1** to delay, to hold back (7:34) وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ *there is an appointed time for every people–when their appointed time comes they cannot hasten a single moment nor delay* **2** to remain behind (23:43) مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ *no community can go before its appointed time or remain behind.*

مُسْتَأْخِرِين *mustaʾkhirīn* [pl. of act. part. مُسْتَأْخِرٌ *mustaʾkhir*] one who is holding back, lagging behind (15:24) وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ *and We know the ones of you who press forward in the forefront and We know the ones who lag behind.*

آخَرُ *ʾākhar* **I** [n./quasi-act. part.; dual آخَرَان *ʾākharān*, pl. آخَرُون *ʾākharūn*; fem. أُخْرَى *ʾukhrā* **(1)** pl. أُخَرٌ *ʾukhar*] **1** the other one (12:36) قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا *one of them said, 'I saw myself pressing grapes', and the other said, 'I saw myself carrying bread on my head'* **2** additional or further one (39:68) ثُمَّ نُفِخَ فِيهِ أُخْرَى *then it is blown in it another [time]* **II** [adjectivally] **1** another/other (20:18) وَلِيَ فِيهَا مَآرِبُ أُخْرَى *and I have other uses for it* **2** different (23:14) ثُمَّ أَنْشَأْنَاهُ خَلْقًا ءَاخَرَ *then We construct him into a different creation/creature* **3** additional (6:19) أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ ءَالِهَةً أُخْرَى *do you really bear witness that there are other gods beside God?* **4** [derogative] 'that other one too!' (53:19–20) أَفَرَأَيْتُمُ اللاَّتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى *consider ʾallāt and ʾal-ʿuzzā, and that other, third, one–Manāt!*

أُخْرَى *ʾukhrā* **(2)** [n.] **1** the last one (7:38) حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لأُولاَهُمْ ... *until, when they have all successively gathered in [Hellfire], the last of them will say of the first …* **2** the rear, the end part, behind (3:153) إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ *when you fled in mindless panic* [lit. *not paying heed to anyone*] *while the Messenger was calling out to you from behind you.*

آخِرُ *ʾākhir* **I** [n./quasi-act. part.; fem. آخِرَةٌ *ʾākhiratun*; pl. آخِرين *ʾākhirīn*] **1** last, latter (10:10) وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ *and the last of their prayer, 'Praise be to God, Lord of all Beings'*; * الآخِر [attribute of God] *the Ever Lasting* (57:3) هُوَ الأَوَّلُ وَالآخِرُ *He is the First and the Last*; *(2:217) الآخِرَةَ *the Last life* as opposed to the near one (الدُّنْيَا) (q.v.), the Hereafter; *(29:64) الدَّارَ الآخِرَةَ *the Last Abode*, *the Hereafter* **2** end, final part (3:72) ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا ءَاخِرَهُ *believe in what has been revealed to the believers at the beginning of the day but reject it at the end of it* **3** preceding, past, previous (38:7) مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الآخِرَةِ إِنْ هَذَا إِلاَّ اخْتِلاَقٌ *we have not heard of this in the past religion– this is nothing but invention* **II** [n.] coming generations (5:114)تَكُونُ لَنَا عِيدًا لأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِنْكَ *that shall be for us a festival, the first and the last of us [the coming generations] and a sign from You.*

أ/خ/و *ʾ–kh–w* brother, brotherhood; friend, companion; to take as a friend, to fraternise; ties. Of this root, seven forms occur 96 times in the Qur'an: أَخٌ *ʾakhun* 52 times; أَخَوَيْنِ *ʾakhawayn* once; إِخْوَانٌ *ʾikhwān* 22 times; إِخْوَةٌ *ʾikhwatun* seven times; أُخْتٌ *ʾukht* eight times; أُخْتَيْنِ *ʾukhtayn* once and أَخَوَاتٌ *ʾakhawāt* five times.

أَخٌ *ʾakhun* [n., (in construct (اِضَافَةٌ) > أَخُو *ʾakhū*; أَخَا *ʾakhā*; أَخِي *ʾakhī*; dual أَخَوَيْنِ *ʾakhawayn*; pl. إِخْوَانٌ *ʾikhwān* and إِخْوَةٌ *ʾikhwatun*)] **1** brother (12:8) لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا *Joseph and his brother are [indeed] dearer to our father than we are* **2** compatriot (7:85) وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا *and to the people of Midian [We sent] their brother [compatriot] Shuᶜayb* **3** [jur.] a fellow human being (2:178) فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ *but if someone [the culprit] is relieved from some [of the penalty] by*

his [aggrieved] brother [in humanity], then there shall be conformity [to his wish] in fair practice **4** the like of (17:27) إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ *squanderers are the like of the devils* **5** brothers and sisters together [إِخْوَان *ʾikhwān* and إِخْوَةٌ *ʾikhwatun*] (4:176) وَإِنْ كَانُوا إِخْوَةً رِجَالاً وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ *but if there are [surviving] brethren, male and female together, the male is entitled to twice the share of the female* **6** fellows in the faith [إِخْوَان *ʾikhwān*] (33:5) ادْعُوهُمْ لآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ فَإِخْوَانُكُمْ فِى الدِّينِ وَمَوَالِيكُمْ *name them [your adopted children] after their [biological] fathers–this is more equitable with God–if you do not know who their fathers are, [address them as] your 'brothers-in-religion' and wards.*

أُخْتٌ *ʾukht* [n.; dual أُخْتَيْن *ʾukhtayn*; pl. أَخَوَاتٌ *ʾakhawāt*] **1** sister (4:23) ... حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ *forbidden to you [in marriage] are your mothers, your daughters, your sisters …* **2** milk-sister (4:23) ... حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ ... وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ *forbidden to you are your mothers … your milk-sisters …* **3** fellow, counterpart (7:38) كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا *every time a community enters, it curses its counterpart* [lit. *sister*].

أ/د/د *ʾ–d–d* abomination, hardship, disaster, affliction; to befall, to afflict; shameful. Of this root, إِدّاً *ʾiddan* occurs once in the Qur'an.

إِدّاً *ʾiddan* [quasi-act. part.] abominable, detestable, loathsome (19:88–9) وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا لَقَدْ جِئْتُمْ شَيْئًا إِدًّا *and they say, 'The Lord of Mercy has begotten offspring', how abominable is this thing you assert.*

إِدْرِيسُ *ʾidrīs* (see **د/ر/س** *d–r–s*).

آدَمُ *ʾādam* (see **أ/أ/د/م** *ʾ–ʾ–d–m*).

أ/د/ي *ʾ–d–y* to ripen, to become due; to snare, to prepare; to convey, to bring about; to pay. Of this root, two forms occur six times in the Qur'an: يُؤَدِّي *yuʾaddī* five times and أَدَاءٌ *ʾadāʾ* once.

يُؤَدِّي *yuʾaddī* [imperf. of v. II أَدَّى *ʾaddā* trans.] **1** to pay up, to return (4:58) إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا *God commands you*

to return trusts to their owners **2** [with prep. إلى] (44:18) أن أَدُّو اليَّ عِبَادَ الله *[saying to them,] 'Hand over to me the slaves of God'.*

أَدَاءٌ *ʾadāʾ* [v. n.] restitution, paying up, handing over (2:178) فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ *but if the culprit* [lit. *someone*] *is relieved from some [of the penalty] by his [aggrieved] brother [in humanity], then there shall be conformity [to his wish] in fair practice, and restitution [of the remaining part of the penalty] to him [the aggrieved] in a good way.*

إِذ *ʾidh* **I** adverb of time occurring 309 times in the Qur'an, 'when …', 'at the time of …', and structurally functioning as: the first part of a construct (إِضَافَة) of which the second part is either a nominal clause, as in (9:40) إِذْ هُمَا فِي الْغَارِ *when both of them were in the cave*, or a verbal one, as in (9:40) إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا *when the disbelievers drove him out*. As an adverb إِذ complements a verbal element; however in the Qur'an and as a device for drawing maximum attention to what follows, إِذ quite frequently initiates sentences, with no such element explicitly preceding it (leaving it to the reader/listener, so to speak, to add such an element as clarifies certain aspects of the situation), as in (14:6) وَإِذْ قَالَ مُوسَى لِقَوْمِهِ *and [remember* or *mention here is made of the moment] when Moses said to his people*. The device is particularly used in the Qur'an as a means of connecting parts of a subject/story spread over a long discourse, as in Sura 8 (الأنفال '*the Spoils*'), in which the story of the Badr campaign is told. 13 of the first 49 verses, which directly deal with the story, begin with إِذ, thereby sustaining the attention and keeping the long discourse together. The second part of the إِذ construct may be replaced with compensation nunation (تَنْوِين التَّعْوِيض) (q.v.) if it refers to a preceding part of the discourse that is clearly understood, as in (56:84) وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ *while you, at that moment,* [*i.e. the moment (previously mentioned) when the soul of a dying person reaches his gullet*], *gaze on*. إِذ also occurs as a second part of a construct (at the same time as being the first part of a following one) with words signifying 'time', such as حين *ḥīn*, يوم *yawm,* بعد *baᶜd*, as in (99:4) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا *on that Day it will tell its story* and (3:8) رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا *our Lord, cause not*

our hearts to deviate after You have guided us **II** *ᵓidh* (إِذ) may also be interpreted in some contexts as signifying causation (تَعْلِيل), as in (43:39) وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِى الْعَذَابِ مُشْتَرِكُونَ *and it will not avail you today, it is because of your having done wrong that you are sharing in the chastisement*, and also in an interpretation of verse (46:11) وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ *and because they have not been guided by it, they will say, 'This is an ancient fabrication.'*

إِذَا *ᵓidhā* occurs 423 times in the Qur'an and functions as: **I** [adverb of time indicating the future (ظَرْف زَمَان لِلمُسْتَقبَل) and implying conditional dependency (الشَرط), between its two complements, of which the first is always a verbal clause] 'when', 'as in' (23:101) فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَاءَلُونَ *when the Trumpet is blown, the ties between them will be as nothing and they will not ask about each other*. The complements of إِذَا (like those of إِذ, q.v.) may elide, if understood from the preceding discourse, and become compensated for by compensation nunation (تَنْوِين التَّعْوِيض) (q.v., n), as in (23:34) وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذًا لَخَاسِرُونَ *and if you obey a mortal like you, you will then definitely lose out*. In such cases ambiguity may arise between what may be considered as an instance of إِذَا or an instance of إِذَنْ *ᵓidhan* (q.v.). إِذَا may, together with its two clauses, also express habitual action, as in (4:142) إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلاَةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللَّهَ إِلاَّ قَلِيلا *the hypocrites try to deceive God, but it is He who causes them to be deceived; when they stand up to pray, they do so sluggishly, showing off in front of people, and rarely remember God*. إِذَا is often combined with the so-called 'redundant' *mā* (مَا الزَّائدة), which lends emphasis to the entire part of the discourse in which it appears giving a meaning of 'whenever …' (9:92) وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ *nor is there blame attached to those who, whenever they came to you [Prophet] to provide them with a mount …* **II** [particle of surprise (also classified as an adverb of place or time) (حَرْف لِلمُفَاجَأَة)] 'all of a sudden', 'lo and behold!', 'there it was!', preceding a nominal clause, as in (20:20) فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى *he threw it down and–lo and behold!–it was a moving snake*.

إِذَنْ/إذاً *ʾidhan* occurs 31 times in the Qur'an and indicates consequence (جَوَاب/جَزَاء), '… then, in that case …', '… then, it would follow…', as in (4:53) أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذًا لاَ يُؤْتُونَ النَّاسَ نَقِيرًا *or, do they own a share of what He possesses?, if so, then they would not give to people [so much as] the groove of the date stone*. إِذَنْ which is written in the text of the Qur'an, not with a *nūn*, but with an *ʾalif* (إِذًا), overlaps in various contexts with instances of the adverbial إِذَا whose two complements are elided (cf. **إِذَا**). In fact some grammarians consider all occurrences of إِذَنْ as being instances of that type of إِذَا. The implication for interpreting these ambiguous contexts is significant since إِذَنْ implies consequential relation while the adverbial إِذَا implies conditional dependence.

أ/ذ/ن *ʾ–dh–n* ear, to hear; to know, information, to inform; to seek permission, to permit; to declare, declaration, to warn. Of this root, 12 forms occur in 104 places in the Qur'an: أَذِنَ *ʾadhina* 19 times; أُذِنَ *ʾudhina* six times; أَذَّنَ *ʾadhdhana* three times; تَأَذَّنَ *taʾadhdhana* twice; آذَنَ *ʾādhana* twice; اِسْتَأْذَنَ *ʾistaʾdhana* 12 times; أَذَانٌ *ʾadhān* once; إِذْنٌ *ʾidhn* 39 times; مُؤَذِّنٌ *muʾadhdhin* twice; أُذُنٌ *ʾudhun* five times; أُذُنَيْنِ *ʾudhunayn* once and آذَانٌ *ʾādhān* 12 times.

أَذِنَ *ʾadhina* a **I** [v. intrans.] **1** to permit, to allow, to give leave (78:38) لاَ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَنُ *they will not speak except the one to whom the Beneficent gives permission* **2** [with prep. لِـ] to listen to, to give ear to, to obey (84:2) وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ *and listened to its Lord and obeyed* **3** [with prep. بِـ] to allow something to be done, to sanction (42:21) أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ *or have they partners who ordained for them, in matters of faith, that which God has not sanctioned?* **4** [with prep. بِـ] to be warned of (2:279) فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ *if you do not [desist from consuming interest], then be warned of hostility from God and His Messenger* **II** [v. trans. with أَن *ʾan* + v.] to give one's permission, to permit the doing of; to ordain (24:36) فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ *in houses [of worship], God has ordained that they be raised high and that His name be remembered in them.*

أُذِنَ *ʾudhina* [pass. v.] to be allowed, to be given leave

(22:39) أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا *those who are being attacked are permitted [to defend themselves] because they have been wronged.*

أَذَّنَ *ʾadhdhana* [v. II, intrans. with أن *ʾan* + v. or with prep. بِ] to declare, to announce publicly, to proclaim (22:27) وَأَذِّنْ فِى النَّاسِ بِالْحَجِّ *and proclaim the Pilgrimage to humankind.*

تَأَذَّنَ *taʾadhdhana* [v. V, intrans.] to make known, to declare, to solemnly proclaim (14:7) وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لأَزِيدَنَّكُمْ *and [remember] when your Lord proclaimed, 'If you are thankful, I will give you more.'*

آذَنَ *ʾādhana* [v. IV, trans.] **1** to inform, to apprise, to tell, to confess, to admit (41:47) وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي قَالُوا ءَاذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ *and on the Day He calls to them, 'Where are My partners?' they will answer, 'We admit to You, not one of us is a witness'* **2** to warn (21:109) فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَى سَوَاءٍ *but if they turn away, say, 'I have warned you all in the same way.'*

اِسْتَأْذَنَ *ʾistaʾdhana* [v. X, trans.] to seek permission or leave (24:62) فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ *so if they ask your leave to attend to some of their private affairs, allow whomsoever of them you wish.*

أَذَانٌ *ʾadhān* [n./v. n.] proclamation, declaration (9:3) وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الأَكْبَرِ *and a proclamation from God and His Messenger to all people on the day of the Great Pilgrimage.*

إِذْنٌ *ʾidhn* [n./v. n.] permission, leave (11:105) يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ *and on the day when [the Day of Resurrection] comes, no soul will speak except by His permission.*

مُؤَذِّنٌ *muʾadhdhin* [act. part.] public crier (12:70) ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ *then a crier called out, 'You camel riders!, you are thieves.'*

أُذُنٌ *ʾudhun* [n.; dual أُذُنَيْن *ʾudhunayn*; pl. آذَانٌ *ʾādhān*] ear (2:19) يَجْعَلُونَ أَصَابِعَهُمْ فِى ءَاذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ *they put their fingers into their ears to keep out the thunderclaps for fear of death*; *(9:61) هُوَ أُذُنٌ [derogatory] *he listens and believes just anything*

that is said to him! [lit. *he is an ear*, i.e., *gullible*]; *(18:11) فَضَرَبْنَا عَلَى ءَاذَانِهِمْ *We sealed their ears* or *We stopped them hearing* [lit. *We struck on their ears*].

أ/ذ/ى *ʾ–dh–y* harm, injury, damage; to wrong, to harm; high tumultuous waves. Of this root, three forms occur 24 times in the Qur'an: آذَى *ʾādhā* 10 times; أُوذِيَ *ʾūdhiya* five times and أَذَى *ʾadhā* nine times.

آذَى *ʾādhā* [v. IV, trans.] **1** to offend, to trouble, to inconvenience, to malign, to affront (33:53) إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ *for that inconveniences the Prophet* **2** to punish, to take to task (4:16) وَاللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ فَآذُوهُمَا *if any two of you commit [a lewd act] punish them both*.

أُوذِيَ *ʾūdhiya* [pass. of v. IV] **1** to be harmed, to be injured, to be persecuted (6:34) وَأُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا *and were persecuted until Our aid came to them* **2** to be molested, accosted, harassed, solicited (33:59) يَاأَيُّهَا النَّبِيُّ قُلْ لأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلاَبِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلاَ يُؤْذَيْنَ *Prophet, tell your wives, your daughters and women of the believers to draw their garments over them–this is more likely to make them recognisable and so not be harassed*.

أَذَى *ʾadhā* [n./v. n.] **1** disease, affliction, injury, ailment, to trouble (2:196) فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ *so if any of you is ill, or has an ailment of the scalp, he should compensate* **2** ill-treatment, offence, insult (3:186) وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا *and you are sure to hear from those who were given the scripture before you, and from those who associate others with God, a lot of insults* **3** little hurt, trifling damage (3:111) لَنْ يَضُرُّوكُمْ إِلاَّ أَذًى *they will never [be able to] inflict on you but a trifling damage* **4** hardship, inconvenience, to be afflicted by affliction (4:102) وَلاَ جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ *it is no sin for you to lay aside your arms if you are afflicted by heavy rain or illness* **5** painful condition, impurity, soiling (2:222) وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى *and they ask you [Prophet] about menstruation, say, 'Menstruation is an impurity/painful condition.'*

أ/ر/ب *ʾ–r–b* power, purpose, need; knot; intelligent, resourceful, able and fit. Of this root, إِرْبَةٌ *ʾirbatun* and مَآرِبُ *maʾārib* occur once each in the Qur'an.

إِرْبَةٌ *ʾirbatun* [n./v. n.] sexual desire, potency, sexual capability; desire for women (24:31) وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ لِبُعُولَتِهِنَّ ... أَوِ التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ ... *and not to reveal their charms except to their husbands … or such men as attend them who have no sexual desire ….*

مَآرِبُ *maʾārib* [pl. of n. مَأْرُبَةٌ *maʾrubatun*] purposes, uses (20:18) هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى *it is my staff, I lean on it; I beat down leaves with it for my sheep* (or, *I restrain my sheep with it*) *and I have other uses for it.*

أ/ر/ض *ʾ–r–ḍ* the earth, earth, land; to be flat; to be fatty; to be touched. Of this root, أَرْضٌ *ʾarḍ* occurs 461 times in the Qur'an.

أَرْضٌ *ʾarḍ* [n.] **1** [with the definite article الـ] the Earth (16:3) خَلَقَ السَّمَوَاتِ وَالأَرْضَ بِالْحَقِّ *He created the heavens and the Earth in truth* **2** land, soil (36:33) وَءَايَةٌ لَهُمُ الأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا *and a sign for them is the dead land, We bring it to life* **3** ground (50:44) يَوْمَ تَشَقَّقُ الأَرْضُ عَنْهُمْ سِرَاعًا *upon the Day when the ground is split asunder from about them, and [humankind] emerges in haste* **4** country, land (20:57) أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَامُوسَى *have you come to drive us from our land with your sorcery, Moses?* **5** domain (29:56) يَاعِبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ *My believing servants!, My domain is vast, so worship Me and Me alone*; *(12:9) اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا *kill Joseph or cast him forth in some land* [lit. *throw him on the ground*].

أ/ر/ك *ʾ–r–k* lote-tree, to feed on such a tree, to stay put near such trees; couches, soft furnishings. Of this root, أَرَائِك *ʾarāʾik* occurs five times in the Qur'an.

أَرَائك *ʾarāʾik* [pl. of n. أَرِيكَةٌ *ʾarīkatun*] couches (18:31) مُتَّكِئِينَ فِيهَا عَلَى الأَرَائِكِ *therein they will be reclining on couches.*

إِرَم *ʾiram* [proper name occurring once in the Qur'an] name of the

legendary capital city of *ᶜād* (q.v.) (89:6–7) أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ إِرَمَ ذَاتِ الْعِمَادِ *have you considered how your Lord dealt with the people of ᶜād, of ᵓiram, the city of lofty pillars!*

The place is also linked with the Prophet Hūd, who was sent to the people of ᶜād. A number of classical commentators also speak of ᵓiram in the context of a tribe.

أ/ز/ر *ᵓ–z–r* back; strength; to encompass; wrap, loin cloth; to support, to brace, to back up. Of this root, two forms occur once each in the Qur'an: آزَرَ *ᵓāzara* and أَزْرٌ *ᵓazr*.

آزَرَ *ᵓāzara* [v. IV, trans.] to back up, to prop up, to bolster, to strengthen (48:29) كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ *like a seed that puts forth its shoot, and strengthens it, and grows thick, and rises straight upon its stalks.*

أَزْرٌ *ᵓazr* [v. n./n.] power, strength, capability (20:31) اشْدُدْ بِهِ أَزْرِي *augment my strength through him.*

آزَرُ *ᵓāzar* (see alphabetically أ/ز/ر *ᵓ–z–r*).

أ/ز/ز *ᵓ–z–z* to whiz, to buzz, to hum; to agitate, to shake up, to incite, to stir up. Of this root, two forms occur once each in the Qur'an: تَؤُزُّ *taᵓuzz* and أَزٌّ *ᵓazz*.

تَؤُزُّ *taᵓuzz* [imperf. of v. أَزَّ *ᵓazza*, trans.; v. n. أَزٌّ *ᵓazz*] to set in confusion, to stampede, to confuse (19:83) أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا *have you not considered that We let the devils loose on the disbelievers to confuse and incite them [to sin].*

أ/ز/ف *ᵓ–z–f* to draw near, to be in a hurry, to be cowardly. Of this root, two forms occur three times in the Qur'an: أَزِفَ *ᵓazifa* once and الآزِفَة *ᵓal-ᵓāzifatu* twice.

أَزِفَ *ᵓazifa* a [v. intrans.] to draw near (53:57) أَزِفَتِ الآزِفَةُ *the imminent Hour draws near.*

الآزِفَةُ *ᵓal-ᵓāzifatu* [act. part./n.] that which is approaching, an epithet of the Day of Judgement (40:18) وَأَنْذِرْهُمْ يَوْمَ الآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ *and warn them of the ever-approaching Day, when the*

hearts are next to the throats.

أَسَاطِيرُ *ʾasāṭīr* (see **س/ط/ر** *s–ṭ–r*).

أَسْبَاطُ *ʾasbāṭ* (see **س/ب/ط** *s–b–ṭ*).

إِسْتَبْرَقٌ *ʾistabraq* [borrowing from Persian occurring four times in the Qur'an] thick silk material, brocade (55:54) مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ *they are reclining on couches lined with brocade.*

إِسْحَـٰقُ *ʾisḥāq* [proper name of Hebrew origin occurring 14 times in the Qur'an] Prophet Isaac (Gen. XX.2) (12:6) وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى ءَالِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ *and He perfects His blessing on you and the House of Jacob, just as He perfected it earlier on your two forefathers, Abraham and Isaac.*

The Qur'an speaks of how the birth of Isaac was promised to Abraham despite his wife's advanced age, and how she met the news with utter astonishment (11:71 and 15:53). Isaac is often mentioned in the company of other distinguished prophets.

أ/س/ر *ʾ–s–r* shield, shackles, bondage, to shackle, to capture; captive; family, limbs, physique, body structure. Of this root, five forms occur six times in the Qur'an: تَأْسِرُون *taʾsirūn* once; أَسْرٌ *ʾasr* once; أَسِيرٌ *ʾasīr* once; أَسْرَى *ʾasrā* twice and أُسَارَى *ʾusārā* once.

تَأْسِرُ *taʾsir* [imperf. of v. أَسَرَ *ʾasara*, trans.] to take as prisoner of war, to take as captive (33:26) فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا *some of them you killed and some you took captive.*

أَسْرٌ *ʾasr* [n.] physique, build, bodily structure; constitution (76:28) نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ *We it is who have fashioned them and strengthened their constitution.*

أَسِيرٌ *ʾasīr* [n./quasi-pass. part.; pl. أَسْرَى *ʾasrā* and أُسَارَى *ʾusārā*] prisoner of war (8:70) يَاأَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ *Prophet, tell the war captives in your hands, 'If God knows of any good in your hearts, He will give you better than what has been taken from you.'*

إِسْرَائِيلُ *ʾisrāʾīl* [proper name of Hebrew origin occurring 43 times in the Qur'an] **1** Prophet Jacob (cf. Gen. XXXII.28) (19:58) وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا *and of the seed of Abraham and Israel–and of those We guided and chose* **2** the Children of Israel *(10:90) بَنُو إِسْرَائِيلَ *the Children of Israel, the Jewish People*; * بني إسرائيل name of Sura 17, Meccan sura, also called *ʾal-ʾisrāʾ*, so-named because of the reference in verses 4–8 to the '*Children of Israel*' (see **س/ر/ي** *s–r–y*).

أ/س/س *ʾ–s–s* beginning, root, foundation, to found. Of this root, أَسَّسَ *ʾassasa* occurs twice in the Qur'an.

أَسَّسَ *ʾassasa* [v. II trans.] to found, to establish, to base (9:109) أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ *is he who founds his building on consciousness of God and desire for His good pleasure better, or the one who founds his building on the brink of a crumbling precipice?*

أ/س/ف *ʾ–s–f* sadness, anger, sorrow, to offend. Of this root, three forms occur five times in the Qur'an: آسَفَ *ʾāsafa* once; أَسَفٌ *ʾasaf* twice and أَسِفٌ *ʾasif* twice.

آسَفَ *ʾāsafa* [v. IV, trans.] to be offensive, to act in an offensive manner, to challenge, to be contentious (43:55) فَلَمَّا ءَاسَفُونَا انْتَقَمْنَا مِنْهُمْ *when they became contentious with Us, We punished them.*

أَسَف *ʾasaf* [n./v. n. used adverbially] sorrow, grief; in sorrow, grieving (18:6) فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى ءَاثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا *are you [Prophet] going to torment yourself to death grieving over them if they do not believe in this message?*; *(12:84) يَاأَسَفَى عَلَى يُوسُفَ *ah!, my terrible grief for Joseph!* (with the open long vowel /ā/ replacing the 1st person sing. pronominal suffix *ī* for emphasis … يَا أَسَفِي *yā ʾasafī* … ! > … يَا أَسَفَا *yā ʾasafā* … !).

أَسِفٌ *ʾasif* [quasi-intens. act. part.] very angry, most indignant, aggrieved, grieving, very sad (7:150) وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا *and when Moses returned to his people, angry and aggrieved.*

أَسْمَاء *ʾasmāʾ* (see **س/م/و** *s–m–w*).

إِسْمَاعِيلُ *ᵓismāᶜīl* [proper name of Hebrew origin occurring 12 times in the Qur'an] Prophet Ishmael (cf. Gen. XVI.12), (19:54) وَاذْكُرْ فِى الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وكَانَ رَسُولاً نَبِيًّا *and mention in the Book Ishmael, he was true to his promise, and was a messenger and a prophet.*

The Qur'an speaks of Ishmael's role in helping his father construct the Kaᶜba (2:125); and the famous sacrifice (see ب/ر/ه/م *b–r–h–m* for ᵓibrāhīm); he, like his brother Isaac, is mentioned in conjunction with other distinguished prophets, confirming the sacred continuum which Islam sees as binding earlier prophetic figures to Muḥammad.

أ/س/ن *ᵓ–s–n* relic; (of water) to become putrid, to be overcome with fumes from such water; to take after one's father. Of this root, ءَاسِنٍ *ᵓāsin* occurs once in the Qur'an.

ءَاسِنٍ *ᵓāsin* [quasi-act. part.] polluted, putrid, stinking (47:15) فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ ءَاسِنٍ *in it there are rivers of water unpolluted.*

أ/س/و–ي *ᵓ–s–w/y* cure, medicine; to console; sadness; to treat equally; model, exemplar; pillar. Of this root, two forms occur seven times in the Qur'an: آسَى *ᵓāsā* four times and أُسْوَةٌ *ᵓuswatun* three times.

آسَى *ᵓāsā* [v. IV, intrans.] to sorrow, to grieve (7:93) فَكَيْفَ ءَاسَى عَلَى قَوْمٍ كَافِرِينَ *so how can I grieve for a people of disbelievers?*

أُسْوَةٌ *ᵓuswatun* [n.] model, exemplar (33:21) لَقَدْ كَانَ لَكُمْ فِى رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ *you have had in the Messenger of God a good model, for those who put their hope in God and the Last Day.*

أ/ش/ر *ᵓ–sh–r* teeth of a saw, to cut; to trace; to be ungrateful. Of this root, أَشِرٌ *ᵓashir* occurs twice in the Qur'an.

أَشِرٌ *ᵓashir* [quasi-intens. act. part.] ingrate; insolent, incorrigible (54:25) أَؤُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ *has the Message been sent down upon him out of all of us? [No indeed], rather he is an incorrigible liar!*

أ/ص/د *ʾ–ṣ–d* (this root overlaps with root **و/ص/د** *w–ṣ–d* because of the dialectal difference in pronouncing *hamza* as a pure vowel) sleeveless undergarment, to wear such a garment; animal pen; courtyard; to shut tightly. Of this root, مُؤْصَدَةٌ *muʾṣadatun* occurs twice in the Qur'an.

مُؤْصَدَةٌ *muʾṣadatun* (also مُوصَدَةٌ *mūṣadatun*) [pass. part.] closed, shut, engulfing (104:8) إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ *it is closed on them.*

أ/ص/ر *ʾ–ṣ–r* rope, tie, connection, relation; an undertaking; promise, vow; load, burden. Of this root, إِصْرٌ *ʾiṣr* occurs three times in the Qur'an.

إِصْرٌ *ʾiṣr* [n.] **1** load, burden (7:157) وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلاَلَ الَّتِي كَانَتْ عَلَيْهِمْ *and He relieves them of their burdens, and the shackles that were upon them* **2** promise, vow, agreement, pledge, covenant (3:81) ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي *do you affirm? [He said], and do you agree and take My pledge concerning this?*

أ/ص/ل *ʾ–ṣ–l* base, root, foundation; to be deep-rooted; to eradicate; time before sunset. Of this root, four forms occur 10 times in the Qur'an: أَصْلٌ *ʾaṣl* twice; أُصُولٌ *ʾuṣūl* once; أَصِيلٌ *ʾaṣīl* four times and آصَال *ʾāṣāl* three times.

أَصْلٌ *ʾaṣl* [n.] **1** bottom, base (37:64) إِنَّهَا شَجَرَةٌ تَخْرُجُ فِى أَصْلِ الْجَحِيمِ *it is a tree that emerges in the bottom of the blazing Fire* **2** [pl. أُصُولٌ *ʾuṣūl*] root, stem (59:5) مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ *whatever palm trees you have cut down or left standing on their roots–[it was done] by God's leave*.

أَصِيلٌ *ʾaṣīl* [n.; pl. آصَال *ʾāṣāl*] time before sunset, evening (13:15) وَلِلَّهِ يَسْجُدُ مَنْ فِى السَّمَوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا وَظِلاَلُهُمْ بِالْغُدُوِّ وَالآصَالِ *everything that is in the heavens and the Earth prostrates to God in the mornings and in the evenings, as do their shadows, willingly or unwillingly*; *(33:42) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلا *and glorify Him [morning and evening] constantly, at all times*.

أ/ف/ف *ʾ–f–f* dirt under the nails or in the ear; contamination; grumbling, complaint, to grumble. Of this root, أُفٍّ *ʾuffin* occurs

three times in the Qur’an.

أُفٍّ *ᵓuffin* [interjection described by grammarians as a quasi-imperfect verb (اسم فِعْل مُضَارِع)] word uttered in exasperation expressing displeasure or impatience, ‘ugh!’, ‘fie!’ (21:67) أُفٍّ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ *fie on you and on the things you worship instead of God.*

أ/ف/ق *ᵓ–f–q* rolls of tanned leather; ways, direction, horizon; to roam about. Of this root, two forms occur three times in the Qur’an: أُفُق *ᵓufuq* twice and آفَاقٌ *ᵓāfāq* once.

أُفُقٌ *ᵓufuq* [n.; pl. آفَاقٌ *ᵓāfāq*] **1** horizon (53:7) وَهُوَ بِالأُفُقِ الأَعْلَى *while he stood on the highest horizon* **2** the four corners of the earth, everywhere (41:53) سَنُرِيهِمْ ءَايَاتِنَا فِى الآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ *We will show them Our signs everywhere and in themselves, until it becomes clear to them that it is the Truth.*

أ/ف/ك *ᵓ–f–k* falsehood, to lie, to deceive. to beguile; to turn upside down, to change the manner of things; to turn away, to dissuade. Of this root, six forms occur 27 times in the Qur’an: تَأْفِكُ *taᵓfik* three times; يُؤْفَك *yuᵓfak* 13 times; إِفْكٌ *ᵓifk* nine times; أَفَّاك *ᵓaffāk* twice; مُؤْتَفِكَةٌ *muᵓtafikatun* once and مُؤْتَفِكَاتٌ *muᵓtafikāt* twice.

تَأْفِكُ *taᵓfik* [imperf. of v. أَفَكَ *ᵓafaka* (also أَفِكَ *ᵓafika*) trans.; pass. v. أُفِكَ *ᵓufika*] **1** to turn away from, particularly with guile and deceit (46:22) قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا *they said, ‘Have you come to turn us away from our gods?’* **2** to fabricate, to fake, to feign (7:117) وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ *then We inspired Moses, ‘Throw your staff,’ and–lo and behold!–it devoured what they had fabricated.*

إِفْكٌ *ᵓifk* [n./v. n.] **1** falsehood, lie, a false slander (25:4) وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلاَّ إِفْكٌ افْتَرَاهُ *the unbelievers said, ‘This is but a lie he has made up’* **2** [الإِفْكُ *ᵓal-ᵓifk*] the false accusation of unchastity brought against ᶜāᵓisha, the Prophet’s wife (24:11) إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ *those who brought the false slander were a group from among you.*

The narrative of the *ᵓifk* incident (24:11–40) stems from an

incident which occurred during a military expedition. The Prophet's wife ᶜāᵓisha lost her necklace and returned to search for it; however, the convoy she was travelling with had departed without her. It was assumed that she was riding in the hawdaj of her camel. Subsequently, ᶜāᵓisha was found by a companion who escorted her back to the encampment. It was insinuated that she could have been involved in adultery; the Qur'an fully exonerated her, describing the charge as an abject falsehood (*ᵓifk*).

أَفَّاكٌ *ᵓaffāk* [intens. act. part.] an incorrigible liar (26:221–2) هَلْ أُنَبِّئُكُمْ عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ *shall I tell you who the devils come down to?, they come down to every lying sinner.*

مُؤْتَفِكَةٌ *muᵓtafikatun* [act. part. fem.; pl. مُؤْتَفِكَاتٌ *muᵓtafikāt*] that which is turned upside down, overthrown, subverted, the cities which were turned upside down, or subverted, such as the city of Lot (q.v.) (9:70) وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ *and the peoples of Midian and the overthrown cities, their messengers came to them with clear proofs.*

أ/ف/ل *ᵓ–f–l* (of a female's milk) to decrease; (of planets and stars) to set; to be absent or go away from. Of this root, two forms occur four times in the Qur'an: أَفَلَ *ᵓafala* three times and آفِلِين *ᵓāfilīn* once.

أَفَلَ *ᵓafala* u [v. intrans.] to set (6:78) فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَاقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ *then when he saw the sun rising he cried, 'This is my Lord! This is greater', but when the sun set, he said, 'My people, I disown all that you associate [with Him].'*

آفِلِين *ᵓāfilīn* [pl. of act. part. آفِلٌ *ᵓāfil*] that which sets (6:76) فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لاَ أُحِبُّ الآفِلِينَ *when the night grew dark over him he saw a star and said, 'This is my Lord,' but when it set, he said, 'I do not like things that set.'*

أُقِّتَتْ *ᵓuqqitat* (see **و/ق/ت** *w–q–t*).

أ/ك/ل *ᵓ–k–l* food; yield; morsel; to eat, to consume, to devour; to

erode; to become enraged. Of this root, six forms occur 110 times in the Qur'an: أَكَلَ *ʾakala* 93 times; أَكْلٌ *ʾakl* four times; آكِلون *ʾākilūn* three times; أَكَّالُون *ʾakkālūn* once; مَأْكُولٌ *maʾkūl* once and أُكُلٌ *ʾukul* seven times.

أَكَلَ *ʾakala* u [v. trans., v. n. أَكْلٌ *ʾakl*] **1** to eat (20:121) فَأَكَلاَ مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا *so they both ate from it, and their private parts appeared to them* **2** to feed, graze, pasture (7:73) هَذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِى أَرْضِ اللَّهِ *this is God's she-camel–a sign for you–so let her graze in God's land* **3** to consume, devour (3:183) الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ *those who say, 'God has made covenant with us not to believe in any messenger until he brings to us a sacrifice to be consumed by fire'* **4** to consume, appropriate (2:188) وَلاَ تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ *and do not consume each other's property wrongfully* **5** to squander, waste away (4:6) وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا *and test orphans until they reach marriageable age; then, if you find they have sound judgement, hand over their property to them–do not squander it wastefully and in haste before they come of age* **6** to charge, to exact wages or compensation for one's trouble (4:6) وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ *whoever [of the guardians] is well-off let him abstain [from charging for managing the orphan's property], and whoever is poor let him charge in accordance with the norms*; *(5:66) لأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ *they would have been blessed in this and the coming Life* [lit. *they would have eaten both from what is above them and from what is beneath them*] **7** to accept for one's use, to annex (4:4) وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا *give women their dowries as a [statutory] gift [upon marriage], but if they are happy to give up some of it for you, you may accept it by all means* [lit. *you may eat it with health and pleasure-giving appetite*].

آكِلُون *ʾākilūn* [pl. of act. part. آكِلٌ *ʾākil*] those who eat (37:66) فَإِنَّهُمْ لآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ *they will surely be eating from it, and filling bellies from [some of] it*.

أَكَّالُون *ʾakkālūn* [pl. of intens. act. part. أَكَّالٌ *ʾakkāl*] ones who devour, ones who are given to devouring; greedy (5:42) سَمَّاعُونَ

لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ *eagerly listening to falsehood and greedily consuming the unlawful.*

مَأْكُولٌ *maʾkūl* [pass. part.] that which is eaten, grazed, cropped, gnawed, devoured (105:5) فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ *He made them like dried foliage that had been grazed to stubble.*

أُكُلٌ *ʾukul* [n.] yield (2:265) كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ *like a garden on a hill–heavy rain falls and it produces double its [normal] yield.*

ال *ʾal-* the definite article (أَداة التَّعْرِيف) occurring some 8865 times in the Qur'an. It is prefixed to a common indefinite noun (اسم نَكِرَة), and functions as: **I** cognisance (ال العَهْدِيَّة), particularising the noun to which it is prefixed on the grounds that **1** it is already mentioned in the discourse, for example الرسول in (73:15–16) كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولاً فَعَصَى فِرْعَوْنُ الرَّسُولَ *as We sent a messenger to Pharaoh, but Pharaoh disobeyed the messenger* **2** it is assumed to be common knowledge such as الشمس, القمر, الليل, and النهار in (36:40) لاَ الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ *it is not for the sun to overtake the moon* **3** it is physically present at the time of speaking such as اليومَ in (5:3) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ *today I have perfected your religion for you*. These three types have their counterparts in the use of the definite article 'the' in English **II** generic *ʾal* (ال الجِنْسِيَّة), generalising the common noun to which it is prefixed by **1** embracing all and every one of its members (اسْتِغْراق جَمِيع أَفْراد الجِنْس), such as الإنسان (translatable not with 'the' but as 'humankind') in (4:28) وَخُلِقَ الإِنْسَانُ ضَعِيفاً *for humankind was created weak* **2** embracing all and every one of its attributes (اسْتِغْرَاق جَمِيع خَصَائص الجِنْس), also designated as the *ʾal* of perfection (ال الكمال), such as الكتاب (translatable as 'the Book', with great emphasis on 'the', or as 'the very Book') in (2:2) ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ *this is the perfect Book in which there is no doubt, containing guidance for those who are mindful of God*, or **3** pointing to the main quality or essence of the nature of the noun such as الْمَاء (translatable into English as 'water' with no definite article) in (21:30) وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ *and We fashioned from water every living thing*. Distinguishing between instances of the

cognisance *ʾal* and the generic *ʾal* in various instances may cause interpretational problems. A case in point is the following verse in which type II:3 of the generic *ʾal* occurs but could easily be confused with type I:2 of the cognisance *ʾal* (6:89) أُولَئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَ النُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ *those [messengers who have been previously mentioned] are the ones to whom We gave scripture, wisdom and prophethood* [all with generic *ʾal*] *but if these [people now] disbelieve in them, then indeed We [already] have entrusted them* [referring to the three institutions, but not a specific book or creed] *to a people who do not disbelieve in them.*

أَلاَ *ʾalā* initiation and interjection particle (أَداة اسْتِفْتاح), occurring 54 times in the Qur'an. It lends particular emphasis to the context in general and functions in three ways: **I** attention drawing particle (حَرف تَنْبيه), 'indeed …', 'surely …', 'alas …'. It may precede either a nominal sentence, as in (2:13) وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلاَ إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لاَ يَعْلَمُونَ *when it is said to them, 'Believe, as the others believe,' they say, 'Should we believe like the fools have done?' Indeed they are the fools, though they do not know it* or a verbal sentence, as in (11:8) وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلاَ يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ *if We delay the chastisement until a reckoned appointment they are sure to say, 'What is detaining it?', alas, on the Day it comes upon them, it will not be averted from them* **II** gentle encouragement particle (حَرف عَرض), 'wouldn't you …?', as in (37:91) فَرَاغَ إِلَى ءَالِهَتِهِمْ فَقَالَ أَلاَ تَأْكُلُونَ *so he turned to their gods and said, 'Won't you eat!'* **III** strong encouragement particle (حَرف تَحْضِيض), 'will [you] not …?', as in (26:11) قَوْمَ فِرْعَوْنَ أَلاَ يَتَّقُونَ *the people of Pharaoh, will they not take heed?*

اَلآنَ *ʾal-ʾāna* (see **أ/ي–و/ن** *ʾ–y/w–n*).

أ/ل/ت *ʾ–l–t* oath; decrease, to decrease, to reduce; to prevent, to deny. Of this root, أَلَتْنَا *ʾalatnā* occurs once in the Qur'an.

أَلَتَ *ʾalata* i [v. trans.] to reduce, to suffer someone, to deny, to receive less than their dues (52:21) وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ

أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ *and those who believe and whose descendants follow them in the faith, We cause their descendants to join them, and We do not deny them any of [the reward for] their deeds.*

الر *ʾalif-lām-rā*, a letter combination initiating each of Suras 10, 11, 12, 14 and 15. It is one of twelve such combinations, each of which is formed from one or more, up to five, of fourteen letters of the alphabet (namely: أ, ح, ر, س, ص, ط, ع, ق, ك, ل, م, ن, هـ and ي) and initiating a total of 29 suras of the Qur'an. Each of the combinations, designated by Qur'anic scholars as المقطعات (*the separated letters*), are recited as names of the letters in its/their pausal forms (i.e., with a *sukūn*), e.g. *ʾalif, lām, rā.* Because we have no ḥadīth from the Prophet as to the significance of these letters, Qur'anic scholars have been offering various opinions as to what they stand for, although none of these opinions is regarded as authoritative. ʾal-Rāzī in his *ʾal-tafsīr ʾal-kabīr* and ʾal-Suyūṭī in his *ʾal-ʾitqān fī ʿulūm ʾal-Qurʾān* offer good accounts of these opinions. It is sufficient, however, to mention two such opinions here: **1** the letters are a reminder to the Arabs, who first heard the Qur'an, of their inability to match the eloquence of the language of the Qur'an, in spite of the fact that the raw material from which the Qur'an was formed, namely the individual letters, such as those making up these combinations, was a common property shared by everybody **2** these letters are exclamatory devices intended to arrest the listeners' attention, somewhat similar to the custom of starting poems with an emphatic 'No!' or 'Indeed!' for a similar purpose. Exegetes normally add after expounding such theories, 'God knows best.'

أ/ل/ف *ʾ–l–f* **(1)** thousand; to put together, bring together; to habituate; to get accustomed; to soften up; intimate; mate. Of this root, seven forms occur 22 times in the Qur'an: أَلَّفَ *ʾallafa* five times; مُؤَلَّفَةٌ *muʾallafatun* once; إِيلَافٌ *ʾīlāf* twice; أَلْفٌ *ʾalf* 10 times; أَلْفَيْن *ʾalfayn* once; آلَاف *ʾālāf* twice and أُلُوف *ʾulūf* once.

أَلَّفَ *ʾallafa* [v. II, intrans. with adverb بين] **1** to join together, to gather together, to compile (24:43) أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ

ثُمَّ يَجْعَلُهُ رُكَامًا *do you not see that God drives the clouds, then gathers them together, then makes them into a heap?* **2** to reconcile (3:103) إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا *when you were enemies, then He reconciled your hearts together and you, by His grace, became brothers*.

مُؤَلَّفَةٌ *muᵓallafatun* [pass. part.] one who is softened up, reconciled *(9:60) وَالْمُؤَلَّفَةِ قُلُوبُهُمْ *new convert to the faith* [lit. *those whose hearts are being reconciled*].

إِيلاَفٌ *ᵓīlāf* [v. n.] reconciling, habituating; composing; securing (106:1) لإِيلاَفِ قُرَيْشٍ *[He did this] in order to make Quraysh secure* (or, *to keep Quraysh together as a cohesive unit*, or, *to help them continue with their summer and winter journeys*).

أَلْفٌ *ᵓalf* [card. no.; dual *ᵓalfayn*; pl. of paucity آلاَفٌ *ᵓālāf*; pl. أُلُوف *ᵓulūf*] **1** one thousand (29:14) وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلاَّ خَمْسِينَ عَامًا *and We sent Noah out to his people, and he stayed among them for fifty years short of a thousand* **2** a great amount (2:96) يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ *any of them would long to be granted longevity for a very long time* [lit. *a thousand years*].

ألف *ᵓalif* **(2)** the letter *ᵓalif* represents a long vowel, somewhat open front (or back depending on the phonetic context in which it appears). Unlike the *hamza*, it does not function as one of the three radicals of the Arabic root and it does not initiate words, hence the absence, in dictionaries, of a letter *ᵓalif* section. In addition to the various roles the *ᵓalif* generally plays as a basic morpheme of the Arabic language and as a grapheme in the standard system of the orthography, it functions in the Qur'anic text in particular as: **1** a substitute for the light *nūn* of augmentation (أَلف النُّون الخَفيفَة) (cf. n.), in the two verses (12:32) لَيُسْجَنَنَّ وَلَيَكُونَا (لَيَكُونَنْ) مِنَ الصَّاغِرِينَ *he shall assuredly be imprisoned and shall be one of the degraded* and (96:15) لَنَسْفَعًا (لَنَسْفَعَنْ) بِالنَّاصِيَةِ *We shall seize him by the forelock* and **2** the *ᵓalif* of extension (أَلف الصِّلَة), added in some verses to the end of certain words terminated in *fatḥa*, as in (18:38) لَكِنَّا هُوَ اللَّهُ رَبِّي *but, for me, He is God, my Lord*; (76:4) أَعْتَدْنَا لِلْكَافِرِينَ سَلاَسِلاَ *We have prepared for the disbelievers chains* and (76:16) قَوَارِيرا مِنْ فِضَّةٍ *goblets of silver*.

The final *ʾalif* in لَكِنَّا, سَلاَسِلاَ and قَوَارِيرا is pronounced in Qur'anic recitation as a short vowel and the words are thus rendered as لَكِنَّ, سَلاسِلَ and قَوَارِيرَ respectively **3** non-functional (following an earlier system of orthography where the *fatḥa* was replaced by the *ʾalif*, this was retained later), as in (27:21) لأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أو لأَاذْبَحَنَّه *I shall punish him severely, or slay him.*

أ/ل/ل *ʾ–l–l* lightening; sharpening; agitation; yearning; family ties; pledge, covenant. Of this root, إِلّ *ʾill* occurs twice in the Qur'an.

إِلّ *ʾill* [n.] pact, relationship, tie (9:8) وَإِنْ يَظْهَرُوا عَلَيْكُمْ لاَ يَرْقُبُوا فِيكُمْ إِلاًّ وَلاَ ذِمَّةً *if they get the better of you, they will not observe towards you any tie of kinship or treaty*.

إِلاَّ *ʾillā*, particle occurring 657 times in the Qur'an and functioning as: **I** an exceptive particle (حَرف استِثْناء), 'except …', 'save for …' (2:249) فَشَرِبُوا مِنْهُ إِلاَّ قَلِيلا مِنْهُمْ *but they all drank [deeply] from it, except for a few* **II** in the meaning of adjectival غير (q.v.) 'different from', 'other than' (21:22) لَوْ كَانَ فِيهِمَا ءَالِهَةٌ إِلاَّ اللَّهُ لَفَسَدَتَا *if there had been in them [the heavens and earth] deities other than God, both the heavens and earth would be in ruins* **III** in the meaning of 'but…' (بل), (q.v.) (20:2–3) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتَشْقَى إِلاَّ تَذْكِرَةً لِمَنْ يَخْشَى *it was not to distress you [Prophet] that We sent down the Qur'an to you, but [We sent it] as a reminder for those who stand in awe [of God].*

اللاَّئِي *ʾallāʾī* (see **الَّذِي** *ʾalladhī*).

اللات *ʾallāt* (see **ل/و/ت** *l–w–t*).

اللاَّتِي *ʾallātī* (see **الَّذِي** *ʾalladhī*).

الَّتِي *ʾallatī* (see **الَّذِي** *ʾalladhī*).

اللَّذَانِ *ʾalladhāni* (see **الَّذِي** *ʾalladhī*).

الَّذِي *ʾalladhī*, masc. sing. relative pronoun (اسم موصول للمفرد المذكّر) occurring 304 times in the Qur'an, who/he who; which/that which

(43:13) سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا *glory be to Him who subjugated all this to us*; اللَّذَانِ (*ʾalladhāni*), masc. dual (لمُثَنَّى المُذَكّر), (> اللَّذَيْنِ (*ʾalladhayni*) in the accusative and genitive cases) occurring twice in the Qur'an (41:29) رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالإِنْسِ *our Lord, show us those of the jinn and the humans who have led us astray*; الَّذِينَ (*ʾalladhīna*) masc. pl. (للجمع المذكّر) occurring 1073 times in the Qur'an (21:101) إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى *those for whom [a promise of] the reward most fair has already been given by Us*; الَّتِي (*ʾallatī*) fem. sing. (لمُفرَدة المُؤَنَّثة) occurring 68 times in the Qur'an (58:1) قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِى زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ *God has heard the words of her who disputes with you [Prophet] concerning her husband and complains to God*; اللتان (*ʾallatāni*) fem. dual (لمثنى المؤنث) (no instance of which occurs in the Qur'an); اللاَّتِي (*ʾallātī*), fem. pl. (لجَمعِ المُؤَنَّث) occurring 10 times in the Qur'an (12:50) ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللاَّتِي قَطَّعْنَ أَيْدِيَهُنَّ *go back to your master and ask him about those women who slashed their hands*; variant اللاَّئي (*ʾallāʾī*), fem. pl. (لجَمع المُؤَنَّث) occurring four times in the Qur'an (58:2) إِنْ أُمَّهَاتُهُمْ إِلاَّ اللاَّئِي وَلَدْنَهُمْ *none are their mothers except those who gave birth to them.* Relative pronouns when used in combination with nouns or pronouns bring great emphasis to the discourse (35:9) وَاللهُ الَّذِي أَرْسَلَ الرِّيَاحَ *it is God who sends forth the winds*; (40:13) هُوَ الَّذِي يُرِيكُمْ ءَايَاتِهِ *He it is who shows you His signs*. Members of the *ʾalladhī* paradigm are considered as definite. However, in some contexts they may occur in the sense of 'anyone', 'anybody' or 'whoever', e.g. in (4:16) وَاللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ فَآذُوهُمَا *if any two of you commit [a lewd act] punish them both.*

الَّذِينَ *ʾalladhīna* (see **الَّذِي** *ʾalladhī*).

أ/ل/م (1) *ʾ–l–m* pain, ache, to feel pain; baseness. Of this root, two forms occur 75 times in the Qur'an: تَأْلَمُونَ *taʾlamūn* three times and أَلِيمٌ *ʾalīm* 72 times.

تَأْلَمُ *taʾlam* [imperf. of v. أَلِمَ *ʾalima*, intrans.] to feel pain, to feel hardship (4:104) إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ *if you are suffering pain, they are also suffering pain as you are suffering*.

أَلِيمٌ ʾ*alīm* [quasi-intens. act. part.] very painful (41:43) إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ *your Lord is Lord of forgiveness, but also of painful chastisement.*

الم (2) ʾ*alif-lām-mīm* letter combination initiating Suras 2, 3, 29, 30, 31 and 32 (see **الر** ʾ*alif-lām-rā*).

المر ʾ*alif-lām-mīm-rā* letter combination initiating Sura 13 (see **الر** ʾ*alif-lām-rā*).

المص ʾ*alif-lām-mīm-ṣād* letter combination initiating Sura 7 (see **الر** ʾ*alif-lām-rā*).

أ/ل/هـ ʾ*–l–h* old Semitic root denoting deity of which various forms occur in all Semitic languages. Of this root, five forms occur 1139 times in the Qur'an: إِلَهٌ ʾ*ilāh* 111 times; إِلَهَيْنِ ʾ*ilāhayn* twice; آلِهَةٌ ʾ*ālihatun* 34 times; اللهُ ʾ*allāh* 982 times and اللهُمَّ ʾ*allāhumma* five times.

إِلَهٌ ʾ*ilāh* [n.; dual إِلَهَيْنِ ʾ*ilāhayn*; pl. آلِهَةٌ ʾ*ālihatun*] **1** deity, god, worshipped object (19:81) وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِيَكُونُوا لَهُمْ عِزًّا *and they have taken for themselves [other] gods, beside God, that they might be for them a support* **2** God (37:4) إِنَّ إِلَهَكُمْ لَوَاحِدٌ *truly your God is one* **3** guiding force (45:23) أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ *consider the one who has taken his own desire as a guiding force.*

اللهُ ʾ*allāh* [proper name, described by philologists as 'the most definite of all definites' (أَعْرَف المَعارِف)] God, the True and Only One (112:1) هُوَ اللَّهُ أَحَدٌ *He is God the One.*

اللهُمَّ ʾ*allāhumma* [form of address to God used in contexts of absolute supplication; various theories have been advanced as regards its structure including it being a borrowing from Hebrew] O God! (10:10) دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ *their prayer in it is 'Glory be to You, God!'*

أ/ل/و–ي ʾ*–l–w/y* shortcoming, to be remiss; oath, to swear; to shine; favour. Favour, however, could also, on the basis of meaning and structure, be connected with the root **أ/ل/ل** ʾ*–l–l* (q.v.). Of this root,

four forms occur 37 times in the Qur'an: يَأْلُون *yaʾlūn* once; يُؤْلُون *yuʾlūn* once; يَأْتَلِي *yaʾtalī* once and آلاءٌ *ʾālāʾ* 34 times.

يَأْلُون *yaʾlūn* [imperf. of v. أَلاَ *ʾalā*, trans./intrans.; this verb usually takes a negative particle and together they function as a single unit] to be reticent towards someone, fall short of doing what should be done; to flag; to be remiss (3:118) لاَ تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً *do not take for your intimates such outsiders as are unflagging in their efforts to ruin you*.

يُؤْلُون *yuʾlūn* [imperf. of v. IV (أَآْلَى *ʾaʾlā*) orthographically > آلَى *ʾālā* intrans.] to swear, to vow *(2:226) يُؤْلُونَ مِنْ نِسَائِهِمْ *they swear/vow never to have sexual relations with their wives*.

يَأْتَلِ *yaʾtalī* [imperf. of v. VIII ائْتَلَى *ʾiʾtalā*, intrans.] to swear (24:22) وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ *and let not those of you who possess bounty and plenty forswear giving to kinsmen, the poor, and those who emigrate in God's cause*.

آلاَءٌ *ʾālāʾ* [pl. of n. أَلىً *ʾalan*, إِلىً *ʾilan* or إِلْيٌ *ʾilyun*] favour, blessing (53:55) فَبِأَيِّ ءَالاَءِ رَبِّكَ تَتَمَارَى *so which of your Lord's blessings do you doubt?*

إِلَى *ʾilā* preposition (حَرْفُ جَرّ) occurring 737 times in the Qur'an. In context إِلَى mainly denotes: **1** a point reached in physical location (انتهاء الغاية المكانيّة) to, as far as (17:1) سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى *glory be to Him who made His servant travel by night from the Sacred Mosque to the Furthest Mosque* **2** a point reached in time (انتهاء الغاية الزمانيَّة) to, till, until (2:187) ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْل *then complete the fast until nightfall*. Grammarians differ as to whether a point reached (انتهاء الغاية) means only the initial point or the entire extent of the location; consequently jurisprudents differ as to whether or not elbows should be included in the ablution as commanded in verse (5:6) يَاأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلاَةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ *you who believe, when you are about to pray, wash your faces and your hands up to* [also interpreted as: *up to and including*] *the elbows* **3** accompaniment 'with' (المَعِيَّة) (2:14) وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ *when they*

are alone with their evil companions **4** the meaning of preposition *fī* (الظّرفيّة أو معنى فى) in; at; on; near, by … (4:87) لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ *He will gather you all together on the Day of Resurrection*. It is also said to have the meaning of فِى in (79:18) هَلْ لَكَ إِلَى أَنْ تَزَكَّى *do you want to purify yourself?* **5** direction towards (19:25) وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا *and shake the trunk of the palm tree towards you, it will drop over you ripe dates* **6** the meaning of preposition لِ (معنى حرف الجرّ لِ) 'to' (27:33) وَالأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ *the command belongs to you, so consider what orders to give us* **7** the meaning of preposition *ᶜalā* (معنى على) against; upon (in one interpretation of 17:4) وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِى الْكِتَابِ لَتُفْسِدُنَّ فِى الأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا *in the Scripture, We decreed upon the Children of Israel, 'Twice you will spread corruption in the land and become highly arrogant'* **8** in addition to (38:24) لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ *he has wronged you by demanding your ewe [to add] to his ewes* **9** so-called 'redundant' (زائدة), imparting emphasis to the entire context, as in the variant reading of تَهْوِى *tahwī* as تَهْوَى *tahwā* in (14:37) فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي (تَهْوَى) إِلَيْهِمْ *so make [some] hearts of humankind turn to them,* (or, *to yearn for them*) **10** connecting an agent to an object (التّعْدِية) (12:33) قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ *he said 'My Lord! the prison is more preferable to me than what they are asking me to do.'* Grammarians note, however, that a goal (الغاية), of some kind or another, is always present as a semantic component in all contexts in which إلى occurs.

إِلْيَاسُ *ʾilyās* [proper name of Hebrew origin occurring three times in the Qur'an] the prophet Elijah (I Kings XVII.ff. and II Kings I–II) (6:85) وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ *Zachariah, John, Jesus and Elijah–every one of them was righteous*; the story is told of how he commanded his people to refrain from the worship of Baal (37:123–32). It is in the context of this narrative that a quaint etymological rendering of the term *ʾilyāsīn* occurs *(37:130) *ʾil yāsīn* سَلَامٌ عَلَى إِلْ يَاسِينَ *peace be upon [the family of] ʾil yāsīn* interpreted as either إِلْيَاسُ *ʾilyās* himself or a plural of إِلْيَاس, meaning him and his followers. It is possible, although there is no transmitted authority, that إِل *ʾil* could mean آل *ʾāl*, 'the people of',

‘the family of’.

اليَسَعَ *ʾalyasaʿa* [proper name, borrowed from Hebrew, occurring twice in the Qur’an] the prophet Elisha (I Kings XVII ff. and II Kings I–II) (38:48) وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الأَخْيَارِ *and remember Ishmael, Elisha, and Dhū’l-Kifl, each of them truly good.*

أم *ʾam* conjunctive particle, occurring 137 times in the Qur’an, functioning as: **I** [connected with what precedes it (مُتَّصِلة)] a choice between two propositions–‘this or that’; it is usually preceded with a *hamza* that denotes equality (هَمْزة التّسْويَة) (q.v.) (7:193) وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لاَ يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ *and if you call them to the guidance, they do not follow you–it is the same to you whether you call them or you are silent* **II** [disconnected from that which precedes it (مُنقطِعة) (meaning of **بل** *bal*, q.v.)] dismissal, or disapproval of a preceding proposition and turning to a following one, ‘… nay but …’, ‘however, even …’, ‘or … as in’ (32:3) أَمْ يَقُولُونَ افْتَرَاهُ *yet they say, ‘He [Muḥammad] has made it up’*, which follows (32:2) تَنْزِيلُ الْكِتَابِ لاَ رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ *this scripture, free from all doubt, has been sent down from the Lord of the Worlds*. It occurs also preceded by *hamza,* denoting disapproval and dismissing the proposition before it (7:195) أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا *have they feet to walk with!?, [or] have they hands to strike with!?, [or] have they eyes to see with!?, or have they ears to hear with!?* Similarly it occurs in combination with interrogative هل with the same implication (13:16) هَلْ يَسْتَوِي الأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ *are the blind and the seeing equal!?, or rather is darkness and light equal!?*

أ/م/ت *ʾ–m–t* elevated places; hillocks, crookedness, weakness; measurement; to guess; doubt; to bend. Of this root, أَمْتٌ *ʾamt* occurs once in the Qur’an.

أَمْتٌ *ʾamt* [n./v. n.] crookedness, unevenness (20:106–7) فَيَذَرُهَا قَاعاً صَفْصَفًا لاَ تَرَى فِيهَا عِوَجاً وَلاَ أَمْتاً *and leave them a flat plain, you see in it no any crookedness or unevenness*.

أ/م/د *ʾ–m–d* end, terminus; term, period, span, long time; to be angry. Of this root, أَمَدٌ *ʾamad* occurs four times in the Qur'an.

أَمَدٌ *ʾamad* [n.] **1** distance (3:30) وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا *and what it has done of evil; it will wish that there were a long distance between itself and that [evil]* **2** time (57:16) وَلاَ يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ *and that they should not be like those who were given the Scripture before, and the time became long for them, so their hearts hardened* **3** appointed time, point in time, particular time; end, terminus (72:25) قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا *say, 'I do not know whether what you have been promised is near, or whether a particular time has been appointed for it by my Lord'* **4** [adverbially] in duration (18:12) ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا *then We woke them so that We might know which of the two parties was better able to calculate how long a time they had remained [in the cave].*

أ/م/ر *ʾ–m–r* boulder, marker, landmark, hillock; affliction; chief, to appoint as chief; command, to command; affair; to increase, to multiply, to guide. Of this root, eight forms occur 248 times in the Qur'an: أَمَرَ *ʾamara* 54 times; أُمِرَ *ʾumira* 23 times; يَأْتَمِرُون *yaʾtamirūn* twice; أَمْرٌ *amr* 153 times; أُمُورٌ *ʾumūr* 13 times; آمِرُون *ʾāmirūn* once; أَمَّارَةٌ *ʾammāratun* once and إِمْرٌ *ʾimr* once.

أَمَرَ *ʾamara* u [v. trans.; pass. v. أُمِرَ *ʾumira*] **1** to order, to instruct, to command (7:12) قَالَ مَا مَنَعَكَ أَلاَّ تَسْجُدَ إِذْ أَمَرْتُكَ *He said, 'What prevented you from* [lit. *from not* (see **لا** *lā*, function 4)] *bowing down as I commanded you?'* **2** to enjoin, to ordain, to decree (12:40) إِنِ الْحُكْمُ إِلاَّ لِلَّهِ أَمَرَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ *all judgement belongs only to God, He ordained that you worship none but Him* **3** to prescribe (2:222) فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ *when they are cleansed, you may approach them as God has prescribed for you* **4** to incite (4:37) الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ *those who are miserly and incite other people to be the same* **5** to counsel, to advise, to suggest (26:35) يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ *he means to use his sorcery to drive you out of your land!, what do you suggest?* **6** to justify (52:32) أَمْ تَأْمُرُهُمْ أَحْلاَمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ

طَاغُونَ *does their reason really justify this to them, or are they simply insolent people?* **7** to charge with, to assign (80:23) كَلاَّ لَمَّا يَقْضِ مَا أَمَرَهُ *yet man has not carried out what He charged him to do* **8** to let someone behave in accordance with their own inclinations, to leave someone to his/her own devices (according to one of several interpretations of verse 17:16) وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ *and if We desire to destroy a town, We leave those of its inhabitants, who are living at ease, to their own inclinations, and they commit abominations in it, so the sentence is passed against it* [the more popular interpretation, however, is *We command those of its inhabitants who are living at ease, and they commit abominations in it*].

أَمَّرَ *ʾammara* to invest with authority, to cause to be in command; to cause to multiply or increase in numbers, in a variant reading of verse (17:16) [v. II, trans.] أَمَّرْنَا مُتْرَفِيهَا *We put in command those of its inhabitants who live in luxury*, or, *We cause [such people] to increase in number*.

يَأْتَمِرُونَ *yaʾtamirūn* [imperf. of v. ائْتَمَرَ *ʾiʾtamara*, intrans.] **1** to consult together, to counsel one another (65:6) وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ *and consult together in a good way* **2** to plot together against [with prep. بِـ] (28:20) إِنَّ الْمَلأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ *the chieftains are plotting together [against you] to kill you*.

أَمْرٌ *ʾamr* [n.] **I** [pl. أَوَامِرُ *ʾawāmir*] **1** command (46:25) تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا *it [the storm] destroys everything by the command of its Lord* **2** will (9:48) وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ *and God's will triumphed, much to their disgust* **3** teaching, ordinance, guidance, instruction (49:9) فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ *so fight the oppressive party until it returns to God's ordinance* **4** system, order (41:12) فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا *so He ordained them seven heavens in two days, and assigned in each heaven its order* **5** decision, decree (9:106) وَءَاخَرُونَ مُرْجَوْنَ لأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ *and others are deferred to God's decree, whether He chastises them or accepts their repentance* **6** domain, prerogative (17:85) وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلاَّ قَلِيلاً *and they ask you [Prophet] about the Spirit, say, 'The Spirit is [part] of the domain of my Lord', you have only been*

given a little knowledge [lit. *you have not been given of knowledge but a little*] **7** obligations, duties, tasks (18:88) وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءً الْحُسْنَى وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا *as for him who believed and did right, for him, as recompense, will be the ultimate reward, and we will assign to him of Our commands/tasks that which is easy [to fulfil]* **8** decree, verdict (11:76) يَاإِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ *Abraham, desist from this: your Lord's verdict has come about; and there is chastisement coming to them that cannot be turned back*; *(4:59) أُولِي الأَمْرِ *those in authority/those in command* **9** opinion, judgement *(18:82) وَمَا فَعَلْتُهُ عَنْ أَمْرِي *I did not do it out of my own accord* [lit. *I did not do it by my own command*] **II** [pl. أُمُورٌ ʾ*umūr*] **1** affair, matter (8:43) إِذْ يُرِيكَهُمُ اللَّهُ فِى مَنَامِكَ قَلِيلاً وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِى الأَمْرِ *remember when God made you see them in your sleep as few–had He shown them to you as many, you would certainly have lost heart and disputed over the affair*; *(12:102) أَجْمَعُوا أَمْرَهُمْ *they settled upon their plans*; *(9:50) قَدْ أَخَذْنَا أَمْرَنَا *we have taken our precautions beforehand*; *(21:93) تَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ *they fell into disunity, caused a schism amongst themselves* [lit. *they fragmented their affairs between them*]; *(3:186) عَزْمِ الأُمُورِ *matters of great importance, serious undertakings, a task requiring great capability*; *(9:48) قَلَّبُوا لَكَ الأُمُورَ *they stirred up trouble for you, they devised plots against you* [lit. *they turned the matters for you*] **2** situation, condition (18:21) إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ *when they were discussing their situation among themslves* **3** what exists (11:123) وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالأَرْضِ وَإِلَيْهِ يُرْجَعُ الأَمْرُ كُلُّهُ *to God belongs all that is hidden in the heavens and earth, and to Him all that exists shall return.*

آمِرُون ʾ*āmirūn* [pl. of act. part. آمِرٌ ʾ*āmir*] those who enjoin or urge someone to do something *(9:112) الآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ *those who enjoin the good and forbid the wrong*, i.e., the righteous ones.

أَمَّارَةٌ ʾ*ammāratun* [intens. act. part. fem.] given to tempting or urging (to do bad things), prone to inciting (the performance of evil acts), one who/that which insinuates or incites (to evil) (12:53) وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لأَمَّارَةٌ بِالسُّوءِ *I do not exonerate myself*

for man's very soul incites him to evil.

إِمْرٌ *ʾimr* [quasi-act. part.] grievous, abominable, foul (18:71) أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا *did you make a hole in it, so as to drown its passengers?, indeed, you have done a foul thing!*

أَمْس *ʾams* [n.] **1** yesterday, the previous day (28:19) يَامُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالأَمْسِ *Moses, do you want to kill me, as you killed a soul yesterday?* **2** [also used adverbially] the near past, a short time ago, just recently (28:82) وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ *the next day saw those who had just recently wished to be in his place exclaiming, 'Well! It is God alone who increases the provision to whoever of His servants He will.'*

تُمسُون *tumsūn* (see م/ س/و–ى *m–s–w/y*).

أ/م/ل *ʾ–m–l* very long and broad distinct sand dune; to ascertain, to discriminate; to mull over; to hope, expectations. Of this root, أَمَلٌ *ʾamal* occurs twice in the Qur'an.

أَمَلٌ *ʾamal* [n.] hope, desire, expectation (15:3) ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الأَمَلُ فَسَوْفَ يَعْلَمُونَ *so leave them to eat and enjoy themselves and let [false] hope distract them–they will come to know.*

أ/م/م *ʾ–m–m* this root denotes two primary inter-related concepts of mother, race, roots and group on the one hand, and on the other, front, main road, leader, example and direction. Of this root, 10 forms occur 119 times in the Qur'an: آمِّين *ʾāmmīn* once; أُمٌّ *ʾumm* 24 times; أُمَّهَاتٌ *ʾummahāt* 11 times; أُمَّةٌ *ʾummatun* 51 times; أُمَمٌ *ʾumam* 13 times; أَمَامٌ *ʾamām* once; إِمَامٌ *ʾimām* seven times; أَئِمَّةٌ *ʾaʾimmatun* five times; أُمِّيٌّ *ʾummiyy* twice and أُمِّيُّون *ʾummiyyūn* four times.

آمِّين *ʾāmmīn* [pl. of act. part. آمٌّ *ʾāmm*] heading for, setting out for (5:2) وَلاَ ءَامِّينَ الْبَيْتَ الْحَرَامَ *nor heading for the Sacred House.*

أُمٌّ *ʾumm* [n.] **I** [pl. أُمَّهَاتٌ *ʾummahāt*] **1** mother (23:50) وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ ءَايَةً *and We made the son of Mary and his mother an*

exemplar; *(20:94) يَابْنَ أُمَّ [an endearing form of address] *son of my own mother, my own flesh and blood* **2** foster mother, milk mother (4:23) حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ ... وَأُمَّهَاتُكُمُ اللاَّتِي أَرْضَعْنَكُمْ *forbidden to you are your mothers … your milk mothers* **3** (in relation to Muslims) wives of the Prophet, mothers of the believers (33:6) النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ *the Prophet is more caring towards the believers than they are themselves, and his wives are [as] their mothers* **II** [no plural] **1** foundation, cornerstone; canon; essence (3:7) هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ ءَايَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ *it is He who has sent this Book down to you, in which are verses definite in meaning–these are the essence of the Book–and others that are ambiguous/allegorical* **2** source, origin (43:4) وَإِنَّهُ فِى أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ *indeed it is [inscribed] in the original record* [lit. *source of the Book*], *kept with Us, exalted and full of wisdom* **3** centre, metropolis, capital or main [city] (28:59) وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِى أُمِّهَا رَسُولاً يَتْلُو عَلَيْهِمْ ءَايَاتِنَا *your Lord would never destroy towns until He first raises a messenger in its main city reciting Our messages to them*; *(6:92) أُمَّ الْقُرَى *Mecca–mother of cities* [lit. *magnet of dwellings*] **4** destination, final abode, permanent home (101:8–9) وَأَمَّا مَنْ خَفَّتْ مَوَازِينُه فَأُمُّهُ هَاوِيَةٌ *but as for the one whose scales [of good deeds] are light–His final abode will be the bottomless Pit.*

أُمَّةٌ *ʾummatun* [n., pl. أُمَمٌ *ʾumam*] **1** a people, a nation, a community (35:24) وَإِنْ مِنْ أُمَّةٍ إِلاَّ خَلاَ فِيهَا نَذِيرٌ *there has not been a community, but came to it* [lit. *passed away in it*] *a warner* **2** a party, a category of people (3:104) وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ *let there be a community from among you* [also interpreted as: *let you all turn out to be a community*] *that calls to goodness* **3** a crowd (28:23) وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ *and when he arrived at the water of Midian, he found a crowd of people watering [their flocks]* **4** a common belief, tradition (43:22) بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَارِهِمْ مُهْتَدُونَ *no indeed!, they say, 'We saw our fathers following this common belief; we are guided by their footsteps'* **5** a period of time (12:45) الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ *then the one who had gained freedom of the two, remembering [Joseph] after a while* **6** a fixed, or determined time (11:8) وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ *if We delay the chastisement till a*

determined point in time **7** organised society (6:38) وَمَا مِنْ دَابَّةٍ فِى الأَرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَالُكُمْ *[there are] no creatures on the earth, nor birds that fly with their two wings, but [that they are] [organised] communities like yourselves* **8** an epitome of Godliness, a man alone, one of a kind (16:120) إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً *Abraham was truly an example, an epitome of godliness*.

أَمَامٌ *ʾamām* [adverbial] front, forward direction; coming time (75:5) بَلْ يُرِيدُ الإِنْسَانُ لِيَفْجُرَ أَمَامَهُ *yet man wants to continue sinning in the future* (or, *Yet man wants to deny the truth about things yet to come [such as the Day of Resurrection]*) [lit. *yet man wants to sin ahead of him*].

إِمَامٌ *ʾimām* [n., pl. أَئِمَّةٌ *ʾaʾimmatun*] **1** a leader (2:124) وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا *when Abraham's Lord tested him with certain commandments, which he fulfilled, He said, 'I will make you a leader of men'*; *(9:12) أَئِمَّةَ الْكُفْرِ *hardened disbelievers* [lit. *leaders of disbelief*] **2** a divine writ, a guide (11:17) وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً *and before it, the Book of Moses, a guide and mercy* **3** master record (36:12) وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِى إِمَامٍ مُبِينٍ *and We keep an account of everything in a clear Master Record* **4** creed, conviction (in one interpretation of 17:71) يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ *on the Day when We will call every people by their creed* [also: *by their leader, their book* or *their mothers*] **5** an example, a model (25:74) وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا *and make us good examples for the pious* **6** a highway (15:79) فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُبِينٍ *and We took retribution from them; both are still there on a clearly marked highway*.

أُمِّيٌّ *ʾummīyy* [nisba adj./n.] **1** unlettered, unable to read (7:158) فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الأُمِّيِّ *so believe in God and His Messenger, the unlettered prophet* **2** a pagan, a person with no revealed scripture (3:20) وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالأُمِّيِّينَ ءَأَسْلَمْتُمْ *ask those who were given the Book, as well as those without one, 'Do you surrender yourselves entirely to Him too?'*

أَمَّا *ʾammā*, occurs 55 times in the Qur'an and functions as: **1** a detailing (حَرف تَفْصيل) or a partitive particle implying conditional

dependency, comparison or contrast between the two constituents of its sentence (the second of which will always be prefixed with فـ) and lending emphasis to it, 'as for … it was/is …' (18:79) أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِى الْبَحْرِ *as for the boat, it belonged to poor people working on the sea* **2** a conditional particle indicating comparison or contrast (أداة شَرط), in which case it is usually repeated in the discourse, i.e. 'as for …, and as for … ', as in (2:26) فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلاً *as for those who believe they know it is the truth from their Lord, but as for those who do not believe they say, 'What [ever] does God mean by such a comparison?'*

إمَّا *ʾimmā*, occurs 30 times in the Qur'an and functions as: **1** option particle (حَرف تَخْيِير) 'whether … or …' (18:86) قُلْنَا يَاذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا *We said, 'Dhu̱'l-Qarnayn, you may choose whether to punish or show them kindness'* **2** detailing or partitive particle (حَرف تَفْصِيل) (76:3) إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا *We guided him to the [right] way; he is either thankful or ungrateful* **3** a particle denoting uncertainty of an outcome (9:106) وَءَاخَرُونَ مُرْجَوْنَ لأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ *and others are deferred to God's decree, whether He chastises them or accepts their repentance*. Differentiation is made between the above إمَّا and the one in (19:26) فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا *and if you see any human being, you say: 'I have vowed to the Lord of Mercy a fast.'* The latter is a compound of conditional إن + so-called 'redundant' or emphatic *mā* (مَا).

أ/م/ن *ʾ–m–n* to be safe, to be secure; guard, keeper; trust, to be trusted; belief, faith, to believe. Of this root, 19 forms occur 858 times in the Qur'an: أَمِنَ *ʾamina* 20 times; آمَنَ *ʾāmana* 537 times; اُؤْتُمِنَ *ʾiʾtumina* once; آمِنٌ *ʾāmin* six times; آمِنَةٌ *ʾāminatun* once; آمِنُون *ʾāminūn* 10 times; أَمَانَةٌ *ʾamānatun* twice; أَمَانَاتٌ *ʾamānāt* four times; أَمْنٌ *ʾamn* five times; أَمَنَةٌ *ʾamanatun* twice; أَمِينٌ *ʾamīn* 14 times; إِيمَانٌ *ʾīmān* 45 times; مَأْمَنٌ *maʾman* once; مَأْمُونٌ *maʾmūn* once; مُؤْمِنٌ *muʾmin* 22 times; مُؤْمِنَيْنِ *muʾminayn* once; مُؤْمِنُون *muʾminūn* 179 times; مُؤْمِنَةٌ *muʾminatun* six times and مُؤْمِنَاتٌ *muʾmināt* 22 times.

أَمِنَ *ʾamina* a [v.] **I** [intrans.] to feel safe, to be in a time of safety (2:196) فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ *and if you are in time of peace/you feel safe, anyone wishing to break the restrictions of consecration between the minor pilgrimage and the major one must make whatever offering he can afford* **II** [trans.] **1** to trust someone with or over something (2:283) فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ *but if you decide to trust one another [with or over something], then let the one who is trusted deliver his trust* **2** to guard against, to wish to be safe from (4:91) سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ *you will find others who wish to be safe from you, and from their own people*.

آمَنَ *ʾāmana* [v. IV] **I** [intrans.] **1** (as distinguished from الذين كفروا those who deny, الذين أشركوا those who assign partners and الذين نافقوا the hypocrites) those who believe in God (66:8) يَاأَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا *you who believe, turn to God in sincere repentance* **2** (contrasted with believing in previous religions such as Judaism and Christianity) Muslims (5:69) إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحًا فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ *those who believe, [the Muslims], those who embrace Judaism, the Sabians, and the Christians–those who believe in God and the Last Day and do good deeds–will have nothing to fear or to regret* **3** (contrasted with أَسْلَمَ *ʾaslama*) to attain true faith (49:14) قَالَتِ الأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الإِيمَانُ فِي قُلُوبِكُمْ *the Bedouins say, 'We have attained true faith.' [Prophet] say, 'You have not [yet] attained true faith, but you should say, 'We have submitted' – as faith has not yet entered your hearts* **4** [with prep. لـ] to put faith in (44:21) وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ *and if you do not believe with me, let me be* **II** [trans] **1** to make someone safe, to grant someone security (106:4) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ *He who has fed their hunger, and made them secure from fear* **2** [also possibly v. III] to trust someone (12:64) قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلاَّ كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ *he said, 'Do I trust you with him other than how I trusted you with his brother before [with the same disastrous result] !?'*

أُتُمِنَ *ʾiʾtumina* [pass. of v. VIII اِئْتَمَنَ *ʾiʾtamana*] to be entrusted with (2:283) فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ *but if you decide*

to trust one another, then let the one who is trusted fulfil his trust.

آمِنٌ *ʾāmin* [quasi-act. part.; fem. آمِنَةٌ *ʾāminatun*; pl. آمِنُون *ʾāminūn*] **1** safe, secure (16:112) وَضَرَبَ اللَّهُ مَثَلاً قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً *God presents the parable of a city that was secure and at ease* **2** peaceful, at peace, tranquil (44:55) يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ ءَامِنِينَ *peaceful [and contented], they will call for every kind of fruit.*

أَمَانَةٌ *ʾamānatun* [fem. n., pl. أَمَانَاتٌ *ʾamānāt*] trust, charge (4:58) إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا *God commands you to return trusts to their owners*; *(33:72) إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولاً *We offered the trust to the heavens, the Earth and the mountains, yet they refused to carry it and were afraid of it; but man carried it–indeed he is sinful, ignorant.* Commentators greatly differ as to the meaning of الأَمَانَة with the definite article in this context. Being charged with responsibility (التكليف), with the definite article, is chosen by ʾal-Rāzī; this choice fits the larger context. Other interpretations include: obedience, the choice between obedience and disobedience as offered to Adam, reason or intellect, prayer and other duties and obligatory statutes which God has imposed upon His servants.

أَمْنٌ *ʾamn* [v. n./n.] **1** safety, security (24:55) وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا *and He will give them in exchange, after their fear, security* **2** peace, tranquillity, sanctuary (2:125) وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا *and when We made the House [at Mecca] a resort and a sanctuary for people.*

أَمَنَةٌ *ʾamanatun* [n.] inner calm, tranquillity, relaxation, peace (3:154) ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ *then He caused peace, after sorrow, to descend upon you–a sleep which overtook a group of you.*

أَمِينٌ *ʾamīn* [quasi-act. part.] **1** honest, trustworthy (26:193) نَزَلَ بِهِ الرُّوحُ الأَمِينُ *the trustworthy spirit came down with it* **2** sincere, honest (7:68) أُبَلِّغُكُمْ رِسَالاَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ *I convey to you the messages of my Lord, and I am a sincere adviser to you* **3** safe, secure (95:3) وَهَذَا الْبَلَدِ الأَمِينِ *and [by] this safe town.*

إِيمَانٌ *ʾīmān* [v. n./n.] **1** faith (59:9) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ *and those who are firmly established in their homes and in the faith before them, love whoever emigrated to them* **2** believing, belief (16:106) مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ *he who denies God after having believed* **3** (contrasted to *ʾislām*) deeply entrenched true faith (49:14) وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الإِيمَانُ فِى قُلُوبِكُمْ *but you should say, 'We have submitted'–as true faith has not yet entered your hearts*.

مَأْمَنٌ *maʾman* [n. of place] place of safety, place of security (9:6) وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ *and if any one of the polytheists should seek your protection [Prophet], grant it to him so that he may hear the word of God, then take him to his place of safety*.

مَأْمُون *maʾmūn* [pass. part.] something devoid of harm, something completely safe (70:28) إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ *[for] from the chastisement of their Lord none may feel completely safe*.

مُؤْمِنٌ *muʾmin* [quasi-act. part./n.; dual مُؤْمِنَيْنِ *muʾminayn*; pl. مُؤْمِنُون *muʾminūn*; fem. مُؤْمِنَةٌ *muʾminatun*; pl. مُؤْمِنَاتٌ *muʾmināt*] **1** adherent to the true faith (33:36) وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ *it is not fitting for any believing man or a believing woman, once God and His Messenger have decided on a matter, that they should have a choice of their own [in the matter]* **2** one who believes (26:3) لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلاَّ يَكُونُوا مُؤْمِنِينَ *perhaps you [Prophet] are going to torment yourself to death [worrying] that they will not become believers!?*

أُمْنِيَةٌ *ʾumniyatun* (see **م/ن/ي** *m–n–y*).

أ/م/ه *ʾ–m–h* to forget; to confess; to entrust to; mother; root. Of this root, only أَمَه *ʾamahin*, a variant reading of أُمَّة *ʾummatin*, occurs 11 times in the Qur'an.

أَمَه *ʾamah* (a variant reading) [v. n.] forgetting [also interpreted as: confessing] (12:45) وادَّكَرَ بَعْدَ أَمَّةٍ *having remembered [Joseph] after forgetting [him]*.

أ/م/و *ʾ–m–w* female slave, to take a female slave for oneself. Of this

root, two forms occur once each in the Qur'an: أَمَةٌ *ʾamatun* and إِمَاءٌ *ʾimāʾ*.

أَمَةٌ *ʾamatun* [n., pl. إِمَاءٌ *ʾimāʾ*] female slave (24:32) وَأَنْكِحُوا ... الصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ *marry off ... the good among your slaves and your female slaves*.

أَنْ *ʾan* particle occurring 617 times in the Qur'an and functioning in various ways including the following: **I** infinitive (مَصْدَرِيَّة), so designated because it combines with a following imperfect verb (rendering it subjunctive (مَنْصوب) and designating it to the future tense to form an equivalent to an infinitive noun (مَصْدَر مُؤَوَّل) (18:79) فَأَرَدْتُ أَنْ أَعِيبَهَا *and I sought to damage it*. This infinitive noun performs versatile functions, including: **1** a subject of a nominal sentence (2:184) وَأَنْ تَصُومُوا خَيْرٌ *but fasting is better for you* **2** a subject of a verbal sentence (57:16) أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ *is it not time for believers that their hearts become humble to the remembrance of God?* **3** a predicate in the accusative (10:37) وَمَا كَانَ هَذَا الْقُرْءَانُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ *this Qur'an is not such as could have been contrived by anyone save God* **4** second part of a construct (إضافة), in the genitive (63:10) مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ *before death comes to one of you.* أَنْ may elide before an imperfect, in which case the verb may preferably be in the indicative (مَرْفُوع) or the subjunctive (مَنْصُوب), and the أَنْ is then inferred or implied (39:64) أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ *do you order me to worship someone other than God, you foolish people?* أَن may also form a verbal noun with a verb in the perfect denoting past tense (28:82) لَوْلاَ أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا *were it not for God having been gracious to us, He would have caused it [the earth] to swallow us too* **II** أَنْ contracted form of أَنَّ (مُخَفَّفَة مِن الثَّقِيلة) occurring after a verb denoting certainty يَقِين, or one used in a manner similar to such a verb. The subject of أَن, in such cases, is an elliptical pronoun of the story (standing for أَنَّه) (ضَمير الشَّأن مَحْذُوف) 'the case is ...', 'the situation is ...', 'the fact of the matter is ...'. The predicate of this type of أَن may be an imperfect verb in the accusative case (73:20) عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى *He knows that [the case will be this:] there will be among you [some who will be] sick*; it may also be a nominal phrase (11:14) فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ

اللَّهِ وَأَنْ لاَ إِلَهَ إلاَّ هُوَ *then you will all know that it [the Qur'an] is only sent down containing knowledge from God, and that there is no god but He* **III** explicative (مُفَسِّرَة), always preceded by a sentence denoting the meaning, but not containing a derivative, of القَوْل, 'to say', and followed by another sentence, as in (38:6) وَانْطَلَقَ الْمَلأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَى ءَالِهَتِكُمْ *the leaders among them went on [saying], 'Walk away and be steadfast to your gods'* **IV** so-called 'redundant' (زائدة), so designated because, structurally, it may or may not be used in what seem to be parallel structures (14:12) وَمَا لَنَا أَلاَّ نَتَوَكَّلَ عَلَى اللَّهِ *what [reason] do we have for not relying upon God?* (in which it occurs), as compared with (5:84) وَمَا لَنَا لاَ نُؤْمِنُ بِاللَّهِ *why should we not believe in God?* (in which it does not occur). Of all occurrences of so-called 'redundant' أَن the most frequent is that in which it follows the temporal *lammā* (لمَّا الحِينِيَّة) (12:96) فَلَمَّا أَنْ جَاءَ الْبَشِيرُ *then, when the bearer of good news came.* Like all so-called 'redundant' particles, so-called 'redundant' أن lends emphasis to the general context **V** meaning 'lest' (مَعْنَى لِئَلاّ) (4:176) يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا *God makes this clear to you lest you should err*; and (39:56) أَنْ تَقُولَ نَفْسٌ يَاحَسْرَتَا عَلَى مَا فَرَّطْتُ فِى جَنْبِ اللَّهِ *lest a soul should say, 'Woe is me for having neglected what is due to God.'*

إنْ *ʾin* particle occurring 697 times in the Qur'an and functioning in various ways, including the following: **I** conditional, 'if' (شَرْطِيَّة) (8:38) إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ *if they desist, what went before will be forgiven them* **II** negative (نَافِيَة), preceding either a verbal sentence: (9:107) وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى *and they swear 'We intended nothing but good'*, or a nominal sentence (58:2) إِنْ أُمَّهَاتُهُمْ إِلاَّ اللاَّئِي وَلَدْنَهُمْ *their mothers are no other than those who gave birth to them* **III** إنْ *ʾin* contracted form of إنَّ (مُخَفَّفَة مِن إنّ الثَّقِيلة) lending emphasis to the context and preceding either a nominal sentence: (43:35) وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا *and all of these are mere enjoyments of this life*; or a verbal sentence (26:186) وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ *indeed we think you are one of the liars* **IV** so-called 'redundant' (زائدة), lending emphasis to the context, as in one interpretation of verse (46:26) وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ *and We had established them in that in which We have not established you.*

أنا *ʾanā* 1st person sing. pronoun, I, occurring 67 times in the Qur'an (12:69) أَنَا أَخُوكَ *I am your [very] brother*; نَحْنُ *naḥnu* 1st person pl. pronoun, we, occurring 673 times in the Qur'an, and frequently used by God in referring to Himself (76:28) نَحْنُ خَلَقْنَاهُمْ *We fashioned them*. These pronouns also function as emphatic units: 'I myself' (12:69) إِنِّي أَنَا أَخُوكَ *I am your [very] brother*; and 'We ourselves' (15:9) إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ *it is We ourselves who have sent down the Remembrance*.

أَنَامٌ *ʾanām* (see أ/ن/م *ʾ–n–m*).

أَنْتَ *ʾanta* 2nd person sing. masc. pronoun, you, occurring 81 times in the Qur'an; أَنْتُمَا *ʾantumā* 2nd person dual. masc. & fem. pronoun, 'both of you', occurring once; أَنْتُمْ *ʾantum* 2nd person pl. masc., 'you', occurring 129 times. These pronouns also function as emphatic units, 'you yourself', as in (12:90) أَئِنَّكَ لأَنْتَ يُوسُفُ *could it be that you yourself are Joseph?* and (21:54) لَقَدْ كُنْتُمْ أَنْتُمْ وَءَابَاؤُكُمْ فِى ضَلَالٍ مُبِينٍ *you yourselves and your fathers have clearly gone astray*.

أَنْتُمَا *ʾantumā* (see أَنتَ *ʾanta*).

أَنْتُمْ *ʾantum* (see أَنتَ *ʾanta*).

أ/ن/ث *ʾ–n–th* female; to be soft, to be lenient, to be accommodating. Of this root, three forms occur 30 times in the Qur'an: أُنْثَى *ʾunthā* 18 times; أُنْثَيَيْنِ *ʾunthayayn* six times and إِنَاثٌ *ʾināth* six times.

أُنْثَى *ʾunthā* [n.; dual أُنْثَيَيْن *ʾunthayayn*; pl. إِنَاثٌ *ʾināth*] female (4:124) وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ *anyone, male or female, who does good deeds and is a believer, will enter Paradise*.

الإِنْجِيلُ *ʾal-ʾinjīl* [proper noun of Greek origin occurring 12 times in the Qur'an] the New Testament, the Gospel (57:27) وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنَاهُ الإِنْجِيلَ *and We caused Jesus, son of Mary to follow [the prophets] and We gave him the Gospel*; *(5:47) أَهْلُ الإِنْجِيلِ *the people of the Gospel, the Christians*.

The Qur'an declares that the Gospel was taught and revealed to Jesus; in the same way that the Torah was revealed to Moses. The Christian tradition speaks of it being synonymous with the good news taught about Jesus, whereas the Islamic concept of ʾal-ʾinjīl places emphasis on the notion of a divinely revealed text.

أ/ن/س *ʾ–n–s* humans, people; tamed animals, to tame; affable, friendly, intimate friend, to be sociable; to detect, to perceive, to come to know, to gather information, to seek gently. Of this root, eight forms occur 97 times in the Qur'an: آنَسَ *ʾānasa* five times; تَسْتَأْنِسُ *tastaʾnis* once; إِنْسٌ *ʾins* 18 times; إِنْسَانٌ *ʾinsān* 65 times; أُنَاسٌ *ʾunās* five times; أَنَاسِيٌّ *ʾanāsiyy* once; إِنْسِيٌّ *ʾinsiyy* once and مُسْتَأْنِسِين *mustaʾnisīn* 11 times.

آنَسَ *ʾānasa* [v. IV, possibly III, trans.] **1** to perceive, to sight from a distance (28:29) ءَانَسَ مِنْ جَانِبِ الطُّورِ نَارًا *he caught sight of a fire on the side of the Mount* **2** to conceive, to detect, to sense, to discern (4:6) وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ *and test the orphans until they reach marriageable age, then, if you perceive in them sound judgement, hand over their property to them.*

تَسْتَأْنِسُ *tastaʾnis* [imperf. of v. X اِسْتَأْنَسَ *ʾistaʾnasa*, intrans.] to draw attention to one's presence, to alert people to one's presence, to seek permission to enter (24:27) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا *believers, do not enter houses other than your houses until you [first] have asked permission and greeted the folk inside them.*

إِنْسٌ *ʾins* **1** [collect. n.] [n.; pl. أُنَاسٌ *ʾunās*] humankind as opposed to other species, particularly jinn (q.v.) (27:17) وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ *and marshalled before* [lit. *to*] *Solomon were his hosts of jinn, humankind and birds; and they were marshalled in ordered ranks* **2** a human being (55:39) فَيَوْمَئِذٍ لاَ يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلاَ جَانٌّ *on that day not a human nor a jinn will be questioned about his sin.*

الإِنْسَانُ *ʾal-ʾinsān* [collect. n.] **1** humankind (4:28) وَخُلِقَ الإِنْسَانُ ضَعِيفًا *and humankind was created weak* **2** man, the human being,

people, men and women (50:16) وَلَقَدْ خَلَقْنَا الإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ *We created man, and We know what his soul whispers within him, and We are closer to him than the jugular vein* **3** (possibly) Adam (15:26) وَلَقَدْ خَلَقْنَا الإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ *We created man [Adam] out of dried clay formed from dark, putrid mud*; * الإِنْسَان name of Sura 67, so-named because of the reference in verses 1–3 to the creation of 'humankind', also named *ʾal-dahr* (الدَهْر) (see **د/هـ/ر** *da–ha–ra*).

أُنَاسٌ *ʾunās* [pl. of *ʾins*] groups of people, tribes (2:60) قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ *each group of people knew their drinking place*.

إِنْسِيٌّ *ʾinsīyy* [nisba adj.; pl. أَنَاسِيٌّ *ʾanāsīyy*] a member of the human race, a human being (25:49) وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا *and We give it as a drink to many beasts and humans from that which We have created.*

مُسْتَأْنِسِين *mustaʾnisīn* [pl. of act. part. مُسْتَأْنِسٌ *mustaʾnis*] ones seeking/desiring conversation, ones socialising (33:53) فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ *then, when you have eaten, disperse, and do not stay on seeking conversation* [lit. *seeking companionship through conversation*].

أ/ن/ف *ʾ–n–f* nose; tip; foremost; chief; to begin, to go first; to go by; to disdain, to be angry. Of this root, two forms occur three times in the Qur'an: أَنْفٌ *ʾanf* twice and آنِفاً *ʾānifan* once.

أَنْفٌ *ʾanf* [n.] nose (5:45) وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَفْسِ وَ العَيْنَ بِالعَينِ وَ الأَنْفَ بِالأَنْفِ ... *in it We prescribed for them: a life for a life, an eye for an eye, a nose for a nose …*

آنِفاً *ʾānifan* [adverbial] presently, just now (47:16) مَاذَا قَالَ ءَانِفًا *what was it that he has said, just now?*

أ/ن/م *ʾ–n–m* (no verb) all God's creatures.

أَنَامٌ *ʾanām* [collect. n. occurring once in the Qur'an] creatures (including humankind. Some philologists describe it as meaning every creature that goes to sleep, as if it were derived from ن/و/م *n–w–m*) (55:10) وَالأَرْضَ وَضَعَهَا لِلأَنَامِ *and the Earth He laid down for*

the creatures.

أَنَّ *ᵓanna* a sister of إِنَّ *ᵓinna* (مِن أَخَوَات إِنَّ) (q.v.) a subordinating particle occurring some 360 times in the Qur'an. Like إِنَّ it lends emphasis to the context but differs from it in the fact that أَنَّ, together with the following sentence, undergoes a process of subordination and functions as a nominal clause serving as, e.g., a subject (72:1) أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ *[it] has been revealed to me that a company of the jinn listened in [on a recitation of the Qur'an]* or as an object (6:109) وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لاَ يُؤْمِنُونَ *what will make you realise that if it [a sign from God] came [to them] they still will not believe?*

إِنَّ *ᵓinna* emphatic particle (حَرف تَحْقيق وتَأكِيد), occurring some 1679 times in the Qur'an. It is the main member of a group of five particles designated by Arab grammarians as '*ᵓinna* and its sisters' (إِنَّ وأَخَوَاتُها) (إِنَّ *ᵓinna*, أَنّ *ᵓanna*, كَأَنَّ *kaᵓanna*, لَعَلَّ *laᶜalla* and لَيْتَ *layta*), which precede nominal sentences governing the subject in the accusative case and lend various semantic implications, particular to each particle, to the contexts in which they appear. (see particle alphabetically). Besides functioning as 'certainly', an emphatic particle carrying the force of 'indeed', 'surely' (36:16) إِنّا إِلَيْكُمْ لَمُرْسَلُونَ *indeed we have been sent to you*; (49:12) إِنَّ بَعْضَ الظَّنِّ إِثْمٌ *[even] some suspicion is a sin*, إِنّ may also function as a particle of causation (حَرف تَعليل) (12:53) وَمَا أُبَرِّئُ نَفْسِي إِنَّ النَّفْسَ لأَمَّارَةٌ بِالسُّوءِ *I do not exonerate myself for man's very soul incites him to evil.*

إِنَّمَا *ᵓinnamā* (said by Arab grammarians to be a compound of the emphatic إِنَّ + so-called 'redundant' مَا which prevents إِنَّ having any government) particle of limitation (أَداة حَصْر أَو قَصْر), occurring some 22 times in the Qur'an; so-called because it denotes restriction of that which it precedes to that which follows it, '*x* is only *y*' (13:7) إِنَّمَا أَنْتَ مُنْذِرٌ *you are but a warner.*

أَنَّى *ᵓannā* **I** interrogative (اسم استِفهام) occurring 28 times in the Qur'an. In addition to the element of strong exclamation it lends to the

whole context, أَنَّى denotes the senses of: **1** 'however?!' (19:20) أَنَّى يَكُونُ لِي غُلاَمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ *however can I have a son when no mortal has touched me?!* **2** 'wherever from?!' (3:37) يَامَرْيَمُ أَنَّى لَكِ هَذَا *Mary, from wherever [on earth] do you get these [provisions]?!* **II** adverbial (ظرف) 'whenever' as in one interpretation of (2:223) نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ *your women are your fields, so go into your fields whenever you like.*

أ/ن/و–ي *ʾ–n–w/y* divisions of the night; daytime; to become due, (of food) to become ready; proper time; utensils; to be deliberate, to be solemn; to await; to be very hot. Of this root, five forms occur eight times in the Qur'an: يَأْنى *yaʾnī* once; آنِي *ʾānī* once; آنِيَةٌ *ʾāniyatun* twice; آناء *ʾānāʾ* three times and إِنَى *ʾinā* once.

يَأْنِي *yaʾnī* [imperf. of v. أَنِيَ *ʾaniya*, intrans.] to become due; to reach the appointed time (57:16) أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ *is it not time for believers that their hearts become humble to the remembrance of God?*

آنِي *ʾānī* [quasi-act. part.] having become due, having reached maximum point or degree (55:44) يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ *they will go round between it and boiling hot water.*

آنِيَةٌ *ʾāniyatun* **I** [fem. of آنِي *ʾānī*] having reached maximum point or degree; (of heat) boiling hot (88:5) تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ *and are forced to drink from a boiling hot spring* **II** [collect. n./pl. of إِنَاءٌ *ʾināʾ*] utensils, vessels, serving equipment (76:15) وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ *they will be served with vessels of silver.*

آنَاء *ʾānāʾ* [pl. of n. إِنْيٌ *ʾiny* or إِنىً *ʾinā*] hours, or watches [of the night] (20:130) وَمِنْ ءَانَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى *and in the hours of the night glorify [His] praise, and at the ends of the day, so that you may find contentment.*

إِنَى *ʾinā* [v. n.] (act of) reaching appointed time, due coming, becoming due or ready (33:53) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ *believers, do not enter the Prophet's apartments, unless you are given permission for a meal, without waiting for its due coming.*

الآنَ *ʾalʾāna* (see **أ/ى–و/ن** *ʾ–w/y–n*).

أ/هـ/ل *ʾ–h–l* family, kin; to be populated; to be tamed; to be worthy, to be deserving; to take a wife. Of this root, أَهْلٌ *ʾahl* occurs 127 times.

أَهْلٌ *ʾahl* [collect. n.] **1** people (2:126) رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الآخِرِ *my Lord, make this land secure and provide with produce those among its people who believe in God and the Last Day* **2** family, household (28:12) هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ, *shall I guide you to a household who could rear him for you?* **3** euphemism for wife (12:25) قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا *she said, 'What punishment befits the one who intended harm to your wife?'* **4** owners (4:58) إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا *God commands you to return trusts to their owners* **5** dwellers, inhabitants, occupants (18:71) أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا *did you make a hole in it, so as to drown its passengers [occupants]?, indeed, you have done a foul thing!* **6** [as first part in construct (إضافة), 'worthy of', 'deserving of' (74:56) هُوَ أَهْلُ التَّقْوَى *He is most deserving of being heeded*; *(5:47) أَهْلُ الإِنْجِيلِ *the people of the Gospel*, *Christians*; *(33:33) أَهْلَ الْبَيْتِ *people of the House*, *the Prophet's household*; also used in specific reference to members of Prophet Abraham's household in verse (11:73) رَحْمَتُ الله وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ *the Mercy and Blessings of God [are] upon you people of the household [of Abraham]*; *(16:43) أَهْلَ الذِّكْرِ *those who have the knowledge*; or *those who have had [previous] revelations*, i.e. *Jews and Christians*; *(3:64) أَهْلَ الْكِتَابِ *people of the Book*, *Jews* in particular, and *Christians*; *(38:64) أَهْلِ النَّارِ *inhabitants of Hellfire*.

آل *ʾāl* (see **أ/و/ل** *ʾ–w–l*).

أَوْ *ʾaw* conjunction (حرف عطف) occurring some 280 times in the Qur'an and conveying various specific meanings including the following: **1** doubt (الشك) (18:19) لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ *we have remained a day or part of a day* **2** vagueness (الأبهام) (34:24) وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ *and indeed either we or you are following the right guidance or are in clear error* **3** giving

options (التَّخيير), ‘either … or’ and, after prohibitory لا forbidding all options and choices, ‘neither … nor’ (76:24) لاَ تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا *do not obey any sinner or disbeliever among them* **4** allowing a thing or making it allowable (الإباحة) (24:61) أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ *that you eat from your houses, or the houses of your fathers, or the houses of your mothers* **5** unrestricted conjunction (مطلق الجمع), as in the meaning of ‘and’ (معنى الواو) (11:87) أَصَلاَتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ ءَابَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ *does your prayer [religion] tell you to forsake what our forefathers worshipped and refrain from doing whatever we please with our properties?* **6** division or separation (التَّقسيم) (2:135) وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا *they say, ‘Become Jews or Christians, and you will be rightly guided’* **7** transition in the sense of adversative *bal* (الأضراب معنى بل), ‘nay … rather …’ (2:74) ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً *even after that, your hearts hardened so they were like rocks, or even harder* **8** the meaning of exceptive *ʾillā* (معنى الاَّ), ‘except’, ‘unless’ according to the views of some eminent scholars in interpreting verse (2:236) لاَ جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً *there will be no financial liabilities on you* [also interpreted as: *no blame attached to you*] *if you divorce women, so long as you have not yet consummated the marriage, unless you have fixed a dower for them.*

أو *ʾaw* as a rule أو joins similarly structured units (phrases, clauses, nominal sentences, verbal sentence, etc.) as in the examples quoted above. Deviation from this norm imparts special meaning/importance to the unit which does not structurally agree with the rest in a succession of *ʾaw*-joined units. An example of this is the particularising of sending a messenger as a means of communication between mortals and God by the use of the verbal clause يُرْسِلَ رَسُولا in a sequence of non-verbal clauses all of which are joined by أو in the following verse (42:51) وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلاَّ وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولاً فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ *it is not [possible] for a mortal that God speak to him except through revelation or from behind a veil, or if He sends a messenger to reveal, or sends a messenger so he reveals by His leave whatever He wills.*

أ/و/ب *ʾ–w–b* ditch in which water collects, place to which people return; to return; to repeat; to be swift, to be agile; custom. Of this root, five forms occur 17 times in the Qur'an: أَوِّبِي *ʾawwibī* once; إِيَابٌ *ʾiyāb* once; أَوَّابٌ *ʾawwāb* five times; أَوَّابِين *ʾawwābīn* once and مَآب *maʾāb* nine times.

أَوِّبِي *ʾawwibī* [imper. of v. II أَوَّبَ *ʾawwaba*, intrans.] to repeat, to echo (34:10) وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلاً يَاجِبَالُ أَوِّبِي مَعَهُ *We graced David with a favour from us, [We said], 'Mountains, echo God's praises with him.'*

إِيَابٌ *ʾiyāb* [v. n.] returning, coming/going back (88:25) إِنَّ إِلَيْنَا إِيَابَهُمْ *to Us will be their returning.*

أَوَّابٌ *ʾawwāb* [intens. act. part.; pl. أَوَّابِين *ʾawwābīn*] **1** one given to going back, one who sincerely repents and goes back to God (38:30) وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ *and We gave to David Solomon, an excellent servant who always turned to God* **2** (possibly) one who strongly enumerates, echoes or repeats [praise of God] (in one interpretation of 38:19) وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ *and the birds, gathered together; each enumerating His praise* **3** obedient, submitting (in another interpretation of 38:19) وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ *and the birds, gathered together; each submitting to him [Solomon].*

مَآبٌ *maʾāb* [n. of place or time/v. n.] place of return, final abode/act of returning (78:39) ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَى رَبِّهِ مَآبًا *that is the True Day, so whoever wishes to, should take a path returning to his Lord.*

أَيُّوبُ *ʾayyūb* (see alphabetically).

أ/و/د *ʾ–w–d* weight; effort, hardship; to weigh down; crookedness; to wriggle; to be kind. Of this root, يَؤُودُ *yaʾūd* occurs once in the Qur'an.

يَؤُودُ *yaʾūd* [imperf. of v. آدَ *ʾāda*, trans.] to weigh down, to trouble, to wear down (2:255) وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالأَرْضَ وَلاَ يَئُودُهُ حِفْظُهُمَا *His throne extends over the heavens and the Earth; preserving them both does not weigh Him down.*

أ/و/ل *ʾ–w–l* returning, resorting to, reverting to; a place of return; to be reduced to; to hail from; to precede, to go first; to process, to deduce, to infer. Of this root, five forms occur 125 times in the Qur'an: تَأْوِيلٌ *taʾwīl* 17 times; آل *ʾāl* 26 times; أَوَّلٌ *ʾawwal* 24 times; أَوَّلُون *ʾawwalūn* 38 times and أُولَى *ʾūlā* 20 times.

تَأْوِيلٌ *taʾwīl* [v. n./n.] **1** interpretation (of a dream) (12:44) قَالُوا أَضْغَاثُ أَحْلاَمٍ وَمَا نَحْنُ بِتَأْوِيلِ الأَحْلاَمِ بِعَالِمِينَ *they said, '[These are] nonsensical dreams and we are not knowledgeable in dream-interpretation'* **2** inference, deducing the significance of an ambiguous text; interpretation (3:7) فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللَّهُ *as for the ones in whose hearts is swerving, they pursue the ambiguous in it desiring [to cause] dissension and desiring its [definite] interpretation, when only God knows its [true] interpretation* **3** consequence, outcome, end result (4:59) فَإِنْ تَنَازَعْتُمْ فِى شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلاً *and if you should dispute over something, refer it to God and the Messenger–if you truly believe in God and the Last Day that is better and fairer in the end*; (7:53) هَلْ يَنْظُرُونَ إِلاَّ تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ *do they await but its fulfilment?, on the Day its fulfilment is realised, those who had previously ignored it will say, 'Our Lord's messenger did bring the truth'* **4** realisation, coming true, fulfilment (12:100) وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَاأَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا *and he led his parents to the couch, and they fell down prostrate before him and he said, 'Father, this is the fulfilment of my dream of long ago; My Lord has made it come true'* **5** effect (in one interpretation of 12:37) قَالَ لاَ يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلاَّ نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا *he said, 'No food will come to you for your sustenance without me telling you of its effects [and what it could do to you] before it arrives.'*

آل *ʾāl* [coll. n. occurring 26 times in the Qur'an; also it may have originally been أَهْل *ʾahl* (q.v.) and is always in construct with a following n.] **1** family, household (3:33) إِنَّ اللَّهَ اصْطَفَى ءَادَمَ وَ نُوحًا وَءَالَ إِبْرَاهِيمَ وَءَالَ عِمْرَانَ عَلَى الْعَالَمِين *indeed God has chosen Adam, the family of Abraham and the family of ʿimrān above all others*;

* ءَالَ عِمْرَانَ name of Sura 3, a Medinan sura, so-named for the mention of *ᶜimrān* in verse 33 **2** people (3:11) كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا *like [the case of] Pharaoh's people and their predecessors [who] denied Our revelations.*

أَوَّل *ᵓawwal* [quasi-act. part.; fem. أُولَى *ᵓūlā*; pl. أَوَّلُون *ᵓawwalūn*] **1** first (3:96) إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ *the first House [of worship] to be established for people was the one at Mecca*; *(57:3) الأَوَّلُ [an attribute of God] *the First*, *the Beginning*; *(53:25) الآخِرَةُ وَالأُولَى *the next and this life* **2** previous, former, earlier (20:21) قَالَ خُذْهَا وَلاَ تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الأُولَى *He said, 'Take it and do not be afraid–We will restore it to its former state'* **3** previous generations [الأَوَّلُون *ᵓal-ᵓawwalūn*] people of old times (17:59) وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالآيَاتِ إِلاَّ أَنْ كَذَّبَ بِهَا الأَوَّلُونَ *nothing prevents Us from sending signs, except that previous generations denied them.*

أُولاَءِ *ᵓulāᵓi* (see **ذَا** *dhā*).

أُولاَتُ *ᵓulāt* classified by grammarians as quasi-sound fem. pl. (مُلحق بجمع المُؤَنَّث) on the basis of similarity in the way in which both are declined; أُولاَتُ occurs twice in the Qur'an and is always in a construct with a following noun, 'those with …', 'those endowed with …', 'possessors of …' *(65:4) وَأُولاَتُ الأَحْمَالِ *those with child, pregnant women*. أُولاَتُ has no phonetically related singular; the role, however, is fulfilled by ذات *dhāt* (q.v.) (see **أُولُو** *ᵓulū*).

أُولُو *ᵓulū* (in the accusative (النَّصب) and genitive (الجَرّ) > أُولِي) classified by grammarians as a quasi-sound masc. pl. (مُلحق بِجمع المذَكَّر السَّالم) on the basis of similarity in the way in which they are declined; أُولُو occurs 43 times in the Qur'an and is always in a construct with a following noun, 'those with …', 'those endowed with …', 'possessors of …' (39:21) إِنَّ فِى ذَلِكَ لَذِكْرَى لأُولِي الأَلْبَاب *there is truly a reminder in this for those possessed of minds*. أُولُو *ᵓulū* has no phonetically related singular; the role, however, is fulfilled by ذُو *dhū* (q.v.) (see **أُولاَتُ** *ᵓulāt*).

أ/و/هـ *ᵓ–w–h* measles; pain, sadness; to moan, to sigh. Of this root, أَوَّاهٌ

ʾawwāh occurs twice in the Qur’an.

أَوَّاهٌ *ʾawwāh* [intens. act. part.] given to expressing sorrows, tender hearted, compassionate (9:114) إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ *Abraham was tender hearted and forbearing*.

أ/و/ي *ʾ–w–y* shelter, refuge, abode, to repair to a place of refuge, to accommodate, to shelter, to show kindness. Of this root, three forms occur 36 times in the Qur’an: أَوَى *ʾawā* five times; آوَى *ʾāwā* nine times and مَأْوَى *maʾwā* 22 times.

أَوَى *ʾawā* ī [v. intrans. (also trans.)] to take refuge, to repair, to shelter (18:10) إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ *when the young men took refuge in the cave*.

آوَى *ʾāwā* [v. IV, trans.] **1** to shelter someone, to protect (8:26) فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ *but He gave you refuge and strengthened you with His help* **2** [with إِلَى] to take to oneself (33:51) تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ *you may put off whomsoever you wish of them and take to yourself whomsoever you wish.*

مَأْوَى *maʾwā* [n. of place/v. n.] abode, home, place of retreat, dwelling/abiding, staying, destination (32:19) أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى *as for those who believe and do good deeds, to them are the gardens of retreat.*

إِي *ʾī* positive-response particle (حَرف جَواب), carrying with it great emphasis, occurring once in the Qur’an, ‘yes’, ‘indeed’ (10:53) إِي وَرَبِّي إِنَّهُ لَحَقٌّ *yes indeed!, by my Lord!–it is true*.

أ/ي/د *ʾ–y–d* fortification, stronghold, refuge; to bolster, to fortify; power, toughness. Of this root, two forms occur 11 times in the Qur’an: أَيَّدَ *ʾayyada* nine times and أَيْد *ʾayd* twice.

أَيَّدَ *ʾayyada* [v. II, trans.] to support, to bolster up, to strengthen (2:87) وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ *We gave Jesus, son of Mary, clear signs and supported him with the Holy Spirit*.

أَيْد *ʾayd* [n.] might, power, strength (51:47) وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ *and the Heaven We built with power and made [it] vast.*

أَيْكَةٌ *ᵓaykatun* [n., with no verbal root, occurring four times in the Qur'an] thicket, clump of trees, forest *(15:78) أَصْحَابُ الأَيْكَةِ *the dwellers of woods* (an epithet for the people of Midian to whom the Prophet Shuᶜayb was sent).

أ/ي/م *ᵓ–y–m* defect, shortcoming; to be without spouse, to lose one's spouse, widow, widower. Of this root, أَيَامَى *ᵓayāmā* occurs once in the Qur'an.

أَيامَى *ᵓayāmā* [pl. of n./quasi-act. part. أَيِّم *ᵓayyim*] a spouseless person, an unmarried person (24:32) وَأَنْكِحُوا الأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ *marry off the single amongst you and those of your male and female slaves who are suitable* [also: *who are righteous*].

أَيْنَمَا *ᵓaynamā* (see **أ/و–ى/ن** *ᵓ–w/y–n*).

أ/و–ى/ن *ᵓ–w/y–n* time, to fall due, fatigue; philologists classify under this vague root some function words more on the basis of phonetic, rather than semantic, affinity. Of this root, four forms occur 25 times in the Qur'an: الآنَ *al-ᵓāna* eight times; أَيّانَ *ᵓayyāna* six times; أَيْنَ *ᵓayna* seven times and أَيْنَمَا *ᵓaynamā* four times.

الآنَ *ᵓal-ᵓāna* [adverbially used n. considered by a group of grammarians to consist of the article الـ + آن (time)] **1** now (2:71) قَالُوا الآنَ جِئْتَ بِالْحَقِّ *they said, 'Now you have brought the truth'* **2** nowadays, at the present time (72:9) وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا *and that we used to sit on places therein to listen, but the one who listens nowadays, finds for himself a meteor lying in wait.*

أَيَّانَ *ᵓayyāna* interrogative pronoun of the future respecting time yet to come (اسم زمان للمستقبل) and used for great events in contrast with متى (*matā*) (q.v.) 'whenever?' (51:12) يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ *they ask, 'Whenever is this Judgement Day coming?!'* In connected discourse أَيَّانَ may lose its interrogative function and become governed by a preceding agent, e.g. a verb; denoting a sense of 'difficult time ahead' (16:21) أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ *they are dead, not living, and have no awareness of when*

they will ever be raised up.

أَيْنَ *ʾayna* interrogative pronoun of (اسم استفهام للمكان) 'where?', occurring seven times in the Qur'an and regularly used rhetorically to mean 'nowhere!', 'is there ever a place?!', 'wherever?' (75:10) يَقُولُ الإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ *on that Day man will say, 'Wherever is the escape?!'*

أَيْنَمَا *ʾaynamā* conditional (شَرطِيَّة) (considered by many grammarians to be a compound of conditional أَيْنَ + *mā* of ambiguity (المُبهمة ما), denoting emphasis 'wherever!' (4:78) أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ *wherever you may be, death will overtake you.*

أ/ي/ي *ʾ–y–y* **(1)** marker, sign, token, indicator, to mark; to pause, to tarry; to ponder, to assure oneself; a person's body; glory; light of the sun; beauty of flowers. Of this root, three forms occur 380 times in the Qur'an: آيَةٌ *ʾāyatun* 86 times; آيَتَيْنِ *ʾāyatayn* once and آيَاتٌ *ʾāyāt* 295 times.

آيَةٌ *ʾāyatun* [n.; dual آيَتَيْنِ *ʾāyatayn*; pl. آيَاتٌ *ʾāyāt*] **1** sign, indicator, indication (12:105) وَكَأَيِّنْ مِنْ ءَايَةٍ فِى السَّمَوَاتِ وَالأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ *and how many a sign is there in the heavens and the Earth which they pass by, turning away from it!* **2** evidence, proof (12:35) ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الآيَاتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ *but then it occurred to them, [even] after seeing the evidence [for his innocence], that they should imprison him for a while* **3** miracle, portent (13:7) وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلاَ أُنْزِلَ عَلَيْهِ ءَايَةٌ مِنْ رَبِّهِ *and those who disbelieve say, 'If only some portent were sent down upon him from his Lord?'* **4** symbol, exemplar (23:50) وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ ءَايَةً *and We made the son of Mary and his mother an exemplar* **5** message, revelation (20:134) رَبَّنَا لَوْلاَ أَرْسَلْتَ إِلَيْنَا رَسُولاً فَنَتَّبِعَ ءَايَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَى *Lord, if only You had sent us a messenger, so that we might have followed Your revelations, before we suffered humiliation and disgrace!* **6** teachings, instructions (24:1) سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا ءَايَاتٍ بَيِّنَاتٍ *this is a sura We have sent down and made obligatory–We have sent down clear instruction in it, so that you may take heed* **7** verses, parts of the Qur'an (16:101) وَإِذَا بَدَّلْنَا ءَايَةً مَكَانَ ءَايَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ *when We substitute one verse for another–and God knows*

best what He reveals–they say, ‘You are just making it up’ **8** lesson (3:13) قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ الْتَقَتَا *you have already seen a lesson in the two armies that met [in battle]* **9** glory, wonder (17:1) سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا *glory be to Him who made His servant travel by night from the Sacred Mosque to the Furthest Mosque, whose surroundings We have blessed, to show him some of Our wonders* **10** spell, in an interpretation of verse (7:132) وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ *and they said ‘Whatever spell* [also interpreted as: *sign*] *you produce in order to enchant us with, we will never believe with you.’*

أَيٌّ *ᵓayy* **(2)** occurring some 215 times in the Qur’an and functioning as: **I** declinable interrogative pronoun always in a construct (اسم استفهام مُعرَب) ‘who?’, ‘which?’, ‘what?’ and used for both rational beings (9:124) وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا *when a sura is revealed, some of them say, ‘Which of you has this increased in faith’*; and for non-rational beings (77:50) فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ *so in what discourse, after it, will they believe?* In connected discourse this أيّ may lose its interrogative function but remains as a determiner. This may occur when أيّ itself becomes governed by, e.g., a verb (26:227) وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنقَلِبُونَ *the evildoers will come to know what place of returning they will return to*; or when the entire أيّ phrase is governed by (or subordinated to) a preceding verb (4:11) ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ لاَ تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا *your parents and your children–you do not know which is more likely* [lit. *nearer*] *to you in usefulness*. This أيّ occurs inflected for feminine gender, أَيَّةِ *ᵓayyati*, only in the variant non-popular reading of ᵓIbn Masᶜūd of (31:34) وَمَا تَدْرِي نَفْسٌ بِأَيِّ (بِأَيَّةِ) أَرْضٍ تَمُوتُ *and no soul knows in what land it will die* **II** a declinable conditional (شرطِيَّة مُعرَبة) always in construct with a following nominal ‘whichever’, ‘whoever’, occurring in the Qur’an with a following *mā* of ambiguity (ما المُبْهَمة) which lends emphasis to the entire sentence (28:28) أَيَّمَا الأَجَلَيْنِ قَضَيْتُ فَلاَ عُدْوَانَ عَلَيَّ *whichever of the two terms I fulfil, let there be no sanction against me* **III** a declinable relative pronoun (اسم موصول مُعرَب) ‘who’, ‘which’, ‘whom’ (17:57) أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ

أَيُّهُمْ أَقْرَبُ *those upon whom they [the disbelievers] call– [themselves] seek a way to their Lord, even those of them who are closest [to Him]* **IV** a prefixal connector to a noun bearing the article *ʾal* as a means of calling it (وُصلة إلى نِداء ما فِيه ال) as part of the vocative (أَيُّها ال ...), (including relative pronouns with *ʾal* such as الذي *ʾalladhī*). This أيّ is always suffixed with attention-drawing ها *hā* (q.v.) and is inflected for gender (أَيُّهَا *ʾayyuhā* and أَيَّتُهَا *ʾayyatuhā*) (2:21) يَاأَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ *people, worship your Lord*; (12:70) أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ *you camel riders!, you are thieves*. It is often used interjectionally (15:6) وَقَالُوا يَاأَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ *they say, 'You, to whom the Reminder has been revealed!, you are certainly mad'*. In three places in the Qur'anic text أَيُّهَا *ʾayyuhā* occurs orthographically as أَيُّهَ *ʾayyuha* with a final short vowel /a/, reflecting the actual shortening of the final long vowel in connected speech (55:31) سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ *We will attend to you both [We shall take you to task], you two groups [of jinn and mankind] laden [with responsibilities]* **V** [prefixed with ك with the compensation nunation (تَنْوِين التَّعْوِيض) (q.v.) noted as ن] exclamatory 'how much!', 'how many!' (للتَّكثِير) (22:48) وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ *how many a town steeped in wrongdoing I gave more time to*.

أَيَّةِ *ʾayyati* (a variant reading of أَيّ *ʾayy*; see: أَيّ *ʾayy*).

أَيَتُهَا *ʾayyatuhā* (see أيّ *ʾayy*).

أَيُّمَا *ʾayyumā* (see أيّ *ʾayy*).

أَيُّهَ *ʾayyuha* (see أيّ *ʾayy*).

أَيُّهَا *ʾayyuhā* (see أيّ *ʾayy*).

أَيُّوبُ *ʾayyūb* [a borrowed proper name occurring four times in the Qur'an] Prophet Job (Job III) (38:41) وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ *and remember Our servant Job when he called to his Lord, 'Satan has afflicted me with weariness and suffering.'*

Job is named in the distinguished company of prophets whom God had inspired (4:163), and in one extended narrative, (38:41–4) his suffering and patience serve as a powerful symbolic parallel with the Prophet Muḥammad's own struggle. In answer to his prayers, God provides him with 'cool water' with which he washes himself and drinks. He is cured as a token of God's mercy and has his family restored to him.

إِيَّا *ʾiyyā* detached pronoun in the accusative case specified for gender, number and person in accordance with the suffix to which it is always attached (ضمير نصب منفصل) (16:51) فَإِيَّايَ فَارْهَبُونِ *I alone am the One that you should hold in awe*. The use of this detached pronoun, as contrasted with its attached counterpart lends great emphasis to the context (e.g. إِيّاكَ *ʾiyyāka* 'you alone!'), as in (1:5) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ *it is You we worship; it is You we ask for help.*

أَيَّانَ *ʾayyāna* (see أ/و–ي/ن *ʾ–w/y–n*).

ب / *bāʾ*

البَاءُ *ʾal-bāʾ* the second letter of the alphabet; it represents a voiced bi-labial plosive sound.

بِـ *bi* preposition (حَرْف جَرّ) occurring in 2538 places in the Qur'an. In context it conveys various meanings among which are the following: **1** accompaniment, or concomitance (المُصَاحَبَة), 'with' (11:48) يَانُوحُ اهْبِطْ بِسَلاَمٍ مِنَّا وَبَرَكَاتٍ *Noah, descend with peace from Us and blessings* **2** instrument or means by which the action is performed (الاسْتِعَانَة), 'by means of', 'by the help of' (1:1) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *[I begin/act] with the help of the name of God, the Lord of mercy, the Giver of mercy* **3** indicating the reason for the action (السَّبَبِيَّة), 'because of', 'for', 'as consequence of' (29:40) فَكُلاًّ أَخَذْنَا بِذَنْبِهِ *and We punished each one of them for their sins* **4** indicating … 'in return for', 'in exchange for' (المُقَابَلَة) (16:32) ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ *enter the Garden in return for what you have done* **5** indicating location (الظَّرْفِيَّة) on **a)** a surface 'on' (2:265) كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ *like a garden on a hill* **b)** in an area 'at' (3:123) وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ *and God indeed helped you at Badr*; or **c)** at a point in time 'at the time of' (54:34) إِلاَّ ءَالَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ *except the family of Lot whom We rescued at the last hour of the night* **6** indicating the target or recipient of the action (الغَايَة), 'towards', 'to' (12:100) وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ *and had been gracious to me–when He released me from prison* **7** indicating elevation (الاسْتِعْلاء) **a)** physical 'above', 'on top of' (4:42) لَوْ تُسَوَّى بِهِمُ الأَرْضُ *that the earth is levelled over them* or **b)** abstract, in the meaning of prep. عَلَى 'over'; 'on' (3:75) وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لاَ يُؤَدِّهِ إِلَيْكَ *but of them is he who, if you trust him with* [lit. *over*] *a [single] dinar, will not return it to you* or **c)** indicating the mere

surface, also one of the senses of prep. عَلَى, 'over' (4:43) فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ *and wipe over your faces and hands [with it]* **8** the sense of prep. *min* (مَعْنَى مِن), 'from' (76:6) عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ *a spring from which the servants of God drink* **9** adhesiveness, indicating firm or close contact (الإلصَاق), 'by' (7:150) وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ *and he took hold of his brother, dragging him to himself by the head* **10** the sense of prep. *ᶜan* (معنى عَنْ), 'about', 'concerning' (25:59) الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا *the Lord of Mercy; ask any informed person about Him* **11** 'passing by' (83:30) وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ *and when they pass by them they wink at one another* **12** 'notwithstanding', 'for all', 'in spite of' (9:118) ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ *when the earth, for all its spaciousness, closed in around them* **13** over and above, in addition to (in one interpretation of 10:71) فَأَثَابَكُمْ غَمًّا بِغَمٍّ *so He repaid you with grief over grief* **14** oath (القَسَم) (38:82) قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ *he said, 'By your might I will tempt them all'* **15** transitivity (التَّعْدِيَة), rendering a verb transitive (77:50) فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ *so in what discourse, after it, will they believe?*; also in (2:17) ذَهَبَ اللَّهُ بِنُورِهِمْ *God took away their light* **16** emphasis (التَّأْكِيد) (the so-called 'redundant' *bāᵓ* (البَاء الزَّائدة), the (13:43) قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ *say, '[Indeed], God suffices as a witness between me and you'*. Emphatic بـ occurs often in the compliment of negative particles as in (81:25) وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ *this is in no way the speech of any accursed devil* **17** the *bāᵓ* of wonder, of interjection (باء التَّعَجُّب) (18:26) أَبْصِرْ بِهِ وَأَسْمِعْ *how well He sees and hears!*

بَابِلُ *Bābil* [proper name, early borrowing from Akkadian, occurring once in the Qur'an. Philologists derive it from ب/ب/ل *b–b–l* although they recognize the word as the name of a city/region in Iraq famous for wine and magic] Babylon, the word occurs in reference to two angels, Hārūt and Mārūt, who were sent to try the faith of the inhabitants of the city of Babylon. They taught the inhabitants magic while at the same time warning them that, 'We are only a test, so do not abandon your beliefs', but they learnt from them harmful acts of magic such as how to sow discord between a man and his wife (2:102) وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ *and what was revealed to the two angels, Hārūt and*

Mārūt, in Babylon.

ب/أ/ر *b–ʾ–r* a well, to dig a well; to treasure, to hide, to do good. Of this root, *biʾr* occurs once in the Qur'an.

بِئْرٌ *biʾr* [n. fem.] a well (22:45) وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ *[how many] a deserted well; and [how many] a lofty palace.*

ب/أ/س *b–ʾ–s* might, power; torture, hardship, fear; poverty, sorrow; to be sad; calamity, punishment. Of this root, seven forms occur 73 times in the Qur'an: تَبْتَئِسُ *tabtaʾis* twice; بَأْسٌ *baʾs* 25 times; بَأْسَاءُ *baʾsāʾ* four times; بَائِسٌ *bāʾis* once; بَئِيسٌ *baʾīs* once; بِئْسَ *biʾsa* 37 times and بِئْسَمَا *biʾsamā* three times.

تَبْتَئِسُ *tabtaʾis* [imperf. of v. VIII ابْتَأَسَ *ʾibtaʾasa*, intrans. with prep. بِـ] to grieve [over], to feel sorrow, to be sad [about] (12:69) إِنِّي أَنَا أَخُوكَ فَلاَ تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ *I am your [very] brother; so do not grieve over what they have done.*

بَأسٌ *baʾs* [n.] **1** might, power (17:5) بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ *We send, against you, servants of Ours of great might* **2** strength, solidity (57:25) وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ *and We sent iron, possessing* [lit. *in it is*] *great strength* **3** hardship, stress, danger (2:177) وَالصَّابِرِينَ فِى الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ *those who are steadfast in misfortune, adversity and times of danger* **4** punishment (40:29) فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا *but who will help us against God's mighty punishment if it comes upon us?* **5** vengeance, severity, violence (6:65) وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ *and make some taste the severity of others* **6** battle, war, strife (33:18) وَلاَ يَأْتُونَ الْبَأْسَ إِلاَّ قَلِيلاً *and they do not come to battle but little.*

بَأْسَاءُ *baʾsāʾ* [n./v. n.] adversity, suffering (7:94) أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ *We afflicted its people with suffering and hardships.*

بَائِسٌ *bāʾis* [act. part./n.] unfortunate, wretched (22:28) وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ *and feed the wretched poor.*

بَئِيسٌ *baʾīs* [quasi-act. part./n.] inflicting misery, calamitous (7:165) وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ *and inflicted severe punishment on the wrongdoers.*

بِئْسَ *biʾsa* [inconjugable verb of abuse (فِعْل ذَمّ جَامِد), as it is labelled by Arab grammarians (see **نِعْمَ** *niʿma*) used interjectionally] 'what a terrible thing!', 'what an evil thing!', 'how calamitous!' (5:79) لَبِئْسَ مَا كَانُوا يَفْعَلُونَ *how vile is what they used to do!*

بِئْسَمَا *biʾsamā* [a compound of بِئْسَ *biʾsa* and relative مَا *mā* carrying with it more exclamation] 'how absolutely terrible!', 'how absolutely devilish!', 'how absolutely calamitous!' (7:150) بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي *what a foul thing you have put in my place after my departure!*

ب/ت/ر *b–t–r* to cut off the tail, to have no descendants, to be destitute; to be sharp, to be sharp-witted. Of this root, أَبْتَرُ *ʾabtar*, occurs once in the Qur'an.

أَبْتَرُ *ʾabtar* [quasi-act. part.] destitute, one [whose bloodline is] cut off, one with no male descendants, (108:3) إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ *the one who hates you is [the] destitute [one]* (or, *without descendants*) *[not you].*

ب/ت/ك *b–t–k* to uproot, to cut off at the base; to dedicate an animal to a certain idol, as was the custom in pre-Islamic Arabia, by cutting off, or slitting its ear; to be sharp. Of this root, يُبَتِّكُنَّ *yubattikunna*, occurs once in the Qur'an.

يُبَتِّكُ *yubattik* [imperf. of v. II بَتَّكَ *battaka*, trans.] to cut off or to slit [the ear of an animal] (4:119) وَلأُضِلَّنَّهُمْ وَلأُمَنِّيَنَّهُمْ وَلآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ الأَنْعَامِ وَلآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ *[Indeed] I will [certainly] mislead them and incite vain desires in them; I will command them to slit the ears of cattle and will command them and they will alter God's creation.*

ب/ت/ل *b–t–l* to cut off, to separate, to stay away from others; to give up pleasures; to be celibate. Of this root, two forms occur once each in the Qur'an: تَبَتَّلْ *tabattal* and تَبْتِيلٌ *tabtīl*.

تَبَتَّلْ *tabattal* [imperat. of v. V تَبَتَّلَ *tabattala*, intrans. with prep. إلى, v. n. تَبْتِيل *tabtīl*] to devote oneself entirely [to God's service]

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً (73:8) *so celebrate the name of your Lord and devote yourself wholeheartedly to Him.*

ب/ث/ث *b–th–th* to spread, to disseminate; to cause to multiply; to disclose; sorrow, worry, illness. Of this root, five forms occur nine times in the Qur'an: بَثَّ *baththa* five times; بَثٌّ *bathth* once; مَبْثُوثٌ *mabthūth* once; مَبْثُوثَةٌ *mabthūthatun* once and مُنْبَثٌّ *munbathth* once.

بَثَّ *baththa* u [v. trans.] **1** to disperse, to spread about, to scatter (31:10) وَأَلْقَى فِى الأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ *and He cast in the earth firm mountains–lest it should sway with you–and spread in it all kinds of living creatures* **2** to generate (4:1) وَبَثَّ مِنْهُمَا رِجَالاً كَثِيرًا وَنِسَاءً *and from the pair of them He generated great numbers of men and women.*

بَثّ *bathth* [n./v. n.] distress, concern, anguish (12:86) إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ *I only complain of my anguish and grief to God.*

مَبْثُوثٌ *mabthūth* [pass. part.; fem. مَبْثُوثَةٌ *mabthūthatun*] **1** scattered, dispersed (101:4) يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ *the Day when people will be like scattered moths* **2** spread out (88:16) وَزَرَابِيُّ مَبْثُوثَةٌ *and luxurious carpets outspread.*

مُنْبَثٌّ *munbathth* [pass. part.] scattered about, dispersed (56:6) فَكَانَتْ هَبَاءً مُنْبَثًّا *and turns to scattered dust.*

ب/ج/س *b–j–s* to cause water to gush out; to come upon, to be full of, to boil over. Of this root, انْبَجَسَ *ʾinbajasa* occurs once in the Qur'an.

انْبَجَسَ *ʾinbajasa* [v. VII. intrans.] to gush out (7:160) اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيناْ *'strike with your staff the rock', and so there gushed out from it twelve springs.*

ب/ح/ث *b–ḥ–th* to rummage in the dust looking for something, to claw the dust, to search, to seek information. Of this root, يَبحَثُ *yabḥath*, occurs once in the Qur'an.

يَبْحَثُ *yabḥath* [imperf. of v. intrans. with prep. في] to dig up, to scratch up (5:31) فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِى الأَرْضِ *so God sent a raven*

scratching up the earth.

ب/ح/ر *b–ḥ–r* ocean, sea, great river, great expanse of water, lake; generous person; great knowledge; to slit an animal's ear in ritual. Of this root, five forms occur 42 times in the Qur'an: بَحْرٌ *baḥr* 33 times; بَحْرَانٌ *baḥrān* five times; بِحَارٌ *biḥār* twice; أَبْحُرٌ *ᵓabḥur* once and بَحِيرَةٌ *baḥīratun* once.

بَحْرٌ *baḥr* [n.; pl. بِحَارٌ *biḥār* and (pl. of paucity) أَبْحُرٌ *ᵓabḥur*] **1** sea, ocean (6:97) وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِى ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ *and He it is who has made the stars for you to use as a guide through the darkness of land and sea* **2** salt and sweet waters, seas and rivers (5:96) أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ *permitted to you is catching seafood and eating it, a provision for you*; *(30:41) ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ *corruption has appeared* [lit. *on land and sea*] *everywhere*.

الْبَحْرَانِ *ᵓal-baḥrān* [dual. n.] salt and sweet waters (25:53) وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ *it is He who released the two bodies of flowing water, one sweet and fresh and the other salty and bitter.*

بَحِيرَةٌ *baḥīratun* [quasi-pass. part. used nominally] the one with the slit ear, camel whose ear is slit and who is left to feed freely in accordance with certain pre-Islamic rites (5:103) مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلاَ سَائِبَةٍ وَلاَ وَصِيلَةٍ وَلاَ حَامٍ *God has not ordained* [*dedicating to idols animals such as the*] *baḥīratun*, *sāᵓibatun*, *waṣīlatun or ḥām* (q.v.).

ب/خ/س *b–kh–s* to diminish, to reduce; to deny full dues. Of this root, three forms occur seven times in the Qur'an: يَبْخَسُ *yabkhas* four times; يُبْخَسُ *yubkhas* once and بَخْسٌ *bakhs* twice.

يَبْخَسُ *yabkhas* [imperf. of v. بَخَسَ *bakhasa*] **I** [trans.] to decrease, to reduce, to diminish (2:282) وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلاَ يَبْخَسْ مِنْهُ شَيْئًا *and let the debtor dictate, and let him fear God, his Lord, and not diminish any of it [the debt]* **II** [doubly trans., pass.] to deny someone fair return, to pay someone less than they deserve, to undervalue, to underestimate (11:85) وَلاَ تَبْخَسُوا النَّاسَ

أَشْيَاءَهُمْ *do not undervalue for people their property.*

يُبْخَسُ *yubkhas* [pass. v.] to be denied a fair return, to be given less than is deserved (11:15) نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ *We shall repay them for their deeds [in this world] and they [their actions] will not be undervalued.*

بَخْسٌ *bakhs* [v. n.] **1** [used nominally] loss, injustice (72:13) فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلاَ يَخَافُ بَخْسًا وَلاَ رَهَقًا *whoever believes in his Lord need not fear diminution [of the reward of his action] nor wrong* **2** [used adjectivally] defective, much less than what is fair (12:20) وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ *and they sold him for a paltry price.*

ب/خ/ع *b–kh–ᶜ* tendon that runs close to the neck, to cut such tendon, to cut the throat; to show humility; to be docile. Of this root, بَاخِعٌ *bākhiᶜ* occurs twice in the Qur'an.

بَاخِعٌ *bākhiᶜ* [act. part.] tormenting, killing (oneself with sorrow or worry) (26:3) فلعَلَّكَ بَاخِعٌ نَفْسَكَ أَلاَّ يَكُونُوا مُؤْمِنِينَ *it may be that you [Prophet] are going to kill yourself [with worry] because they will not become believers!*

ب/خ/ل *b–kh–l* to be stingy, to be covetous; to be grudging, meanness. Of this root, two forms occur 12 times in the Qur'an: بَخِلَ *bakhila* 10 times and بُخْلٌ *bukhl* twice.

بَخِلَ *bakhila* a [v. intrans.] **1** to be or act in a niggardly or miserly way (47:38) هَاأَنْتُمْ هَؤُلاَءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ *here you are, called upon to spend in the cause of God, but some of you will be niggardly* **2** [with prep. بِـ] to deny something meanly, to begrudge (9:76) فَلَمَّا ءَاتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ *yet when He did give them some of His bounty, they begrudged it [to others]* **3** [with prep. عن] to be niggardly towards (47:38) وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ *whoever is niggardly is niggardly against himself.*

بُخْلٌ *bukhl* [n./v. n.] miserliness, niggardliness, meanness, stinginess (57:24) الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ *those who are miserly and urge miserliness on others.*

ب/د/أ *b–d–ᵓ* to begin, to initiate, the beginning, the lead; chief,

exceptional person. Of this root, three forms occur 16 times in the Qur'an: بَدَأَ *badaʾa* 12 times; يُبْدِئُ *yubdiʾ* three times and بَادِئٌ *bādiʾ* once.

بَدَأَ *badaʾa* a **I** [v. intrans. with prep. بـ] to start with or by, to begin with (12:76) فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ *so, he began with their packs, before the pack of his brother* **II** [trans.] **1** to initiate, to innovate, to do for the first time (10:34) هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ *can any of your partner-gods originate creation?, then bring it back to life again?* **2** [with prep. بـ] to be first in doing something to someone (9:13) وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ *and they were the ones to [attack] you first.*

يُبْدِئُ *yubdiʾ* [imperf. of v. IV أَبْدَأَ *ʾabdaʾa*, trans.] to initiate, to start something (29:19) أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ *do they not see how God initiates creation and then reproduces it*; *(34:49) جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ *the truth has come and falsehood is dumbfounded* (or, *vanquished*) [lit. *neither begins nor repeats [an utterance]*].

بَادِئٌ *bādiʾ* (in one reading بَادِي *bādī*) [act. part.] one that begins, comes first *(11:27) بَادِئُ الرَّأْيِ *without thinking, on the spur of the moment, without reflection* [lit. *the first opinion that occurs to one*].

ب/د/ر *b–d–r* full moon, sign, herald, harbinger; to give surprise, to take the initiative. Of this root, two forms occur once each in the Qur'an: بَدْرٌ *badr* and بِدَارٌ *bidār*.

بَدْرٌ *Badr* [proper name] a well and an area near Medina, a three-day camel ride from Mecca, where the first battle between Muslims and Quraysh took place in 2 A.H/624 A.D. (3:123) وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ *and indeed God helped you at Badr when you were utterly weak.*

بِدَارٌ *bidār* [v. n.] the act of hurrying, rushing up to do (4:6) فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا *hand over their property to them, do not consume it wastefully and in haste lest they come of age [and get it back].*

ب/د/ع *b–d–ᶜ* novelty, to produce something new, to originate, to contrive; new fashion, heresy. Of this root, three forms occur four times in the Qur'an: ابْتَدَعَ *ᵓibtadaᶜa* once; بِدْعٌ *bidᶜ* once and بَدِيعٌ *badīᶜ* twice.

ابْتَدَعَ *ᵓibtadaᶜa* [v. VIII, trans.] to contrive, to invent, to dream up (57:27) وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ *and [as for] monasticism they have invented it–We did not ordain it for them.*

بِدْعٌ *bidᶜ* [quasi-act./pass. part.] innovation, first-time phenomenon, novelty (46:9) مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ *I am not a novelty among the Messengers.*

بَدِيعٌ *badīᶜ* [act. part.] the originator, the initiator, also attribute of God (6:101) بَدِيعُ السَّمَوَاتِ وَالأَرْضِ *the Creator of the heavens and earth.*

ب/د/ل *b–d–l* substitute, alternative, replacement; to replace, to exchange, to alter; to trade, to barter. Of this root, nine forms occur 44 times in the Qur'an: بَدَّلَ *baddala* 21 times; تُبَدَّلُ *tubaddal* twice; يُبْدِلُ *yubdil* three times; تَتَبَدَّلُ *tatabaddal* three times; تَبْتَدِلُ *tabtadil* three times; بَدَلٌ *badal* once; تَبْدِيلٌ *tabdīl* seven times; مُبَدِّلٌ *mubaddil* three times and اسْتِبْدَالٌ *ᵓistibdāl* once.

بَدَّلَ *baddala* [v. II] **I** [trans.] **1** to alter, to change (2:181) فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ *if anyone alters it after hearing it, the guilt will fall on those who alter it* **2** to replace something, to substitute something (76:28) وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلاً *should We wish it, We could completely change their make-up* [lit. *their likeness*, or, *their constitutions*] (or, *change them for other creatures*) **II** [doubly trans.] **1** to transform one thing into another (25:70) فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ *such people, God will change their evil deeds into good ones* **2** to substitute one thing for another (24:55) وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا *and He will give them in exchange, after their fear, security* **3** to exchange one thing for another (14:28) أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا *have you given thought to those who exchange God's favour for ingratitude?*

يُبَدَّلُ *yubaddal* [imperf. pass.] **1** to be altered, changed (50:29) مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ *the pronouncement is not changed with Me* **2** to be

changed into another (14:48) يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَوَاتُ *when* [lit. *the day when*] *the earth is turned into another earth, the heavens into another heaven.*

يُبْدِلُ *yubdil* [imperf. of v. IV أَبْدَلَ *abdala*, doubly trans.] to give someone something in place of another, to replace one thing with another (18:81) فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا *so we wished that their Lord should change him for them, [for one] better in purity and nearer to kindness.*

تَتَبَدَّلُ *tatabaddal* [imperf. of v. V trans.] to exchange (4:2) وَءَاتُوا الْيَتَامَى أَمْوَالَهُمْ وَلاَ تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ *give orphans their property and do not exchange good things for bad.*

يَسْتَبْدِلُ *yastabdil* [imperf. of v. X اسْتَبْدَلَ *ʾistabdala*, trans.] **1** to seek to exchange (2:61) أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ *would you exchange that which is better for that which is worse?* **2** to put something in place of another (9:39) وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ *and put others in your place.*

بَدَلٌ *badal* [n.] substitute, exchange (18:50) أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلا *do you take him and his descendants as your allies, instead of Me, even though they are your enemies? What a bad exchange for the evil-doers.*

تَبْدِيلاً *tabdīl* [v. n./n.] **1** the act of altering, alteration, change (48:23) وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلا *and you will find no change in God's practices* **2** the act of exchanging (76:28) وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلا *should We wish it, We would completely change their make-up* [lit. *their likeness, or their constitutions*] (or, *change them for other creatures*).

مُبَدِّلٌ *mubaddil* [act. part.] one who changes, alters (6:115) وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدلاً لاَ مُبَدِّلَ لِكَلِمَاتِهِ *the word of your Lord has come to pass in truth and justice, no one can change His words.*

اسْتِبْدَالٌ *ʾistibdāl* [v. n.] seeking to exchange one thing for another (4:20) وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ *and if you wish to replace one wife with another.*

ب/د/ن *b–d–n* torso, body; to be fat; to be fleshy; to be old; a camel or

cow fattened for sacrifice in pre-Islamic ritual. Of this root, two forms occur once each in the Qur'an: بَدَنٌ *badan* and بُدْنٌ *budn*.

بَدَنٌ *badan* [n.] body (also said to mean a short shield) (10:92) فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً *so, today We save you [only] in body, that you may be a sign, for those after you.*

بُدْنٌ *budn* [pl. of n. بَدَنَةٌ *badanatun*] [jur.] fleshy camels or cows, with certain specifications, that are fit to be sacrificed as part of the pilgrimage rituals (22:36) وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ *and the fleshy camels and cows, We have appointed them for you as part of God's sacred rites.*

ب/د/و *b–d–w* to appear, to manifest; to disclose, to show; to come to one's mind; the open desert; to go to the desert; desert dwellers, bedouins. Of this root, seven forms occur 31 times in the Qur'an: بَدَا *badā* 24 times; تُبْدِي *tubdī* nine times; تُبْدَى *tubdā* twice; بَدْوٌ *badw* once; بَادِي *bādī* twice; بَادُون *bādūn* once and مُبْدِي *mubdī* once.

بَدَا *badā* u [v. intrans. with prep. لِ] **1** to appear, to become manifest (7:22) فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا *but when they tasted the tree, their shameful parts became manifest to them* **2** to come to one's mind, to occur (12:35) ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الآيَاتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ *but it occurred to them, [even] after seeing the evidence [for his innocence], that they should imprison him for a while.*

يُبْدِي *yubdī* [imperf. of v. IV أَبْدَى *ᵓabdā* trans.] **1** to reveal, to bring into the open (3:29) إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ *whether you conceal or reveal what is in your hearts, God knows it* **2** to cause to manifest, to cause to appear, to expose (7:20) فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا *but Satan insinuated [evil thoughts] to them, so as to expose the nakedness that had been hidden from them*; *(28:10) إِنْ كَادَتْ لَتُبْدِي بِهِ *she almost gave him away* (or, *she would have involuntarily disclosed his identity*).

تُبْدَى *tubdā* [imperf. pass.] to be revealed, to be disclosed (5:101) لاَ تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ *do not ask about matters which, if made known to you, would adversely affect you.*

بَدْوٌ *badw* [n./v. n.] desert nomads; living or dwelling in the

desert (12:100) وَجَاءَ بِكُمْ مِنَ الْبَدْوِ *and He brought you here from the desert* (or, *from among the nomads*, or, *from being in the desert*).

بَادِي *bādī* [act. part., pl. بَادُون *bādūn*] **1** one who is away from the town, someone living in the desert, desert-dweller (33:20) وَإِنْ يَأْتِ الأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِى الأَعْرَابِ *but if the joint forces were to come, they would wish they were away in the desert, among the Bedouins* **2** outsider, one who lives outside (22:25) وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ *and [from] the Sacred Mosque which We made for all people, residents and outsiders alike* *(11:27) بَادِيَ الرَّأْيِ translated as *clearly*, *obviously* [lit. *the first opinion that occurs to one*] (a variant reading بَادِئٌ *bādiʾ*, see: **ب/د/أ** *b–d–ʾ*).

مُبْدِي *mubdī* [act. part.] one who reveals or causes something to become manifest, someone who brings something to light, who exposes something (33:37) وَتُخْفِي فِى نَفْسِكَ مَا اللَّهُ مُبْدِيهِ *and you hide in your heart what God would [later] reveal.*

ب/ذ/ر *b–dh–r* seed, seedling, to sow; to disseminate; to divulge; to squander, to waste. Of this root, three forms occur once each in the Qur'an: تُبَذِّرُ *tubadhdhir*; تَبْذِيرٌ *tabdhīr* and مُبَذِّرين *mubadhdhirīn*.

تُبَذِّرُ *tubadhdhir* [imperf. of v. II بَذَّرَ *badhdhara*, trans.; v. n. تَبْذِيرٌ *tabdhīr*] to squander, to waste away (17:26) وَءَاتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلاَ تُبَذِّرْ تَبْذِيرًا *give relatives their due, and the needy, and travellers–do not squander your wealth wastefully.*

مُبَذِّرين *mubadhdhirīn* [pl. of act. part. مُبَذِّرٌ *mubadhdhir*] spendthrifts, squanderers (17:27) إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ *squanderers were ever the brothers of the devils.*

ب/ر/أ *b–r–ʾ* God's creation, to create (said only of God); to cure; to prove someone's innocence; to disown someone; to be without blemish. Of this root, 12 forms occur 31 times in the Qur'an: نَبْرَأَ *nabraʾ* once; أُبْرِئُ *ʾubriʾ* twice; بَرَّأَ *barraʾa* twice; تَبَرَّأَ *tabarraʾa* five times; بَرِيءٌ *barīʾ* 10 times; بَرِيئُون *barīʾūn* once; بَرَاءٌ *barāʾ* once; بُرَءَاءُ *buraʾāʾ* once; بَرَاءَةٌ *barāʾatun* twice; بَرِيَّةٌ *bariyyatun* twice; بَارِئٌ *bāriʾ* three times and مُبَرَّءُون *mubarraʾūn* once.

نَبْرَأُ *nabraʾ* [imperf. of v. بَرَأَ *baraʾa*, trans.] 'We create', 'We bring into being' (said by God) (57:22) مَا أَصَابَ مِنْ مُصِيبَةٍ فِى الأَرْضِ وَلاَ فِى أَنْفُسِكُمْ إلاَّ فِى كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا *no calamity befalls, either in the earth or in yourselves, but it is in a Book before We bring it into being*.

بَرَّأَ *barraʾa* [v. II, trans.] to absolve, to pronounce or to show as innocent, to exonerate (33:69) فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا *but God cleared him of what they said [their allegations].*

أُبْرِئُ *ʾubriʾu* [imperf. of v. IV أَبْرَأَ *ʾabraʾa*, trans.] to heal, to cure (3:49) وَأُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ *I will heal the blind and the leper, and bring the dead back to life with God's leave*.

تَبَرَّأَ *tabarraʾa* [v. V, intrans.] **1** [with prep. من] to dissociate oneself, to disown someone, to wash one's hands of someone or something (9:114) فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ *but when it became clear to him that he was an enemy of God, he disowned him* **2** [with prep. إلى] to declare one's innocence, to deny responsibility, to disown (28:63) رَبَّنَا هَؤُلاَءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ *our Lord, these are the ones we caused to deviate, we caused them to deviate as we ourselves deviated, but now we disown them before You, they did not really serve us*.

بَرِيءٌ *barīʾ* **I** [act. part., pl. بَارِئُون *bāriʾūn* and بُرءَاءُ *buraʾāʾ*] one who disowns someone, one who dissociates him/herself from someone/something (26:216) فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ *if they disobey you, say, 'I am not responsible for your actions'* **II** [quasi-act. part.] innocent, free from guilt (4:112) وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا *whosoever commits an offence or a sin, and then casts it upon the innocent, has laid upon himself deceit and flagrant sin*.

بَرَاءٌ *barāʾ* [v. n. used as quasi-act. part. and equally applies to masc. and fem. sing., dual and plural] one who is free from, one who disowns, renounces someone or something (43:26) قَالَ إِبْرَاهِيمُ لأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ *Abraham said to his father and his people, 'I am innocent of what you worship.'*

بَرَاءَةٌ *barāʾatun* [v. n./n.] freedom or release from an obligation,

exemption, revocation, rescinding, abrogation (9:1) بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ *release from obligation [is proclaimed] from God and His Messenger to those of the polytheists with whom you made a treaty*; * بَرَاءَة name of Sura 9, Medinan sura, so-named because of the reference in verse 1 to '*the Release from Obligation*', also called *ʾal-Tawba* (see **ت/و/ب** *t–w–b*).

بَرِيَّةٌ *bariyyatun* [n./pass. part.] the entire creation (98:7) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ *those who believe and do good deeds are the best of creation.*

بَارِئٌ *bāriʾ* [act. part.] Maker, Creator (2:54) فَتُوبُوا إِلَى بَارِئِكُمْ *so repent to your Maker* *(59:24) الْبَارِئُ [attribute of God] *the Creator*, *the Initiator*, *the Maker*.

مُبَرَّءُونَ *mubarraʾūn* [pl. of pass. part. مُبَرَّأٌ *mubarraʾ*] exonerated, absolved, declared innocent (24:26) أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ *those are innocent of what they [the slanderers] say.*

ب/ر/ج *b–r–j* height; prominence; beauty of the eyes; tower; signs of the zodiac; fortification; (of women) to display their charm. Of this root, three forms occur seven times in the Qur'an: تَبَرَّجْنَ *tabarrajna* twice; مُتَبَرِّجَاتٌ *mutabarrijāt* once and بُرُوجٌ *burūj* four times.

تَبَرَّجْنَ *tabarrajna* [imperf. of v. V تَبَرَّجْنَ *tabarrajna* with the imperfect prefix تَ elided, intrans.] (said only of women) to adorn themselves in an enticing way, in a lust-causing way; to expose themselves in an alluring way (33:33) وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى *stay in your houses, and do not display your finery in the way of the pagans of old.*

مُتَبَرِّجَاتٌ *mutabarrijāt* [pl. of act. part. fem. مُتَبَرِّجَةٌ *mutabarrijatun*] (said only of women) those who flaunt their bodies in an alluring way, display their adornment enticingly (24:60) وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللاَّتِي لاَ يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ *such women as are past childbearing who have no hope of marriage, there is no blame on them if they take off their [outer] garments, without however, flaunting their*

charms.

بُرُوجٌ *burūj* [pl. of بُرْجٌ *burj*] **1** tower, castle (4:78) أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِى بُرُوجٍ مُشَيَّدَةٍ *wherever you may be, death will overtake you, even if you are inside lofty towers* **2** positions of the sun, moon and planets, constellations; signs of the zodiac (15:16) وَلَقَدْ جَعَلْنَا فِى السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ *We have set constellations up in the sky and made it beautiful for the beholders*; * البُرُوجِ name of Sura 85, Meccan sura, so-named because of the reference in verse 1 to '*the Constellations*'.

ب/ر/ح *b–r–ḥ* wide empty expanse of land; to be clear, to come out in the open; to depart; to cause hardship. Of this root, أَبْرَحَ *ᵓabraḥ* occurs three times in the Qur'an.

أَبْرَحَ *ᵓabraḥ* [imperf. of v. بَرِحَ *bariḥa*, trans.] **1** to depart, to go away from (12:80) فَلَنْ أَبْرَحَ الأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي *never will I leave this land until my father gives me permission or God decides for me* **2** [always negated] (not to) cease, stop, quit, desist (18:60) لاَ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ *I will not desist [from journeying] until I reach the place where the two seas meet*.

ب/ر/د *b–r–d* coldness, to cool, to abate; to alleviate, to die. Of this root, three forms occur five times in the Qur'an: بَرْدٌ *bard* twice; بَرَدٌ *barad* once and بَارِد *bārid* twice.

بَرْدٌ *bard* [v. n./n.] **1** coolness [also interpreted as: sleep] in verse (78:24) لاَ يَذُوقُونَ فِيهَا بَرْدًا وَلاَ شَرَابًا *there they will feel no coolness nor will they have any drink* **2** [used adjectivally] cool (21:69) قُلْنَا يَانَارُ كُونِي بَرْدًا وَسَلاَمًا عَلَى إِبْرَاهِيمَ *We said, 'Fire, be cool and safe for Abraham.'*

بَرَدٌ *barad* [coll. n.] hail (24:43) وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ *and He sends down from the sky, mountainous clouds* [lit. *mountains*] *in which is hail.*

بَارِدٌ *bārid* [quasi-act. part.] cool, cold, refreshing (56:44) لاَ بَارِدٍ وَلاَ كَرِيمٍ *neither cool nor hospitable*.

ب/ر/ر *b–r–r* open country, desert, wilderness, land (as opposed to

sea); to be free of impurity, to be free of guilt, to be pious, to be devoted; to fulfil one's promise, wheat, goodness. Of this root, six forms occur 32 times in the Qur'an: تَبَرُّ *tabarr* twice; بَرٌّ *barr* **(1)** three times; أَبْرَارٌ *ᵓabrār* six times; بِرٌّ *birr* eight times; بَرَرَةٌ *bararatun* once and بَرٌّ *barr* **(2)** 12 times.

تَبَرُّ *tabarr* [imperf. of v. بَرَّ *barra*] **I** [intrans.] to be charitable, to act charitably, to do good (2:224) وَلاَ تَجْعَلُوا اللَّهَ عُرْضَةً لأَيْمَانِكُمْ أَنْ تَبَرُّوا *[believers] do not allow your God-backed oaths to hinder you from performing a charitable act/from doing good* **II** [trans.] to show kindness to (60:8) أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ *and that you should show them kindness and deal justly with them.*

بَرٌّ *barr* **(1) I** [act. part.] **1** one who carries out acts of kindness, one who is devoted, one acting dutifully towards kinsfolk (19:32) وَبَرًّا بِوَالِدَتِي *and [made me] cherish my mother* **2** one who is true to his promise (in one interpretation of 52:28) إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الَّحِيمُ *we used to invoke Him; He is the one true to His promise* **II** [n.; pl. أَبْرَارٌ *ᵓabrār*] a pious person, righteous (76:5) إِنَّ الأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا *the pious shall drink of cups whose mixture is camphor*; *(52:28) الْبَرُّ [attribute of God] *the Good*, *the Benign*; *the one true to His Promise*.

بِرٌّ *birr* **I** [n./v. n.] righteousness, piety, righteous act, act of charity (2:44) أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ *do you bid people towards piety and forget [to do it] yourselves?* **II** [n.] the state of being righteous (3:92) لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ *you will not/ never attain righteousness until you give of what you truly cherish.*

بَرَرَةٌ *bararatun* [pl. of act. part. بَارٌّ *bārr*] pious, dutiful, sincere, virtuous (80:16) كِرَامٍ بَرَرَةٍ *Noble and virtuous [scribes].*

بَرٌّ *barr* **(2)** [n.] land (as opposed to sea-shore) *(6:59) وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ *He knows all* [lit. *what is in land and sea*].

ب/ر/ز *b–r–z* open land; to go out in the open, to be prominent; to outdo others; to duel; to evacuate the bowels. Of this root, four forms occur nine times in the Qur'an: بَرَزَ *baraza* five times; بُرِّزَ *burriza* twice; بَارِزَةٌ *bārizatun* once and بَارِزُونَ *bārizūn* once.

بَرَزَ *baraza* u [v. intrans.] **1** to go forth, to come out (3:154) لَوْ

كُنْتُمْ فِى بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ *even if you were at home, those who were destined to be killed would still have gone out to the place of their deaths* **2** to become manifest, to appear (14:21) وَبَرَزُوا لِلَّهِ جَمِيعًا *and they will appear before God, all together.*

بُرِّزَ *burriza* [pass of v. II] to be made manifest, to be shown (26:91) وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ *and the Fire is placed in full view of the misguided.*

بَارِزَةٌ *bārizatun* [act. part. fem.] bare, levelled plain with nothing to cover its surface (18:47) وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الأَرْضَ بَارِزَةً *and on the day We set the mountains in motion, and you [will] see the earth as an open plain.*

بَارِزُونَ *bārizūn* [pl. of act. part. بَارِزٌ *bāriz*] one who is completely in view, one who stands out (40:16) يَوْمَ هُمْ بَارِزُونَ لاَ يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ *the Day when they are out in the open, and nothing about them is concealed from God.*

بَرْزَخ *barzakh* (no verbal root) [n., probably from Persian *farsakh*, a measure of distance occurring three times in the Qur'an] **1** a barrier (55:20) بَيْنَهُمَا بَرْزَخٌ لاَ يَبْغِيَانِ *between them is a barrier, so they do not go over one another* **2** an area, state, barrier, place between this life and the next (23:100) وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ *and a barrier stands behind them until the very Day they are resurrected.*

ب/ر/ص *b–r–ṣ* vitiligo, loss of pigmentation; leprosy; gecko; to graze pasture to extinction. Of this root, أَبْرَصُ *ʾabraṣ* occurs twice in the Qur'an.

أَبْرَصُ *ʾabraṣ* [quasi-act. part.] one who is afflicted with vitiligo (disorder causing loss of skin pigmentation), the word is also taken, against good evidence to the contrary, to mean leper (3:49) وَأُبْرِئُ الأَكْمَهَ وَالأَبْرَص *and I will heal the blind and the one suffering from vitiligo/the leper.*

ب/ر/ق *b–r–q* thunderbolt, lightning; to shine; to be dazzled; to

become belligerent. Of this root, two forms occur six times in the Qur'an: بَرِقَ *bariqa* once and بَرْقٌ *barq* five times.

بَرِقَ *bariqa* u (also بَرَقَ *baraqa*) [v. intrans.] to become dazzled, stupefied (75:7) فَإِذَا بَرِقَ الْبَصَرُ *when sight is dazzled.*

بَرْقٌ *barq* [n.] lightning (13:12) هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا *He it is who shows you lightning, [inspiring] fear and hope*.

إِبْرِيقٌ *ʾibrīq* (see alphabetically).

إِسْتَبْرَقٌ *ʾistabraq* (see alphabetically).

ب/ر/ك *b–r–k* chest of a camel, thorax; (of a camel) to lie down on the chest; a group of camels; bounty, a blessing, to be blessed, to be great; the blessed, to be praised; a pond. Of this root, six forms occur 32 times in the Qur'an: بَارَكَ *bāraka* seven times; بُورِكَ *būrika* once; تَبَارَكَ *tabāraka* nine times; بَرَكَاتٌ *barakāt* three times; مُبَارَكٌ *mubārak* eight times and مُبَارَكَةٌ *mubārakatun* four times.

بَارَكَ *bāraka* [v. III, trans. without accus., with preps في or على] to bless (21:81) تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا *blows with His/his command to the land which We have blessed.*

بُورِكَ *būrika* [pass.] to be blessed (27:8) فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِى النَّارِ وَمَنْ حَوْلَهَا *when he reached the fire, a voice called: 'Blessed are those who are next to the fire and those in its vicinity.'*

تَبَارَكَ *tabāraka* [v. VI, intrans.] (of God only) to be hallowed, to be exalted (25:1) تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ *exalted is He who has sent down the Differentiator [between right and wrong] to His servant.*

بَرَكَاتٌ *barakāt* [pl. of n. fem. بَرَكَةٌ *barakatun*] blessings (11:73) رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ *the mercy of God and His blessings be upon you, people of the house [Abraham's household]!*

مُبَارَكٌ *mubārak* [pass. part.; fem. مُبَارَكَةٌ *mubārakatun*] blessed (44:3) إِنَّا أَنْزَلْنَاهُ فِى لَيْلَةٍ مُبَارَكَةٍ *[certainly,] We have sent it down on a blessed night!*

ب/ر/م *b–r–m* a stone pot; a twisted rope; to twist, to tighten; to confirm, to plan. Of this root, two forms occur once each in the Qur'an: أَبْرَمَ *ʾabrama* and مُبْرِمُون *mubrimūn*.

أَبْرَمَ *ʾabrama* [v. IV, trans.] to decide firmly, to contrive, to determine (43:79) أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ *have they determined something? We, too, have been determining.*

مُبْرِمُون *mubrimūn* [pl. of act. part. مُبْرِمٌ *mubrim*] ones who scheme or determine (43:79) أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ *have they determined something? We, too, have been determining.*

ب/ر/هـ/ن *b–r–h–n* (the quadruple structure of this root together with the limited derivatives it has in Arabic give support to its being a very early borrowing, possibly from Persian. Some philologists, however, consider it a derivation from root **ب/ر/ه** *b–r–h* 'to cut' or 'whiteness'). Of this root, two forms occur eight times in the Qur'an: بُرْهَانٌ *burhān* seven times and بُرْهَانَانِ *burhānān* once.

بُرْهَانٌ *burhān* [n., dual بُرْهَانَانِ *burhānān*] proof, evidence (27:64) هَاتُوا بُرْهَانَكُمْ إِنْ كُنتُمْ صَادِقِينَ *produce your evidence, if you are truthful.*

البَرِيَّةُ *ʾal-bariyyatu* (see **ب/ر/أ** *b–r–ʾ*).

ب/ز/غ *b–z–gh* crack, laceration, to slash; to show through, to break forth, to come out. Of this root, two words occur once each in the Qur'an: بَازِغٌ *bāzigh* and بَازِغَةٌ *bāzighatun*.

بَازِغٌ *bāzigh* [act. part.; fem بَازِغَةٌ *bāzighatun*] rising, breaking forth (6:78) فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً *then when he saw the sun rising.*

ب/س/ر *b–s–r* unripe green date; to do something prematurely; to scowl, to frown, to be gloomy. Of this root, two forms occur once each in the Qur'an: بَسَرَ *basara* and بَاسِرَةٌ *bāsiratun.*

بَسَرَ *basara* u [v. intrans./trans.] to scowl, to look sour (74:22) ثُمَّ عَبَسَ وَبَسَرَ *then he frowned and looked sour.*

بَاسِرَةٌ *bāsiratun* [act. part. fem.] scowling, frowning, despondent, sour (75:24) وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ *and some faces on that day will look sour.*

ب/س/س *b–s–s* to scatter; to travel throughout the land; to crumble; to drive gently; to stroke with the hand, to mix together. Of this root, two forms occur once each in the Qur'an: بُسَّ *bussa* and بَسٌّ *bass*.

بُسَّ *bussa* [pass. v.; v. n. بَسٌّ *bass*] to be crumbled, to be crushed, to be ground (56:5) وَبُسَّتِ الْجِبَالُ بَسًّا *and the mountains are ground to powder*.

ب/س/ط *b–s–ṭ* open outstretched land, the face of the earth; carpet; to stretch out, to spread out, to reach out, to unfold; abundance, vastness, increase. Of this root, six forms occur 25 times in the Qur'an: بَسَطَ *basaṭa* 16 times; بَاسِطٌ *bāsiṭ* four times; بَسْطٌ *basṭ* once; بِسَاطٌ *bisāṭ* once; بَسْطَةٌ *basṭatun* twice and مَبْسُوطَتَان *mabsūṭatān* once.

بَسَطَ *basaṭa* u [v. trans.] **1** to increase, to expand (42:27) وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِى لأَرْضِ *were God to increase the provisions for His servants, they would transgress all bounds in the land* **2** to spread out (30:48) اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِى السَّمَاءِ كَيْفَ يَشَاءُ *God it is who sends the winds; and they stir up the clouds; then He spreads them over the skies as He pleases* **3** [with prep. إلى] to extend, to reach out, to stretch out, to raise (one's hand) (5:28) لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لأَقْتُلَكَ *if you raise your hand to kill me, I will not raise mine to kill you*.

بَاسِطٌ *bāsiṭ* [act. part.] **1** one who spreads out, stretches (18:18) وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ *with their dog stretching out its forelegs at the entrance* **2** [with prep. إلى] one who stretches, reaches out to/for (13:14) كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ *like someone stretching forth his two hands towards water that it may reach his mouth–but he does not reach it [water]*.

بَسْطٌ *basṭ* [v. n.] the act of spreading out (17:29) وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلاَ تَبْسُطْهَا كُلَّ الْبَسْطِ *and do not let your hand be chained to your neck, nor outspread it* [lit. *in complete spreading*].

بِسَاطٌ *bisāṭ* [n./quasi-pass. part.] carpet; wide expanse; carpet-like, that which is outspread (71:19) وَاللَّهُ جَعَلَ لَكُمُ الأَرْضَ بِسَاطًا *and God has made the Earth a wide expanse for you*.

بَسْطَةٌ *basṭatun* [v. n./n.] expanse, magnification; enlarging

إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِى الْعِلْمِ وَالْجِسْمِ (2:247) *God has chosen him over you, and has increased him broadly in knowledge and stature*.

مَبْسُوطَتَانِ *mabsūṭatān* [dual of pass. part. fem. مَبْسُوطَةٌ *mabsūṭatun*] opened, outstretched *(5:64) يَدَاهُ مَبْسُوطَتَانِ *He gives freely of His wealth* [lit. *His hands are open wide*].

ب/س/ق *b–s–q* tall, lofty, towering, to surpass. Of this root, بَاسِقَاتٌ *bāsiqāt* occurs once in the Qur'an.

بَاسِقَاتٌ *bāsiqāt* [pl. of act. part. fem. بَاسِقَةٌ *bāsiqatun*] tall, high, lofty (50:10) وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ *and palm trees–lofty and laden high with fruit*.

ب/س/ل *b–s–l* hardship; ugly countenance; to be reckless, to dare death, to fight fiercely; to be made responsible for one's bad deeds; imprisoning; courage. Of this root, أُبْسِلَ *ʾubsila* occurs twice in the Qur'an.

أُبْسِلَ *ʾubsila* [pass. v. IV] to be given over to the consequences of the bad deeds committed, to be held responsible for one's bad deeds, to be damned (6:70) وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ *but continue to remind with it [the Qur'an], lest any soul be damned for what it has done*.

ب/س/م *b–s–m* to smile; to bloom; (of clouds) to display a faint flash of lightning; white teeth. Of this root, تَبَسَّمَ *tabassama*, occurs once in the Qur'an.

تَبَسَّمَ *tabassama* [v. V, intrans.] to smile, to affect a smile (27:19) فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا *so he smiled, laughing at its words*.

ب/ش/ر *b–sh–r* skin; to skin; to be in skin-to-skin contact, to be intimate with one's wife; first signs, to give good tidings, good tidings, a human being. Of this root, 13 forms occur 122 times in the Qur'an: بَشَّرَ *bashshara* 35 times; بُشِّرَ *bushshira* three times; تُبَاشِرُ *tubāshir* twice; أَبْشِرْ *ʾabshir* once; تَسْتَبْشِرُون *tastabshirūn* seven times; بُشْرَى *bushrā* 18 times; بَشِيرٌ *bashīr* nine times; مُبَشِّرٌ

mubashshir five times; مُبَشِّرين *mubashshirīn* four times; مُبَشِّرَاتٌ *mubashshirāt* once; مُسْتَبْشِرَةٌ *mustabshiratun* once; بَشَرٌ *bashar* 36 times and بَشْرَين *bashrayn* once.

بَشَّرَ *bashshara* [v. II, trans.] **1** to bring good tidings, to convey good news (10:2) وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ *and give glad news to those who believe, that they are on a sure footing with their Lord* **2** (ironically) to bring bad tidings (9:34) وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنْفِقُونَهَا فِى سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ *those who treasure up gold and silver and do not spend them in the way of God, give them the bad* [lit. *good*] *tidings of a painful chastisement.*

بُشِّرَ *bushshira* [pass. of v. II] to be given good news (and ironically bad news) (16:58) وَإِذَا بُشِّرَ أَحَدُهُمْ بِالأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ *when one of them is given the good news of [the birth of] a baby girl, his face darkens and he is filled with gloom.*

تُبَاشِرُ *tubāshir* [imperf. of v. III بَاشَرَ *bāshara,* trans.] euphemism for being intimate with one's wife (to be in skin-to-skin contact) (2:187) وَلاَ تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِى الْمَسَاجِدِ *but do not lie with them [your wives] during the nights of your devotional retreat in the mosques.*

أَبْشِرْ *ʾabshir* [imper. of v. IV أَبْشَرَ *ʾabshara*, intrans.] to feel joy at receiving good news (41:30) وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ *and rejoice at the good news of [your entering] Paradise, that you have been promised.*

يَسْتَبْشِرُونَ *yastabshirūn* [imperf. of v. X اسْتَبْشَرَ *ʾistabshara*, intrans.] **1** to be happy, content, or joyful at receiving good news (9:111) فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ *so rejoice in the bargain you have made [with God]* **2** to be happy at the thought of expected good happening, (3:171) يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ *they rejoice at the thought of receiving God's blessing and favour* **3** to seek good tidings (15:67) وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ *the people of the town came along seeking the good tidings [of possible pleasure].*

بُشْرَى *bushrā* [n.] glad tidings, good news (39:17) وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى *there is good news for those who shun the worship of false gods and turn to God*; *(12:19)

يَابُشْرَى *how fortunate!*, *what good news!* [also: يَا بُشْرَايَ *how fortunate I am!*, *what good news for me!*]; *(57:12) بُشْرَاكُمُ *good news for you*.

بَشِيرٌ *bashīr* [n.] a bearer of good tidings (12:96) فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا *then, when the bearer of good news came and placed it onto his face, thereupon he became able to see again*.

مُبَشِّرٌ *mubashshir* [act. part.; pl. مُبَشِّرِين *mubashshirīn*; pl. fem. مُبَشِّرَاتٌ *mubashshirāt*] one who brings good news (30:46) وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ *His wonders include sending out the winds bearing good news*.

مُسْتَبْشِرَةٌ *mustabshiratun* [act. part. fem.] one who rejoices at receiving or expecting good news (80:39) ضَاحِكَةٌ مُسْتَبْشِرَةٌ *laughing and expectantly rejoicing [at what is coming]*.

بَشَرٌ *bashar* **I** [collect. n. equally applied to masc. and fem.; sing. and pl.] humankind (30:20) وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ *of His wonders is His creating you from dust, and Lo and behold, you became human beings, multiplying/spreading* **II** [n.; dual بَشَرَين *basharayn*] human (23:47) فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا *they said, 'Are we to believe in two human beings like us?'* **III** [pl. of بشرة *basharatun*/coll. n.] skin (in an interpretation of verse 74:29) لَوَّاحَةٌ لِلْبَشَرِ *blackening the skins* (or, *scorching the flesh of humans*).

ب/ص/ر *b–ṣ–r* eyesight, to see; to comprehend, to realize; proof, sign, eye opener; to warn, to guide; to reflect, to ponder. Of this root, 14 forms occur 148 times in the Qur'an: بَصُرَ *baṣura* three times; يُبَصَّرُ *yubaṣṣar* once; أَبْصَرَ *ʾabṣara* 27 times; أَبْصِرْ *ʾabṣir* twice; بَصِيرٌ *baṣīr* 51 times; بَصِيرَةٌ *baṣīratun* twice; بَصَائِرُ *baṣāʾir* five times, تَبْصِرَةٌ *tabṣiratun* once; مُبْصِرٌ *mubṣir* three times; مُبْصِرُون *mubṣirūn* once; مُبْصِرَةٌ *mubṣiratun* three times; مُسْتَبْصِرِين *mustabṣirīn* once; بَصَرٌ *baṣar* 10 times and أَبْصَارٌ *ʾabṣār* 38 times.

بَصُرَ *baṣura* u [v. intrans. with prep. بِـ] **1** to see, comprehend, to gain knowledge of something, (20:96) قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ *he said, 'I saw what they did not see'* [in another interpretation: *'I have gained insight into something which they were unable to*

see'] **2** to keep an eye on, to watch over (28:11) وَقَالَتْ لأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لاَ يَشْعُرُونَ *and she said to his sister, 'Track him,' so she watched him from a distance, while they were unaware*.

يُبَصَّرُ *yubaṣṣar* [imperf. of pass. v. II بُصِّرَ *buṣṣira*] to be made to see/comprehend something, to be given an insight into (70:11) يُبَصَّرُونَهُمْ *they are enabled to see them* (or, *they are given an insight into them*).

أَبْصَرَ *ᵓabṣara* [v. IV trans.] **1** to see (7:179) وَلَهُمْ أَعْيُنٌ لاَ يُبْصِرُونَ بِهَا *they have eyes they do not see with* **2** to comprehend, to understand (28:72) مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلاَ تُبْصِرُونَ *what god other than He could give you night in which to rest?, do you not comprehend?* **3** to find guidance (6:104) قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ *clear proofs have come to you from your Lord–so whoever finds guidance, it is for himself.*

أَبْصِرْ بِـ *ᵓabṣir bi* [exclamation] how strong the eyesight is! (18:26) قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ *say, 'God knows best how long they remained,' His is all that is hidden in the heavens and the earth–how well He sees!, how well He hears!*

بَصِيرٌ *baṣīr* [intens. act. part./quasi-act. part.] **1** one who can see, one endowed with sight (12:96) فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا *then, when the bearer of good news came and placed it onto his face–thereupon he became able to see again* **2** one discerning, endowed with insight *(42:11) الْبَصِيرُ [attribute of God] *the All-Seeing*, *the All-Discerning*.

بَصِيرَةٌ *baṣīratun* **I** [v. n./n., pl. بَصَائِر *baṣāᵓir*] clear evidence, sure knowledge (12:108) أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ *I call to God with sure knowledge* **II** [n.] witness, overseer (75:14) بَلِ الإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ *truly, man is a [clear] witness against himself* [in another interpretation: *there is an observer observing him*].

تَبْصِرَةٌ *tabṣiratun* [v. n.] providing insight, showing the way, eyesight (50:8) تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ *as an eye-opener and a reminder for every servant who turns to God.*

مُبْصِرٌ *mubṣir* [act. part.; pl. مُبْصِرُون *mubṣirūn*; fem. مُبْصِرَةٌ *mubṣiratun*] **1** one who sees; one who has insight, one who discerns (7:201) إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ *those who are mindful of God, if a visitation [of thoughts] from Satan touched them, they remember [Him] and, lo and behold, they have insight* **2** light/sight-giving (10:67) هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا *He it is who made the night for you to rest in [it] and the day giving light/sight* **3** clear, evident, plain to see (27:13) فَلَمَّا جَاءَتْهُمْ ءَايَاتُنَا مُبْصِرَةً *but when Our clear signs came to them.*

مُسْتَبْصِرِين *mustabṣirīn* [pl. of act. part. مُسْتَبْصِرٌ *mustabṣir*] one who seeks insights, capable of having insight into matters (29:38) وَزَيَّنَ لَهُمَ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ *Satan made their foul deeds seem alluring to them and barred them from the right way, [even] though they were capable of seeing.*

بَصَرٌ *baṣar* [n., pl. أَبْصَارٌ *ʾabṣār*] eyesight, eyes, sight, vision, sense of sight (6:103) لاَ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ *vision cannot encompass Him, but He encompasses all visions.*

ب/ص/ل *b–ṣ–l* onion, multi-layered. Of this root, بَصَلٌ *baṣal* occurs once in the Qur'an.

بَصَلٌ *baṣal* [coll. n.] onion (2:61) مِمَّا تُنْبِتُ الأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا *some of what the earth produces, its herbs and its cucumbers, its garlic, its lentils and its onions.*

ب/ض/ع *b–ḍ–ᶜ* flesh, lump of flesh, to slice; to be intimate with a woman; to marry; a piece of merchandise, a small number of items (from three to ten); a small flock of sheep. Of this root, two forms occur seven times in the Qur'an: بِضْعٌ *biḍᶜ* twice and بِضَاعَةٌ *biḍāᶜatun* five times.

بِضْعٌ *biḍᶜ* [n.] a few (between three and ten) (12:42) فَلَبِثَ فِى السِّجْنِ بِضْعَ سِنِينَ *and so he remained in prison for a few years.*

بِضَاعَةٌ *biḍāᶜatun* [coll. n.] merchandise, goods (12:65) وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ *when they opened their packs, they found their goods returned to them.*

ب/ط/أ *b–ṭ–ʾ* this root denotes the single concept of slowness, of which only يُبَطِّئ *yubaṭṭiʾ* occurs 11 times in the Qur'an.

يُبَطِّئُ *yubaṭṭiʾ* [imperf. of v. II بَطَّأَ *baṭṭaʾa*, intrans./trans.] to hold back, to lag behind, also to cause someone to lag behind or hold back (4:72) وَإِنَّ مِنْكُمْ لَمَنْ لَيُبَطِّئَنَّ *and among you are the ones who lag behind* [also interpreted as: *who urge others to lag behind*].

ب/ط/ر *b–ṭ–r* to slash; to fail to appreciate others; to be conceited, to fail to show gratitude. Of this root, two forms occur once each in the Qur'an: بَطِرَ *baṭira* and بَطَرٌ *baṭar*.

بَطِرَ *baṭira* a [v. intrans. with prep. في, v. n. بَطَرٌ *baṭar*] (with في elided in the following verse) to exult by reason of wealth and behave with pride and conceit and lack of gratitude for God's favours (28:58) وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا *how many a community, that once revelled in its wanton wealth and easy living, have We destroyed!*

ب/ط/ش *b–ṭ–sh* force, attack, to seize with violence, to assault, to batter. Of this root, three forms occur 10 times in the Qur'an: بَطَشَ *baṭasha* five times; بَطْشٌ *baṭsh* three times and بَطْشَةٌ *baṭshatun* twice.

بَطَشَ *baṭasha* i/u [v. intrans. with prep. بِ; v. n. بَطْشٌ *baṭsh*] to strike down, to assault (28:19) فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا *as he was about to assault the one who was an enemy to both of them.*

بَطْشَةٌ *baṭshatun* [n. of unit] onslaught, a fierce attack (44:16) يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ *and [We will exact retribution] on the Day We inflict the mightiest onslaught.*

ب/ط/ل *b–ṭ–l* falsehood, vanity; void, futile, untrue, to be false, to nullify; to be idle, idleness. Of this root, four forms occur 34 times in the Qur'an: بَطَلَ *baṭala* once; تُبْطِلُ *tubṭil* four times; بَاطِلٌ *bāṭil* 26 times and مُبْطِلُون *mubṭilūn* five times.

بَطَلَ *baṭala* u [v. intrans.] to become void, to become undone, to

appear as false; to come to nothing (7:118) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ *so the truth was confirmed and what they were doing came to nothing*.

يُبْطِلُ *yubṭil* [imperf. of v. IV أَبْطَلَ *ᵓabṭala*, trans.] **1** to render as null, to negate, to cause to be ineffectual (2:264) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالأَذَى *you who believe, do not negate your charitable deeds with reminders and hurtful words* **2** to prove or show as false (8:8) لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ *to prove the Truth to be true, and the false to be false*.

بَاطِلٌ *bāṭil* **I** [n.] (with the definite article الْبَاطِلُ *ᵓal-bāṭil*) falsehood (as opposed to الحَقُّ *ᵓal-ḥaqq* the Truth) (17:81) وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا *and say, 'The truth has come, and falsehood has passed away–falsehood is bound to pass away.'* **II** [quasi-act. part.] that which is null, void, vain, useless, ineffectual (7:139) إِنَّ هَؤُلاَءِ مُتَبَّرٌ مَا هُمْ فِيهِ وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ *what these people are engaged in is doomed to destruction, and what they have been doing is void* **III** [adverbially] in vain, for no purpose (3:191) رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلا *our Lord!, You have not created this without purpose*.

مُبْطِلُون *mubṭilūn* [pl. of act. part./quasi-act. part. مُبْطِلٌ *mubṭil*] one who endeavours to render something null, ineffectual or void; one who shows something as false; one who is an adherent to falsehood (45:27) وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ *when the Hour comes, those who follow falsehood will lose all on that Day*.

ب/ط/ن *b–ṭ–n* stomach, belly, the inside of anything; hidden, secret, to conceal; entourage; inner side, lining; low land. Of this root, six forms occur 25 times in the Qur'an: بَطَنَ *baṭana* twice; بَاطِنٌ *bāṭin* four times; بِطَانَةٌ *biṭānatun* once; بَطَائِنُ *baṭāᵓin* once; بَطْنٌ *baṭn* four times and بُطُونٌ *buṭūn* 13 times.

بَطَنَ *baṭana* u [v. intrans.] to be hidden, to be concealed, to be manifest (7:33) إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ *my Lord only forbids atrocities–whether they be open or hidden*.

بَاطِنٌ *bāṭin* **I** [n.] **1** hidden part, secret part (6:120) وَذَرُوا ظَاهِرَ الإِثْمِ وَبَاطِنَهُ *forsake sin, the open and the hidden* **2** inner part, interior

فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ (57:13) *so there will be erected, between them, a wall with a door; inside it [in it] lies mercy, outside it lies chastisement* **3** [with the definite article الْبَاطِن *ʾal-Bāṭin* and usually in combination with الظَّاهِرُ *ʾal-Ẓāhir*] [an attribute of God] the Hidden, the Inner (57:3) هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ *He is the First and the Last; the Outer* [also: *the Manifest*] *and the Inner* **II** [quasi-act. part.] that which is inside, the inward, the inner, concealed, hidden (31:20) وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً *and has lavished upon you his bounties, outward and inward* (or, *manifest and unmanifest*).

بِطَانَةٌ *biṭānatun* **I** [coll. n.] intimate friend/s, entourage, confidant/s (3:118) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً *you who believe, do not take for your intimates from outside your [own] such as those who spare no effort to ruin you* **II** [n., pl. بَطَائِنُ *baṭāʾin*] inner linings of garments; upholstery (55:54) مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ *they are reclining on couches lined with brocade*.

بَطْنٌ *baṭn* [n., pl. بُطُونٌ *buṭūn*] **1** stomach, belly (37:66) فَإِنَّهُمْ لآَكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ *they surely will be eating from it, and filling from it the bellies* **2** womb (3:35) إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا *I have vowed in dedication what is in my womb entirely to You.*

ب/ع/ث *b–ᶜ–th* messenger, delegation, to send; to awake, to provoke, to incite; to cause to rise; to spread out; to walk briskly. Of this root, six forms occur 66 times in the Qur'an: بَعَثَ *baᶜatha* 38 times; يُبْعَثُ *yubᶜath* 13 times; انْبَعَثَ *ʾinbaᶜatha* once; بَعْثٌ *baᶜth* four times; انْبِعَاثٌ *ʾinbiᶜāth* once and مَبْعُوثُون *mabᶜūthūn* nine times.

بَعَثَ *baᶜatha* a [v. trans.] **1** [with prep. فِي] to send an apostle or a prophet to (3:164) بَعَثَ فِيهِمْ رَسُولا مِنْ أَنْفُسِهِمْ *He sent to them a Messenger from among themselves* **2** to raise from the dead (2:259) فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ *so God made him die for a hundred years, and then raised him up* **3** to wake or arouse from sleep (6:60) وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ *it is He who recalls you by night, and knows what you have earned by day, then raises you up again in it [the daytime]* **4** to appoint, select, choose for a task (4:35) وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ

أَهْلِهَا *and if you fear a breach between the two, appoint one arbiter from his family and one from hers* **5** [with على] to appoint over, to place over; to raise against (7:167) وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ *and remember when your Lord declared that He would raise against* (or, *place over*) *them until the Day of Resurrection, those who would inflict on them terrible suffering.*

يُبْعَثُ *yub^cath* [imperf. of pass. v. بُعِثَ *bu^citha*] to be raised from the dead, to be resurrected (64:7) زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا *the disbelievers claim they will not be resurrected.*

انْبَعَثَ *ᵓinba^catha* [v. VII intrans.; v. n. انبِعَاثٌ *ᵓinbi^cāth*] to rise up, to rush and act forcibly (91:12) إِذِ انْبَعَثَ أَشْقَاهَا *when the most wicked man among them rose up [against him].*

بَعْثٌ *ba^cth* **I** [v. n.] resurrecting, raising from the dead (31:28) مَا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَاحِدَةٍ *creating and resurrecting all of you is but like [creating and resurrecting] a single soul* **II** [n. with definite article الْبَعْثِ *ᵓal-ba^cth*] *(30:56) يَوْمُ الْبَعْثِ *the Day of Resurrection.*

مَبْعُوثُون *mab^cūthūn* [pl. of pass. part. مَبْعُوث *mab^cūth*] ones who are raised from the dead, resurrected (83:4) أَلاَ يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ *do these people not realise that they will be raised up?*

ب/ع/ث/ر *b–^c–th–r* to scatter, to strew about; to squander; to disarrange, to turn inside out. Of this root, بُعْثِرَ *bu^cthira* occurs twice in the Qur'an.

بُعْثِرَ *bu^cthira* [pass. quad. v.] to be strewn about, to be scattered all over; to be turned inside out (82:4) وَإِذَا الْقُبُورُ بُعْثِرَتْ *when graves are turned inside out.*

ب/ع/د *b–^c–d* to be far, to go far; to come next; to remove, to separate. Of this root, seven forms occur 235 times in the Qur'an: بَعُدَ *ba^cuda* once; بَعِدَ *ba^cida* once; بَاعِدْ *bā^cid* once; بُعْدٌ *bu^cd* seven times; بَعِيدٌ *ba^cīd* 25 times; مُبْعَدُون *mub^cadūn* once and بَعْدُ *ba^cd* 199 times.

بَعُدَ *ba^cuda* u [v. intrans.] to be or become distant, remote, far off; to be far away, to go very far (9:42) لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لاَتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ *were it a gain near at hand and an easy*

journey, they would have followed you, but the distance had proved far for them.

بَعِدَ *ba^cida* a [v. intrans.] to perish, to come to destruction (11:95) أَلاَ بُعْدًا لِمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ *yes!, away with the people of Midian, even as Thamūd was done away with.*

بُعْدٌ *bu^cd* **I** [n.] remoteness, distance (43:38) يَالَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ *if only there were between me and you the distance between east and west!* **II** [v. n., interjectionally] 'away with…!', 'destruction to…!' (11:60) أَلاَ بُعْدًا لِعَادٍ قَوْمِ هُودٍ *so away with ^cād, the people of Hūd!*

بَعِيدٌ *ba^cīd* [quasi-act. part.] **1** distant, far away (50:31) وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ *and Paradise is brought closer for the righteous–not very far* **2** long, distant in time (27:22) فَمَكَثَ غَيْرَ بَعِيدٍ *but he did not stay away long* **3** deep, far-reaching (2:176) وَإِنَّ الَّذِينَ اخْتَلَفُوا فِى الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ *those who differ about the Scripture are deeply divided* **4** considerable (42:18) أَلاَ إِنَّ الَّذِينَ يُمَارُونَ فِى السَّاعَةِ لَفِي ضَلاَلٍ بَعِيدٍ *those who argue about the Hour are truly in considerable misguidedness.*

مُبْعَدُون *mub^cadūn* [pl. of pass. part. مُبْعَدٌ *mub^cad*] kept away, removed, debarred (21:101) إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ *but those for whom [a promise of] the reward most fair has been already given by Us, they will be kept away from it [Hell].*

بَعْدُ *ba^cd* [adverb of time and place, always in construct (إِضَافَة), sometimes elliptically] **1** after, afterwards (2:253) وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ *but if God had so willed, their successors would not have fought each other after they had been brought clear signs* **2** in addition to (21:105) وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ *We wrote in the Psalms, in addition to the Remembrance that the earth shall be the inheritance of My righteous servants* (or, *We wrote in the Psalms, after the [earlier] Scripture that the earth shall be the inheritance of My righteous servants*) **3** apart from, beyond (10:32) فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ *so that is God, your Lord, the True One* (or, *the Truth*), *what is there, beyond the Truth, except falsehood?* **4** over and above (31:27) وَلَوْ أَنَّمَا فِى الأَرْضِ مِنْ شَجَرَةٍ أَقْلاَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ

بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ *even if all the trees on earth were pens and the sea with seven seas over and above to replenish it, [were ink], the words of God would not run out* **5** because of, in consequence of (66:4) وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ *but if you collaborate against him, [be warned that] God will aid him, as will Gabriel and all the righteous believers, and the angels, because of that, will stand behind him* **6** in spite of, notwithstanding, even after (5:32) وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِى الأَرْضِ لَمُسْرِفُونَ *and indeed Our messengers came to them with clear signs, but many of them, in spite of this, commit excesses in the land* **7** after, apart from (45:23) أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ *consider the one who takes his own desire as a [controlling] deity, and God leads him astray, inspite of [his/God's] knowledge, and sets a seal upon his hearing and his heart, and places a covering on his eyes–who can guide him after* (or, *apart from*) *God?* **8** before (in a disputed interpretation of 21:105) وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ *We wrote in the Psalms, before the [earlier] Scripture/Remembrance: 'The earth shall be the inheritance of My righteous servants'*; (79:30) وَالأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا *and the Earth, before* (or, *after*) *that, He spread it out.*

ب/ع/ر *b–ᶜ–r* a camel of either sex; a donkey; (of a camel) to grow to maturity; a camel's droppings; to become angry. بَعِيرٌ *baᶜīr* is described by ᵓal-Suyūṭī as a borrowing from Hebrew. Of this root, بَعِيرٌ *baᶜīr* occurs twice in the Qur'an.

بَعِيرٌ *baᶜīr* [n.] a grown camel (also said to mean donkey or a beast of burden) (12:72) نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ *we are missing the king's cup and for the one who returns it there will be a camel-load and I guarantee that.*

ب/ع/ض *b–ᶜ–ḍ* part, some, portion, to divide; mosquitoes, gnats, to be bitten by a mosquito. Of this root, two forms occur 130 times in the Qur'an: بَعْضٌ *baᶜḍ* 129 times and بَعُوضَةٌ *baᶜūḍatun* once.

بَعْضٌ *baᶜḍ* [n.] **1** some, a few, a number of, one of (11:54) إِنْ نَقُولُ

إلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ *we say nothing but that some* (or, *one*) *of our gods have touched you with some evil*; *(2:76) خلا بَعْضُهُمْ إِلَى بَعْضٍ *[when they] become alone with each other*; *(4:21) أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ *have become intimate with one another* [lit. *have opened up to one another*] *[together as husband and wife]*; *(22:40)* وَلَوْ لاَ دَفْعُ اللهِ النَّاسَ بَعْضَهُم بِبَعْضٍ *had God not driven back people, some by the means of others*; *(2:253) فضلنا بَعْضَهُمْ عَلَى بَعْضٍ *We favoured some of them above others*; *(18:99) بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ *some of them surge, on that day, against the others*; *(2:36)* بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ *each other's enemy* [lit. *some of you enemies one to the other*]; *(4:25) بَعْضُكُمْ مِنْ بَعْضٍ *belonging to one family* [lit. *some of you [derived] from others*] **2** part, portion (2:85) أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ *so do you believe in some parts of the Scripture and deny others?* **3** a little of, some of (49:12) إِنَّ بَعْضَ الظَّنِّ إِثْمٌ *[even] some suspicion is a sin* **4** one of (66:3) وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا *and when the Prophet told something in confidence to one of his wives* **5** all of (in a rare interpretation of 40:28) وَإِنْ يَكُ صَادِقًا يُصِبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ *but if he is truthful then what he has threatened you with will afflict you.*

بَعُوضَةٌ *ba^{c}ūḍatun* [n.] mosquito, gnat (2:26) إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلا مَا بَعُوضَةً فَمَا فَوْقَهَا *God does not shy from drawing any comparison [with something as small as] a gnat or above it [larger/smaller].*

ب/ع/ل *b–^{c}–l* unirrigated palm trees, a male palm tree; a husband, a wife; to marry; courtship; master, deity. Of this root, two forms occur seven times in the Qur'an: بَعْلٌ *ba^{c}l* three times and بُعُولَةٌ *bu^{c}ūlatun* four times.

بَعْلٌ *ba^{c}l* **I** [n.] husband (11:72) قَالَتْ يَاوَيْلَتَى ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا *she said, 'Woe is me!, do I bear [a child] when I am an old woman, and this, my husband, is an old man?'* **II** [proper name, maybe a very early borrowing] a generic term for idol worshipping; Baal, sun god, an idol of gold belonging to the people of $^{\circ}$ilyās or any deity that is not God (37:125) أَتَدْعُونَ بَعْلا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ *how can you invoke Baal and forsake the Most Gracious Creator?*

بُعُولَةٌ *buʿūlatun* [pl. of بَعْلٌ *baʿl* (also v. n. of v. بَعَلَتْ *baʿalat*)] husbands; being married to a husband; the entire family (2:228) وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَلِكَ إِنْ أَرَادُوا إِصْلاَحًا *their husbands are [more] entitled to take them back during this period provided they wish to put things right.*

ب/غ/ت *b–gh–t* surprise is the single concept denoted by the root. Of this root, بَغْتَةً *baghtatan* occurs 13 times in the Qur'an.

بَغْتَةٌ *baghtatun* [n. used adverbially] by surprise, suddenly (6:31) حَتَّى إِذَا جاءتهم السَّاعَةُ بَغْتَةً *until the Hour comes upon them suddenly.*

ب/غ/ض *b–gh–ḍ* hate. Of this root, بَغْضَاءُ *baghḍāʾ* occurs five times in the Qur'an.

بَغْضَاء *baghḍāʾ* [n.] intense hatred, loathing (3:118) قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ *vehement hatred has already willed itself out of their mouths.*

ب/غ/ل *b–gh–l* mule; to be stupid, to affect stupidity. Of this root, بِغَالٌ *bighāl*, which is a borrowing from Ethiopic, occurs once in the Qur'an.

بِغَالٌ *bighāl* [pl. of n. بَغْلٌ *baghl*] mules (16:8) وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا *and horses, mules and donkeys for you to ride [them].*

ب/غ/ي *b–gh–y* a shoot; an unripe fruit; to seek, to go after, to wish for, to covet; to go over the limits, to transgress; to facilitate; to earn one's living, to strive; a maid, a slave girl; to commit adultery; to practise prostitution. Of this root, nine forms occur 86 times in the Qur'an: بَغَى *baghā* 24 times; بُغِيَ *bughiya* once; ابْتَغَى *ʾibtaghā* 34 times; يَنْبَغِي *yanbaghī* six times; بَغْيٌ *baghy* once; بَاغِي *bāghī* three times; بَغِيٌّ *baghiyy* twice; بِغَاءٌ *bighāʾ* once and ابْتِغَاءٌ *ʾibtighāʾ* 14 times.

بَغَى *baghā* i **I** [v. intrans.] **1** to transgress, to violate the limits (55:20) بَيْنَهُمَا بَرْزَخٌ لاَ يَبْغِيَانِ *between them is a barrier they do not transgress* **2** [with prep. في] to act outrageously (42:27) وَلَوْ بَسَطَ اللَّهُ

الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِى الأَرْضِ *were God to expand the provision to His servants, they would transgress all bounds in the land* **3** [with prep. على; pass. بُغِيَ *bughiya*] to infringe, to encroach upon, to wrong someone (49:9) وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ *and if two parties of the believers fall to fighting, put things right between them, but if one of them wrongs the other, fight the wrongdoer until he/she returns to God's commandment* **II** [v. trans. with في or على] **1** to want, to seek, to desire, to be after (18:64) قَالَ ذَلِكَ مَا كُنَّا نَبْغِ *he said: 'That [place] was what we were seeking'* **2** to endeavour (28:77) وَلاَ تَبْغِ الْفَسَادَ فِى الأَرْضِ *do not endeavour to spread corruption in the land* **III** [v. doubly trans.] to desire; cause someone/something to be (9:47) وَلأَوْضَعُوا خِلاَلَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ *they would have scurried around in your midst, seeking to sow discord among you.*

ابْتَغَى *ʾibtaghā* [v. VIII, trans.] to desire, to seek in earnest (4:94) تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا *desiring the chance gains of this life.*

يَنْبَغِي *yanbaghī* [imperf. of v. VII انْبَغَى *inbaghā*, intrans.] **1** to be worthy of, to be fitting and proper (19:92) وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا *it does not befit the Lord of Mercy to take [unto Himself] offspring* **2** to be possible, to be attainable (36:40) لاَ الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلاَ اللَّيْلُ سَابِقُ النَّهَارِ *it is not for the sun to overtake the moon, nor can the night outrun the day* **3** admitting of either sense 1 or sense 2 above (36:69) وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ *We have not taught him [the Prophet] poetry, nor is it fitting for him* (or, *it does not fall within his ability*) *to be a poet.*

بَغْيٌ *baghy* [n./v. n.] **1** tyranny, outrageous behaviour (10:23) فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِى الأَرْضِ بِغَيْرِ الْحَقِّ يَاأَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ *yet when He had delivered them, they behaved outrageously on the earth against all that is right!, Humankind!, your outrageousness is [bound to be] only against yourselves* **2** infringement of the rights of others, going beyond the acceptable, transgressing (2:213) وَمَا اخْتَلَفَ فِيهِ إِلاَّ الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ *only those to whom it was given disagreed after clear signs had come to them–[thus their disagreement was a] transgression amongst themselves.*

بَاغِي *bāghī* [act. part.] one who goes beyond the limits, violates the accepted norms (2:173) فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَلاَ إِثْمَ عَلَيْهِ *but if anyone is forced [to eat such things because of hunger], rather than by desiring/wanting to transgress or violate the norms, he commits no sin.*

بَغِيٌّ *baghīyy* [n./quasi-act. part.] (of a woman) prostitute, unchaste (19:20) قَالَتْ أَنَّى يَكُونُ لِي غُلاَمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا *she said, 'However can I have a son when no mortal has touched me?!, and I am no unchaste [woman]!'*

بِغَاءٌ *bighāʾ* [n./v. n.] prostitution (24:33) وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ *and do not force your slave girls into prostitution.*

ابْتِغَاءٌ *ʾibtighāʾ* [v. n.] **1** desiring, wishing for (2:207) وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ *but there is also a kind of man who gives his life away seeking the pleasure of God* **2** seeking out, pursuing (4:104) وَلاَ تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ *do not be faint-hearted in pursuing the enemy, if you are suffering pain, they are also suffering pain as you are suffering.*

ب/ق/ر *b–q–r* cow; to split up, to gash, to plough, to enlarge; to travel around; corruption. Of this root, three forms occur nine times in the Qur'an: بَقَرٌ *baqar* three times; بَقَرَةٌ *baqaratun* four times and بَقَرَاتٌ *baqarāt* twice.

بَقَرٌ *baqar* [coll. n., sing. fem. بَقَرَةٌ *baqaratun*, pl. بَقَرَاتٌ *baqarāt*] cows (2:67) وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً *remember when Moses said to his people, 'God commands you to sacrifice a cow'*; * البَقَرَةٌ name of Sura 2, Medinan sura, so named because of a reference in verses 2:67–71 to '*the cow*' which the Israelites were ordered to slaughter.

ب/ق/ع *b–q–ᶜ* stain, irregular patches of colour; piebald, raven; a spot, an enclosed area with trees; to sprinkle. Of this root, بُقْعَةٌ *buqᶜatun* occurs once in the Qur'an.

بُقْعَةٌ *buqᶜatun* [n.] area, place, region (28:30) فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ *when he came to it, he was called from the right side of the valley, from the tree in the*

blessed area.

ب/ق/ل *b–q–l* to sprout, to appear, to shoot; herbage, pot-herbs, legumes, beans of all kinds. Of this root, بَقْلٌ *baql* occurs once in the Qur'an.

بَقْلٌ *baql* [coll. n.] herbage; beans, legumes (2:61) وَإِذْ قُلْتُمْ يَامُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا *remember when you said, 'Moses, we cannot endure eating only one kind of food, so pray to your Lord to bring out for us some of what the earth produces–its herbs, its cucumbers, its garlic, its lentils and its onions.'*

ب/ق/ي *b–q–y* to stay behind, to wait, to remain, to survive, to continue; remainder, residue, that which outlasts, that which endures. Of this root, eight forms occur 21 times in the Qur'an: بَقِيَ *baqiya* twice; أَبْقَى *ᵓabqā* **(1)** twice; أَبْقَى *ᵓabqā* **(2)** seven times; بَاقِي *bāqī* once; بَاقِين *bāqīn* twice; بَاقِيَةٌ *bāqiyatun* twice; بَاقِياتٌ *bāqiyāt* twice and بَقِيَّةٌ *baqiyyatun* three times.

بَقِيَ *baqiya* a [v. intrans.] **1** to remain (2:278) وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا *and forgo what dues remain from usury* **2** to endure, to last (55:27) وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلاَلِ وَالإِكْرَام *and yet remains the Face of your Lord, full of majesty, honour-giving*.

أَبْقَى *ᵓabqā* **(1)** [v. IV trans.] to spare (74:28) لاَ تُبْقِي وَلاَ تَذَرُ *it [Hell-fire] does not spare [a thing] and does not leave [a thing].*

أَبْقَى *ᵓabqā* **(2)** [elat.] more/most lasting, more/most enduring (42:36) وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا *what God has to give is far better and more lasting for those who believe*.

بَاقِي *bāqī* [quasi-act. part., pl. بَاقِين *bāqīn*] **1** lasting, enduring (16:96) مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ *that which is with you runs out, but what is with God endures* **2** the remaining ones, the rest (26:120) ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ *and then We drowned the rest.*

بَاقِيَةٌ *bāqiyatun* **I** [quasi-act. part. fem.] lasting, enduring (43:28) وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ *and he made it a word enduring among his descendants* **II** [pl. n. بَاقِيَاتٌ *bāqiyāt*] lasting deeds (19:76) وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ

مَرَدًّا *God increases the guided in guidance, but the lasting–good–deeds are best for reward with your Lord and best in the return [the yield]* **III** [v. n./n.] endurance, continuance; trace, residue, remnant (69:7–8) فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ *such that you could have seen its people lying dead like hollow palm-trunks, can you see any remnant of them?* (or, *do you see them remaining?*).

بَقِيَّةٌ *baqiyyatun* [n.] **1** relic, memento; remnant (2:248) أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ ءَالُ مُوسَى وَءَالُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ *that the Ark [of the Covenant] will come to you, carried by the angels, containing [the gift of] tranquillity from your Lord and relics of the followers of Moses and Aaron* **2** whatever lasts, what endures; good pious work *(11:86) بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ *what God keeps for you [after you have given of your wealth] is best for you, if you are believers*; *(11:116) أُولُو بَقِيَّةٍ *people having the quality of preserving themselves*, or, *holding on to the true religion*, *people possessed of excellence* [lit. *people with a remnant*].

ب/ك/ر *b–k–r* morrow; beginning of the day, early time, to do something early in the day; first fruits; virgin, firstborn, outstanding deed. Of this root, four forms occur 12 times in the Qur'an: بِكْرٌ *bikr* once; أَبْكَارٌ *ᵓabkār* twice; بُكْرَةٌ *bukratun* seven times and إِبْكَارٌ *ᵓibkār* twice.

بِكْرٌ *bikr* [quasi-act. part., pl. أَبْكَارٌ *ᵓabkār*] **1** virgin (56:35–6) إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً فَجَعَلْنَاهُنَّ أَبْكَارًا *We have created them as a new creation, and made them virgins* **2** (of animals) young, having given birth only once (2:68) إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لاَ فَارِضٌ وَلاَ بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ *He says it is a cow which should be neither too old nor too young, but inbetween.*

بُكْرَةً *bukratan* [n., used adverbially] in the early morning, at daybreak (54:38) وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ *and a remaining chastisement came to them early in the morning*; *(25:5) بُكْرَةً وَأَصِيلاً *morning and evening*; *(19:11) بُكْرَةً وَعَشِيًّا *day and night*, *constantly*.

إِبْكَارٌ *ʾibkār* [v. n./n.] act of beginning one's day *(3:41) بِالْعَشِيِّ وَالإِبْكَارِ *in the evening and at dawn*, *at dusk and dawn* (i.e., *constantly*).

ب/ك/ك *b–k–k* crowding, pressure, breakage, stifling. Of this root, بَكَّة *bakkata*, occurs once in the Qur'an.

بَكَّةَ *Bakkata* [proper name] another name for either Mecca or the area upon which the Kaᶜba is built; some philologists attribute the name to the crowding of pilgrims in the city, although it could be a result of sound change between /m/ and /b/. (3:96) إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ *the first House [of worship] to be established for people was the one at Becca; a blessed [place] and a source of guidance for all [the worlds].*

ب/ك/م *b–k–m* dumbness, muteness; inability to express oneself; to be silent; to be born or to become dumb or mute; to be ignorant. Of this root, two forms occur six times in the Qur'an: أَبْكَمَ *ʾabkam* once and بُكْمٌ *bukm* five times.

أَبْكَمُ *ʾabkam* [quasi-act. part.; pl. بُكْمٌ *bukm*] dumb, mute, ignorant, incapable of self-expression (16:76) وَضَرَبَ اللَّهُ مَثَلاً رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لاَ يَقْدِرُ عَلَى شَيْءٍ *and God coins a similitude of two men– one of them dumb, having no power over anything*.

ب/ك/ي *b–k–y* to wail, to cry, to bemoan, to lament; to cause to cry; to pretend to cry. Of this root, three forms occur seven times in the Qur'an: بَكَى *bakā* five times; أَبْكَى *ʾabkā* once and بُكِيٌّ *bukiyy* once.

بَكَى *bakā* i [v. intrans. with prep. على] to weep, to wail (9:82) فَلْيَضْحَكُوا قَلِيلاً وَلْيَبْكُوا كَثِيرًا *so let them laugh a little; they will weep a lot*; *(44:29) فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالأَرْضُ *they were lamented by no one* [lit. *neither the heavens nor earth shed a tear for them*].

أَبْكَى *ʾabkā* [v. IV, trans.] to cause to weep, to bring/cause unhappiness (53:43) وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى *and He it is who makes one laugh, and makes one weep.*

بُكِيٌّ *bukīyy* [pl. of quasi-act. part. بَاكِي *bākī*] weeping (19:58) خَرُّوا سُجَّدًا وَبُكِيًّا *they fell down prostrate and weeping*.

بَلْ *bal* particle denoting turning away from or dismissing what precedes it and retrieving or confirming what follows; it occurs 127 times in the Qur'an. Because بَلْ is used in argumentative contexts in which ideas are subtly compared and set in contrast the exact meaning of particular occurrences of بَلْ are often difficult to pinpoint. Broadly speaking, however, بَلْ functions in the Qur'an in three ways: **I** [negating or rejecting what precedes and confirming what follows] 'not that but this', 'on the contrary' (21:62–3) قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَاإِبْرَاهِيم قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا *they said, 'Was it you, Abraham, who did this to our gods?', he said, 'No, [I did not do it] but this, their chief, did it'* **II** [setting into contrast or comparing between what precedes and what follows] '… but', '… indeed', '… alas', (87:14–16) قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا *the ones who triumph are the ones who purify themselves, [who] remember the name of their Lord and pray, but [there you are!], you [people] prefer the life of this world* **III** [affirming what precedes and adding to it further] '… not only that but also …' (21:5) بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الأَوَّلُونَ *indeed they say, '[These are but] muddled dreams; rather he has invented it; rather he is a poet, let him bring us a sign like that previous messengers were sent.'*

ب/ل/د *b–l–d* a marked plot of land; an animal dwelling, an abode, to abide in a place, to stay put; a tower; city, village; density; to be lacking in intelligence. Of this root, three forms occur 19 times in the Qur'an: بَلَدٌ *balad* nine times; بِلاَدٌ *bilād* five times and بَلْدَةٌ *baldatun* five times.

بَلَدٌ *balad* [n., pl. بِلاَدٌ *bilād*] **1** city, town, village (90:2) وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ *while you [Prophet] are residing in this city* **2** tract of land, region (7:58) وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ *as for the good land, its vegetation comes by the will of its Lord*; *(7:57) لِبَلَدٍ مَيِّتٍ *barren land with no herbage or pasture* [lit. *dead land*]; * البَلَد *ʾal-balad* name of Sura 90, Meccan sura, so-named because of the reference to '*the City*' [of Mecca] in verse 1.

بَلْدَةٌ *baldatun* [n.] **1** town, village, city (27:91) إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا *I have been commanded only to serve the Lord*

of this town, which He has made inviolable **2** tract of land, region *(25:49) بَلْدَةً مَيْتًا *barren land with no herbage or pasture* [lit. *dead land*].

ب/ل/س *b–l–s* a state of shock, to be overwhelmed with grief, to fall into utter despair; to be cut off; to be confused and bewildered. Of this root, two forms occur five times in the Qur'an: يُبْلِسُ *yublis* once and مُبْلِسُون *mublisūn* four times (إِبْلِيسُ *ᵓiblīs* is derived by some philologists from this root).

يُبْلِسُ *yublis* [imperf. of v. IV أَبْلَسَ *ᵓablasa*, intrans.] to fall into utter despair, to be struck dumb with fear (30:12) وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ *on the Day the Hour arrives, the guilty will despair/be dumbfounded.*

مُبْلِسُون *mublisūn* [pl. of act. part. مُبْلِسٌ *mublis*] struck dumb with horror or despair, seized with fear (23:77) حَتَّى إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ *until when We open a gate of severe punishment for them–then they will be plunged into utter despair.*

إِبْلِيسُ *ᵓiblīs* (see alphabetically).

ب/ل/ع *b–l–ᶜ* to swallow, to swallow up; a glutton; a drain. Of this root, ابْلَعِي *ᵓiblaᶜī* occurs once in the Qur'an.

ابْلَعْ *iblaᶜ* [imper. of v. بَلَعَ *balaᶜa*] to swallow up (11:44) وَقِيلَ يَاأَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي *then it was said, 'Earth, swallow up your water, and Sky, cease [raining].'*

ب/ل/غ *b–l–gh* to reach, to arrive; to mature, to come of age, to reach puberty; to exhaust; to attain a high degree; to be eloquent; to exaggerate; to do one's utmost; to notify, to announce, to convey, message. Of this root, nine forms occur 77 times in the Qur'an: بَلَغَ *balagha* 40 times; بَلَّغَ *ballagha* six times; أَبْلَغَ *ᵓablagha* five times; بَالِغٌ *bāligh* three times; بَالِغُون *bālighūn* three times; بَالِغَةٌ *bālighatun* three times; بَلاَغٌ *balāgh* 15 times and مَبْلَغٌ *mablagh* once.

بَلَغَ *balagha* u [v. trans.] **1** to arrive at, to reach a place, to come to (18:93) حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ *until [when] he reached a place between two mountain barriers* **2** to reach a point in time (2:235)

وَلاَ تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ *and do not confirm the marriage tie until the prescribed period [of waiting] reaches its end* **3** to approach, to be about to reach (2:231) وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ *and if you divorce women and they are about to reach their set time, then either keep or release them in a fair manner* **4** to attain or reach a state (24:59) وَإِذَا بَلَغَ الأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا *and when the children among you reach puberty, they should ask leave [to enter]*; *(4:6) بَلَغُوا النِّكَاحَ *reach the state when they would be eligible for marriage*, *reach the marriageable age* [lit. *they reach marriage*]; *(37:102) بَلَغَ مَعَهُ السَّعْيَ *reached the stage of working for a living* [lit. *he reached the stage of going around with him*]; *(18:76) قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا *you have had all the excuses you can put up with from me* [lit. *you have reached an excuse from me*] **5** to overtake, to catch up with (3:40) أَنَّى يَكُونُ لِي غُلاَمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ *however can I have a son when old age has overtaken me* **6** to measure up to, to come up to the level of, to match (17:37) إِنَّكَ لَنْ تَخْرِقَ الأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولاً *you will never rend the earth open, nor attain the mountains in height* **7** to achieve (40:80) وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ *and in them [cattle] you have benefits; and that you may attain, on them, a need [that is] in your breasts.*

بَلَّغَ *ballagha* [v. II, doubly trans.] **1** to give or deliver a message or news to someone (7:68) أُبَلِّغُكُمْ رِسَالاَتِ رَبِّي *I convey to you the messages of my Lord* **2** [with elliptical second object] to announce, declare, broadcast (5:67) يَاأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ *Messenger, proclaim what has been sent down to you from your Lord.*

أَبْلَغَ *ᵓablagha* [v. IV, doubly trans.] **1** to inform someone or deliver to someone a message (7:93) لَقَدْ أَبْلَغْتُكُمْ رِسَالاَتِ رَبِّي وَنَصَحْتُ لَكُمْ *I have delivered to you the messages of my Lord and have given you advice* **2** to help someone reach a place or a goal (9:6) ثُمَّ أَبْلِغْهُ مَأْمَنَهُ *then help him reach his place of safety.*

بَالِغٌ *bāligh* [act. part.; fem بَالِغَةٌ *bālighatun*, pl. بَالِغُون *bālighūn*] **1** reaching (13:14) إِلاَّ كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ *like someone stretching forth his two hands towards water that it may reach his mouth–but he does not reach it* **2** to satisfy; achieve,

attain (40:56) إِنْ فِى صُدُورِهِمْ إِلاَّ كِبْرٌ مَا هُمْ بِبَالِغِيهِ *there is nothing in their hearts but a self-conceit they will never satisfy [it]* **3** to fulfil, to meet (7:135) فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَالِغُوهُ *but when We relieved them of the plague and gave them a fixed period in which to fulfil their promise* **4** [adjectivally] far-reaching (54:5) حِكْمَةٌ بَالِغَةٌ *far-reaching wisdom*; *(6:149) الْحُجَّةُ الْبَالِغَةُ *the conclusive, overwhelming, ultimate argument*; *(68:39) أَيْمَانٌ عَلَيْنَا بَالِغَةٌ *solemn oaths binding on us*.

بَلِيغٌ *balīgh* [quasi-act. part.] far-reaching, penetrating, insightful (4:63) وَقُلْ لَهُمْ فِى أَنْفُسِهِمْ قَوْلاً بَلِيغاً *and speak to them about themselves using penetrating words*.

بَلاَغٌ *balāgh* [v. n./n.] **1** announcement, declaration, conveyance of a message (5:99) مَا عَلَى الرَّسُولِ إِلاَّ الْبَلاَغُ *nothing is required of the Messenger but to deliver the message* **2** warning, a message delivered (46:35) كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلاَّ سَاعَةً مِنْ نَهَارٍ بَلاَغٌ *on the day they will see what they had been warned about, it will seem to them as if they had not tarried but a single hour of a single day; [this is] a warning!*

مَبْلَغٌ *mablagh* [v. n.] extent, attainable degree, ultimate level (53:30) ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ *that is the extent of their knowledge*.

ب/ل/و *b–l–w* test, trial, to test; bounty; to strive, to have care for; to afflict, calamity; to give an oath. Of this root, eight forms occur 37 times in the Qur'an: بَلَى *balā* 18 times; تُبْلَى *tublā* twice; يُبْلِي *yublī* once; إِبْتَلَى *ʾibtalā* seven times; إِبْتُلِيَ *ʾibtuliyā* once; بَلاَءٌ *balāʾ* six times; مُبْتَلِي *mubtalī* once and مُبْتَلِين *mubtalīn* once.

بَلَى *balā* u [v. trans.] **1** to try, to put to the test (21:35) وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً *and We try you with the bad and with the good, as a test* **2** to experience, to taste, to come to realise (10:30) هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَا أَسْلَفَتْ *thereupon every soul will experience what it did in the past*.

تُبْلَى *tublā* [imperf. of pass. v. بُلِيَ *buliya*] **1** to be put to the test (3:186) لَتُبْلَوُنَّ فِى أَمْوَالِكُمْ وَأَنْفُسِكُمْ *you are surely to be tested in your possessions and in your persons* **2** to be declared, to be brought into the open (86:9) يَوْمَ تُبْلَى السَّرَائِرُ *the Day when secrets are*

brought into the open.

يُبْلِي *yublī* [imperf. of v. IV أَبْلَى *ʾablā* trans.] either to give the chance to someone to do well or to confer a great gift on (8:17) وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاَءً حَسَنًا *and to test the believers with a fair test from Him* (or, *to confer upon the believers a great gift from Him*).

ابْتَلَى *ʾibtalā* [v. VIII, trans.] **1** to test (2:124) وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ *and when his Lord tested Abraham by certain words/commands and he fulfilled them* **2** to put to the test (89:15) فَأَمَّا الإِنْسَانُ إِذَا مَا ابْتَلاَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ *as for man, whenever his Lord puts him to the test, honouring him and granting him ease in living–he says 'My Lord has honoured me'* **3** to confer (8:17) وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاَءً حَسَنًا *to confer upon the believers a great gift from Him* (or, *and to test the believers with a fair test from Him*).

إِبْتُلِيَ *ʾibtuliya* [pass. of v. VIII] **1** to test, to be put to the test (33:11) هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالاً شَدِيدًا *there the believers were sorely tested and deeply shaken.*

بَلاَءٌ *balāʾ* [n./v. n.] **1** test, trial (44:33) وَءَاتَيْنَاهُمْ مِنَ الآيَاتِ مَا فِيهِ بَلاَءٌ مُبِينٌ *We gave them revelations in which there was a clear test*; *(8:17) بَلاَءً حَسَنًا *favour*, *blessing*, *great benefit* [lit. *a good test*] **2** affliction (2:49) يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلاَءٌ مِنْ رَبِّكُمْ عَظِيمٌ *slaughtering your sons and sparing only your women, this was a terrible affliction from your Lord.*

مُبْتَلِي *mubtalī* [act. part., pl. مُبْتَلِين *mubtalīn*] one who puts to the test (2:249) إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ *God will test you with a river.*

ب/ل/ي *b–l–y* to be worn out, to degenerate with age, to whither away; to care about, to give attention to. This root is usually classified together with root ب/ل/و *b–l–w* (see **ب/و/ل** *b–y–l*). Of this root, يَبْلَى *yablā* occurs once in the Qur'an; also بَلَى *balā* occurs 27 times and may be classified under this root.

يَبْلَى *yablā* [imperf. of v. بَلِيَ *baliya*, intrans.] to decay, wear out, to wane (20:120) هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لاَ يَبْلَى *shall I show you the tree of immortality and a kingdom that never wanes?*

بَلَى *balā* [response particle (حَرْف جَوَاب), occurring 27 times in the Qur'an; it contradicts a negated proposition or denial and affirms the opposite; in this way it functions like بَل *bal* (q.v.) but unlike بَل, بَلَى *balā* can stand alone functioning as a complete sentence] **1** [as a response to a negated sentence] yes, indeed; on the contrary (64:7) زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ *the disbelievers claim they will not be raised from the dead, say [Prophet], 'Yes indeed! I swear by my Lord!, you will be raised'* **2** [as a response to a negative interrogative sentence] yes indeed (2:260) قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي *He said, 'Do you not believe, then?', 'Yes,' said he, 'but just so my heart may rest at ease.'* **3** [preceded by what is not literally, but has the force of being, a negative] yes, he did, he had (39:59) بَلَى قَدْ جَاءَتْكَ ءَايَاتِي فَكَذَّبْتَ بِهَا *yes, indeed! My revelations came to you but you denied them*; which is preceded by (39:57) لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ *if God only guided me I would have been of the pious.*

بَالْ *bāl* (see **ب/ي/ل** *b–y–l* or **ب/و/ل** *b–w–l*).

ب/ن/ن *b–n–n* tip of the finger, the entire finger; arms and legs; to remain in a place; constancy; odour. Of this root, بَنَانٌ *banān* occurs twice in the Qur'an

بَنَانٌ *banān* [coll. n.; sing. بَنَانَةٌ *banānatun*] **1** fingertips, also said to indicate the entire finger (75:3–4) أَيَحْسَبُ الإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ *does man think We cannot collect his bones?, yes, We can, We are able [even] to reconstruct his very fingertips* **2** also said to mean arms and legs or limbs in general (in an interpretation of verse 8:12) وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ *and strike off their every limb.*

ب/ن/و–ي *b–n–w/y* sons and daughters, offspring; to adopt a child; building, wall, tent; to build, to form; to wed. Of this root, 13 forms occur 184 times in the Qur'an: بَنَى *banā* 11 times; بِنَاءٌ *binā'* twice; بَنَّاءٌ *bannā'* once; بُنْيَانٌ *bunyān* seven times; مَبْنِيَّةٌ *mabniyyatun* once; ابْنٌ *'ibn* 40 times; ابْنَي *'ibnay* once; بَنُون *banūn* 74 times; أَبْنَاءٌ *'abnā'* 22 times; بُنَيَّ *bunayya* six times; ابْنَةَ *'ibnata* once; ابْنَتَيَّ *'ibnatayy* once and بَنَاتٌ *banāt* 17 times.

بَنَى *banā* i [v. trans.] **1** to build, to construct (40:36) يَاهَامَانُ ابْنِ لِي صَرْحًا *Hāmān, build me a lofty tower* **2** to raise (91:5) وَالسَّمَاءِ وَمَا بَنَاهَا وَالأَرْضِ وَمَا طَحَاهَا *by the sky and how He raised it and by the Earth and how He spread it.*

بِنَاءٌ *binā*ᵓ [n.] a raised structure, a dome, a roof (2:22) الَّذِي جَعَلَ لَكُمُ الأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً *the One who made the earth spread out for you and the sky a canopy.*

بَنَّاءٌ *bannā*ᵓ [n. of profession] builder, bricklayer, constructor, architect (38:37) وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ *and the satans–every builder and diver.*

بُنْيَانٌ *bunyān* [n.] building, structure (9:109) أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ *is the one who founds his building on consciousness of God and desire for His good pleasure better?*

مَبْنِيَةٌ *mabniyyatun* [pass. part. fem.] built up, constructed (39:20) لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ *for them are lofty chambers above which are lofty chambers built.*

ابْنٌ *ᵓibn* [n.; dual ابْنَيْنِ *ᵓibnayn*] son (5:27) وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ ءَادَمَ بِالْحَقِّ *and recite to them the story of the two sons of Adam in truth*; *(2:215) ابْنِ السَّبِيلِ *the wayfarer*, *the traveller* [lit. *the son of the road*].

بَنُونٌ *banūn* [pl. of ابْنٌ *ᵓibn*, in construct (إضافة) > بَنُو *banū*, + 1st pers. sing. suffix > بَنِيَّ *baniyy*] **1** sons (12:87) يَابَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ *my sons, go and seek news of Joseph and his brother* **2** children, descendants (7:27) يَابَنِي ءَادَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَانُ *children of Adam, do not let Satan seduce you.*

أَبْنَاءٌ *ᵓabnā*ᵓ [pl. of n. ابْنٌ *ᵓibn*] **1** sons (4:23) وَحَلاَئِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلاَبِكُمْ *wives of your begotten sons* **2** children, sons and daughters (implied by the context although usually interpreted as merely sons) (5:18) وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ *the Jews and the Christians say, 'We are the children of God and His beloved ones.'*

بُنَيَّ *bunayy* [diminutive of ᵓibn + 1st pers. sing. suffix ي (*ī*)] (used for endearment) my dear son (12:5) قَالَ يَابُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ *he said, 'My dear son, do not relate your dreams to your*

brothers.'

ابْنَةَ *ˀibnata* [n. fem.; dual ابْنَتَان *ˀibnatān*, with 1st pers. sing. suffix ي (*ī*) > ابْنَتَيَّ *ˀibnatayya*; pl. بَنَاتٌ *banāt*] daughter (28:27) إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ *I would like to marry you to one of these two daughters of mine*.

ب/هـ/ت *b–h–t* to be confounded, to be taken by surprise, to be dumbfounded; falsehood, slander; to be argued down; to be perplexed. Of this root, three forms occur eight times in the Qur'an: تَبْهَتُ *tabhat* once; بُهِتَ *buhita* once and بُهْتَانٌ *buhtān* six times.

تَبْهَتُ *tabhat* [imperf. of v. بَهَتَ *bahata*, trans.] to render dumbfounded and unable to act, to stupefy, to stun (21:40) بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلاَ يَسْتَطِيعُونَ رَدَّهَا *but it will come upon them suddenly, and it will stupefy them; so they will not be able to repel it*.

بُهِتَ *buhita* [pass. v.] to be confounded, to be dumbfounded (2:258) قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ *so Abraham said, 'God brings the sun from the east; so bring it from the west', the one who disbelieved was confounded.*

بُهْتَانٌ *buhtān* [n./v. n.] **1** fabrication, perjury, falsehood *(60:12) وَلاَ يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ *they do not falsely attribute children to their husbands, they do not commit adultery* [lit. *nor do they produce any falsehood, they fabricate between their hands and legs*] **2** malicious slander, calumny (24:16) مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ *it is not [proper] for us to speak of this!–Glory be to You!–this is a monstrous slander* **3** deception, trickery; unjust act (4:20) وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلاَ تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا *and if you wish to replace one wife with another, and [even if] you have given any one of them [as a dower] a ton [of gold], do not take any of it [back], do you take it by way of calumny and manifest sin?*

ب/هـ/ج *b–h–j* delight; freshness; verdancy; to please, to make merry. Of this root, two forms occur three times in the Qur'an: بَهْجَةٌ *bahjatun* once and بَهِيجٌ *bahīj* twice.

بَهْجَةٌ *bahjatun* [n./v. n.] delight, beauty, joy (27:60) وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ *and He sent for you from the sky water with which We caused gardens of delight to grow.*

بَهِيجٌ *bahīj* [quasi-act. part.] joyful, delightful, lovely, pleasing (22:5) وَتَرَى الأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ *and you perceive the earth lifeless, yet when We send down upon it water, it stirs and swells and puts forth [vegetation] of every joyous kind.*

ب/هـ/ل *b–h–l* to leave an animal unattended, to neglect; to be without a husband; to chase out; to curse, to invoke God's wrath; to swear one's innocence; to pray eagerly. Of this root, نَبْتَهِلْ *nabtahil* occurs once in the Qur'an.

نَبْتَهِلْ *nabtahil* [imperf. of v. VIII ابْتَهَلَ *ʾibtahala*, intrans. with no prep.] to pray earnestly, reference to مُبَاهَلَة *mubāhala* a traditional form of 'trial by prayer' practised in Arabia in which two antagonists debate a disputed subject in public with one another and end by invoking God's curse upon the lying party (3:61) ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ *and let us pray earnestly and then invoke God's curse on those who are lying.*

ب/هـ/م *b–h–m* four-footed animals; to be dumb; obscure, unintelligible; to be dark; unmarked. Of this root, بَهِيمَةٌ *baḥīmatun* occurs three times in the Qur'an.

بَهِيمَةٌ *bahīmatun* [n., pl. بَهَائِمُ *bahāʾim*/quasi-act. part.] animal, beast; dumb *(5:1) بَهِيمَةُ الأَنْعَامِ *livestock animals*, *plant-eating beasts*, *ruminant [beasts].*

ب/و/أ *b–w–ʾ* dwelling, home, abode, residence; to take up a place for settling in, to provide abode for others; to take a wife, marriage; to come back; to incur; to admit; situation; equality. Of this root, four forms occur 17 times in the Qur'an: بَاءَ *bāʾa* six times; بَوَّأَ *bawwaʾa* six times; تَبَوَّأَ *tabawwaʾa* four times and مُبَوَّأٌ *mubawwaʾ* once.

بَاءَ *bāʾa* [v. intrans. with prep. بِـ] to come back with; to incur,

to bring upon oneself, to earn (2:90) فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ *they have incurred wrath upon wrath.*

بَوَّأَ *bawwa᾽a* **I** [v. II, trans.] **1** to settle, lodge, or establish someone in a place (7:74) وَبَوَّأَكُمْ فِى الأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا *and He established you in the land, that you take to yourselves castles on its plains* **2** to prepare or appoint a place for settling in (22:26) وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ *when We appointed/made habitable for Abraham the site of the House* **II** [doubly trans.] **1** to settle or lodge someone in a selected place (29:58) لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا *We shall lodge them in mansions in the Garden* **2** to grant someone something (16:41) لَنُبَوِّئَنَّهُمْ فِى الدُّنْيَا حَسَنَةً *We will grant them a good reward in this world.*

تَبَوَّأَ *tabawwa᾽a* [v. VIII] **1** [intrans.] to reside, to settle down, to abide (39:74) نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ *we settle wherever we please in the Garden* **2** [trans.] to take up or select as a place of residence (10:87) وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا *We revealed to Moses and his brother, 'Take up dwellings for your people in Egypt.'*

مُبَوَّأٌ *mubawwa᾽* [pass. part., functioning as n. of place] abode, place of residence; rank (10:93) وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ *We settled the Children of Israel in a good settlement* (or, *in a situation of truth*).

ب/و/ب *b–w–b* desert; wonders; doors, ways, choices. Of this root, two forms occur 27 times in the Qur'an: بَابٌ *bāb* 12 times and أَبْوَابٌ *᾽abwāb* 15 times.

بَابٌ *bāb* [n., pl. أَبْوَابٌ *᾽abwāb*] **1** door, entrance, gate (13:23) وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ *the angels will go unto them from every gate* **2** means, facilities, ways *(6:44) فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ *We made it easy for them to acquire the good things* [lit. *We opened for them the ways to all things*] *of this life*; *(2:189) وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا *enter houses by their [main] doors* (a reference to a pre-Islamic custom by which men, under certain circumstances and for a certain period, would only enter their own houses through the back, this has come to mean: select the right means

for the right ends); *(54:11) فَفَتَحْنَا أَبْوَابَ السَّمَاءِ *and We sent torrential rain* [lit. *We opened the gates of the sky*]; *(38:50) مُفَتَّحَةً لَهُمُ الأَبْوَابُ *they are made welcome* [lit. *opened for them are the gates [of Paradise]*].

ب/و/ر *b–w–r* waste, uncultivated land; demise, to perish; corrupt; stagnant; lazy; to test. Of this root, three forms occur four times in the Qur'an: يَبُورُ *yabūr* twice; بُورٌ *būr* once and بَوَارٌ *bawār* once.

يَبُورُ *yabūr* [imperf. of v. بَارَ *bāra*, intrans.] **1** to perish, to meet with a bad end, to come to nothing (35:10) لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ *for them is a severe chastisement, and the plotting of such will come to nothing* **2** (of trade) to be stagnant, to be unprofitable, to decline (35:29) يَرْجُونَ تِجَارَةً لَنْ تَبُورَ *in the hope of a trade that will never decline*.

بُورٌ *būr* [pl. of act. part. بَائِرٌ *bāʾir*; v. n. functioning as quasi-act. part.] lost, ruined, condemned (25:18) حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا *until they forgot the Reminder and were people ruined*.

بَوَارٌ *bawār* [v. n./n.] utter loss, condemnation, doom (14:28) وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ *and cause their people to end up in the home of utter ruin*.

ب/و/ل *b–y–l* (with a degree of overlapping with roots **ب/ل/ي** *b–l–y* and ب/ي/ل *b–w–l*) heart, mind, thought; condition; importance; ease of living; disposition. Of this root, بَالٌ *bāl* occurs four times in the Qur'an.

بَالٌ *bāl* [n.] **1** mind, thought, heart, one's inner being, situation (47:2) كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ *He will overlook their bad deeds and He will put them in a good state* **2** condition, state (20:51) فَمَا بَالُ الْقُرُونِ الأُولَى *what about/what is the condition/state of the former generations?*

ب/ي/ت *b–y–t* tent, dwelling, abode, quarters; family; to spend the night, to do something at night; to raid by night, (of food) to become stale. Of this root, five forms occur 73 times in the Qur'an: يَبِيتُون *yabītūn* once; بَيَّتَ *bayyata* four times; بَيْتٌ *bayt* 28

times; بُيُوتٌ *buyūt* 37 times and بَيَاتٌ *bayāt* three times.

يبيتُ *yabīt* [imperf. of v. بَاتَ *bāta*, intrans.] to pass the night, to spend the night (25:64) وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا *those who spend the night bowed down or standing in [constant] prayer*.

بَيَّتَ *bayyata* [v. II, trans.] **1** to do/decide something at night (4:108) يَسْتَخْفُونَ مِنَ النَّاسِ وَلاَ يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لاَ يَرْضَى مِنَ الْقَوْلِ *they hide from people, but they cannot hide from God, for He is with them while they plot at night discourse that He does not like* **2** to raid someone at night; to kill someone at night (27:49) قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ *they said, 'Swear to one another [that] by God we shall attack him and his household in the night.'*

بَيْت *bayt* [n., pl. بُيُوتٌ *buyūt*] **1** tent (16:80) وَجَعَلَ لَكُمْ مِنْ جُلُودِ الأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ *and He has provided for you, from the hide of cattle, tents* [lit. *houses*] *that you find light on the day you travel and on the day you settle down* **2** dwellings, rooms, houses (7:74) وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا *and hewing the mountains into houses* **3** mosques, places of worship (24:36) فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ *in houses of worship, God has ordained that they be raised high and His name be remembered in them*; *(2:125) الْبَيْتَ *the House [at Mecca]*; *(5:2) الْبَيْتَ الْحَرَامَ *the Sacred House [in Mecca]*; *(33:33) أَهْلَ الْبَيْتِ *members of the Prophet's household* [lit. *people of the House*] **4** building (24:29) لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ *you will not be blamed for entering vacant/public buildings* [lit. *uninhabited houses*] *in which there is some errand/business for you..*

بَيَاتٌ *bayāt* [v. n. used adverbially] at night, during the night; as a night raid (7:97) أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ *do the people of these towns feel secure that Our punishment will not come upon them by night, while they are asleep?*

ب/ي/د *b–y–d* desert; to vanish, to be cut off; to perish, to become extinct. Of this root, تَبِيدُ *tabīd* occurs once in the Qur'an.

تَبِيدُ *tabīd* [imperf. of v. بَادَ *bāda*, intrans.] to perish, to become extinct (18:35) مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا *I do not think that this will ever perish.*

ب/ي/ض *b–y–ḍ* eggs; white, to become white, to whiten, to whitewash; to honour. Of this root, five forms occur 12 times in the Qur'an: ابْيَضَّ *ʾibyaḍḍa* three times; أَبْيَضُ *ʾabyaḍ* once; بَيْضَاءُ *bayḍāʾ* six times; بِيضٌ *bīḍ* once and بَيْضٌ *bayḍ* once.

ابْيَضَّ *ʾibyaḍḍa* [v. IX, intrans.] to become white *(3:107) الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ *those who become joyful, those who are favourably judged* [lit. *those whose faces become white/turn white*]; *(12:84) وَابْيَضَّتْ عَيْنَاهُ interpreted either as *his eyes became full of tears [and so glistened in the light]*, or, *he became blind* [lit. *his eyes turned white*]; the latter interpretation finds support in (12:93) اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا *take this shirt of mine and lay it over the face of my father–he will regain his sight* and (12:96) فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا *then, when the bearer of good news came and placed it onto his face, he forthwith became able to see again.*

أَبْيَضُ *ʾabyaḍ* [quasi-act. part.; fem. بَيْضَاءُ *bayḍāʾ*, pl. بِيضٌ *bīḍ*] white, without blemish, clear (27:12) وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ *and put your hand inside the neck of your cloak, it will come out white, without a blemish*; *(2:187) الْخَيْطُ الأَبْيَض ... مِنَ الْفَجْرِ *the first streak of light* [lit. *the white thread … of dawn*].

بَيْضٌ *bayḍ* [coll. n.] eggs (37:49) كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ *like protected eggs*.

ب/ي/ع *b–y–ᶜ* buying and/or selling, exchange of goods, merchandise, deals; to pledge allegiance, to acknowledge someone as ruler; بِيَعٌ *biyaᶜ*, a place of worship, is also classified under this root although it is generally recognised as being of foreign origin, possibly Persian. Of this root, four forms occur 14 times in the Qur'an: بَايَعَ *bāyaᶜa* six times; تَبَايَعَ *tabāyaᶜa* once; بَيْعٌ *bayᶜ* seven times and بِيَعٌ *biyaᶜ* once.

بَايَعَ *bāyaᶜa* [v. III, trans.] to pledge allegiance, to swear fealty, declare oneself a loyal subject to a ruler (48:10) إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ *those who pledge loyalty to you [Prophet] are but pledging loyalty to God.*

تَبَايَعَ *tabāyaᶜa* [v. VI, intrans.] to exchange goods, to trade with

one another (2:282) وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ *and have witnesses present whenever you trade with one another.*

بَيْعٌ *bay*[c] [n./v. n.] an exchange of goods, trade, buying and/or selling (62:9) إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ *when the call to prayer is made on the day of congregation [Friday], go immediately to praise God and leave off your trading.*

بِيَعٌ *biya*[c] [pl. of n. بَيْعَةٌ *bay*[c]*atun*] churches (22:40) وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا *had God not repelled some people by means of others, many monasteries, churches, synagogues and mosques, where God's name is much mentioned, would surely have been destroyed.*

ب/ي/ن *b–y–n* separation, severance, division; to be disconnected, to become divorced; in between, middle; to clarify, to declare, to explain; eloquence. Of this root, 14 forms occur 574 times in the Qur'an: بَيَّنَ *bayyana* 35 times; يُبِينُ *yubīn* once; تَبَيَّنَ *tabayyana* 18 times; تَسْتَبِينُ *tastabīn* once; بَيِّنٌ *bayyin* once; بَيِّنَةٌ *bayyinatun* 19 times; بَيِّنَاتٌ *bayyināt* 52 times; مُبَيِّنَةٌ *mubayyinatun* three times; مُبَيِّنَاتٌ *mubayyināt* three times; مُبِينٌ *mubīn* 119 times; مُسْتَبِينٌ *mustabīn* once; بَيَانٌ *bayān* three times; تِبْيَانٌ *tibyān* once and بَيْنَ *bayna* 317 times.

بَيَّنَ *bayyana* [v. II trans.] **1** to make clear, to explain (14:4) وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ *We have never sent any messenger but [that he communicated] in the tongue of his people, that he may make [the message] clear for them* **2** to clarify, to explain away (43:63) قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ *I have brought you wisdom; and I have come to clarify some of your differences for you* **3** to bring out into the open, to make manifest (5:15) قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ *our Messenger has come to make manifest to you much of what you have kept hidden of the Scripture* **4** to specify (2:70) قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ *they said, 'Pray to your Lord for us, to show us [exactly] what it is.'* **5** [with no object] to explain, to itemise (4:176) يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا *God explains [all this] to you lest you err.*

يُبِينُ *yubīn* [imperf. of v. IV أَبَانَ *ᵓabāna*, trans.] to enunciate, to express oneself clearly (43:52) أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلاَ يَكَادُ يُبِينُ *am I not better than this contemptible wretch who can scarcely express himself?*

تَبَيَّنَ *tabayyana* [v. V] **I** [intrans.] **1** to become clear, to become manifest (4:115) وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى *and whoever oppposes the Messenger, after the guidance has become clear to him* **2** to become known (9:43) لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا *why did you give them permission, before those who spoke the truth became known to you?* **3** to become distinct, to become discernible (2:187) وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ *eat and drink until the white thread of dawn becomes distinct for you from the black* **4** to discern, to discriminate, to act in a judicious way (4:94) يَاأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِى سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلاَ تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلاَمَ لَسْتَ مُؤْمِنًا *you who believe, when you travel in God's cause be discriminating, and do not say to one who offers you peace, 'You are not a believer'* **II** [trans.] to discover, to realise (34:14) فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِى الْعَذَابِ الْمُهِين *so when he fell down the jinn realised, that, if they had known the unseen, they would not have remained in the demeaning torment.*

تَسْتَبِينُ *tastabīn* [imperf. of v. X اسْتَبَانَ *ᵓistabāna*, intrans.] to become distinct, to become marked out (6:55) وَكَذَلِكَ نُفَصِّلُ الآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ *thus We expound the revelations, so that the way for sinners becomes distinct.*

بَيِّنٌ *bayyin* [quasi-act. part.] sure, manifest, evident (18:15) هَؤُلاَءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَوْلاَ يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ *these people of ours have taken gods other than Him, why do they not produce clear evidence about them?*

بَيِّنَةٌ *bayyinatun* **I** [quasi-act. part., pl. *bayyināt*] manifest, sure, evident, clear (2:211) سَلْ بَنِي إِسْرَائِيلَ كَمْ ءَاتَيْنَاهُمْ مِنْ ءَايَةٍ بَيِّنَةٍ *ask the children of Israel how many clear signs We brought them* **II** [n., pl. *bayyināt*] clear evidence, proof (8:42) لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ *that he who perished might perish by a clear proof, and that he who survived might survive by a clear proof*; * البَيِّنَة name

of Sura 98, Medinan sura, so-named because of the reference in verse 1 to '*clear evidence*'.

مُبَيِّنَةٌ *mubayyinatun* [act. part. fem., pl. مُبَيِّنَاتٌ *mubayyināt*] **1** explaining, enlightening, guiding, verifying, showing the way (24:46) لَقَدْ أَنْزَلْنَا ءَايَاتٍ مُبَيِّنَاتٍ *We have sent down enlightening verses* **2** evident, manifest, flagrant (33:30) يَانِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ *wives of the Prophet, any of you who commits a flagrant indecency, for her the chastisement will be twice doubled.*

مُبِينٌ *mubīn* [quasi-act. part.] **1** eloquent, expressing things clearly, perspicuous (5:92) فَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ *if you pay no heed, know that the sole duty of Our Messenger is clear communication of the message* **2** clear, manifest (6:16) مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ *he from whom [such retribution] is diverted on that day, He [God], indeed, has had mercy on him, and that is the manifest triumph* **3** flagrant (7:60) إِنَّا لَنَرَاكَ فِى ضَلَالٍ مُبِينٍ *we believe you are in flagrant error* **4** plainly visible (7:107) فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ *so he threw his staff and–lo and behold!–it was a snake, clear to all* **5** clearly decisive (48:1) إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا *indeed, We have opened up a decisive triumph for you.*

مُسْتَبِينٌ *mustabīn* [quasi-act. part.] guiding, clarifying, sorting out, making [things] clear (37:117) وَءَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ *and We gave them the clarifying/clear Book.*

بَيَانٌ *bayān* **I** [v. n.] act of explaining, elucidating (75:19) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ *then it is Our duty to elucidate it* **II** [n.] **1** faculty of speaking, faculty of thinking, the ability to express oneself (55:3–4) خَلَقَ الإِنْسَانَ عَلَّمَهُ الْبَيَانَ *He created man, [and] taught him to speak for himself* **2** declaration, announcement (3:138) هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ *this is a declaration to people, and a guidance and an admonition for those who are mindful of God.*

تِبْيَانٌ *tibyān* [v. n.] elucidation, explanation, clarification (16:89) وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ *and We have sent down to you the Book elucidating everything.*

بَيْنَ *bayna* **I** [adverb of place] **1** between, in between (2:164)

وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالأَرْضِ *and clouds that are made to run appointed courses between the sky and earth*; *(27:63) بَيْنَ يَدَيْ رَحْمَتِهِ *ahead of*, or *heralding, His mercy* [lit. *between the two hands of His mercy*]; *(3:50) وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ *and confirming what came before me in the Torah*; *(34:12) وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ *and of the Jinn, some worked in his presence*; *(36:9) وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا *We set a barrier in front of them* **2** among, amongst (56:60) نَحْنُ قَدَّرْنَابَيْنَكُمُ الْمَوْتَ *We ordained death among you* **II** [n.] connection, bond as in the variant reading بَيْنُكُم *baynukum* in (6:94) لَقَدْ تَقَطَّعَ (بَيْنُكُمْ) بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ *all the bonds between you tore up, and left you and what you have been alleging*; (4:35) وَإِنْ خِفْتُمْ شِقَاقَ (بَيْنَهُمَا) بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا *if you fear severance of the bond between the two, appoint one arbiter from his family and one from hers*; *(8:1) ذَاتَ بَيْنِكُمْ *the relations between yourselves*; *(18:61) مَجْمَعَ بَيْنِهِمَا *the point of meeting between them.*

ت / *tā*ʾ

التَاءُ *ʾal-tā*ʾ the third letter of the alphabet; it represents a voiceless dento-alveolar plosive sound.

تَ *ta-* [particle of oath prefixed to الله also carrying with it–in the words of ʾal-Suyūṭī–interjection implying a sense of awe (تعجب), occurs in four places in the Qur'an] 'by the name of', 'by the might of' (21:57) وَتَاللَّهِ لأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ *by God Almighty, I will harm your idols after you have gone away.*

تَابُوتُ *tābūt* [a borrowing, said to be from Aramaic, Ethiopian, Hebrew or others; philologists also derive it from various Arabic roots, e.g. ت/ب/ت *t–b–t* and ت/ب/هـ *t–b–h*]; it occurs twice in the Qur'an **1** basket, box, chest (20:39) أَنِ اقْذِفِيهِ فِى التَّابُوتِ فَاقْذِفِيهِ فِى الْيَمِّ *cast him in the chest, then cast it in the river* **2** the Ark, the chest, also rendered as heart (2:248) إِنَّ ءَايَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ ءَالُ مُوسَى وَءَالُ هَارُونَ تَحْمِلُهُ الْمَلاَئِكَةُ *the sign of his kingship will be that the Ark [of the Covenant] will be brought to you, carried by angels, containing [the gift of] tranquillity from your Lord and relics of the followers of Moses and Aaron.*

تَارَةً *tāratan* (see ت/و/ر *t–w–r*).

ت/ب/ب *t–b–b* to stamp down, to flatten, to crush, to ruin; to cause to lose, to destroy; to become stable, to settle down, to become well-ordered. Of this root, three forms occur four times in the Qur'an: تَبَّ *tabba* twice; تَبَابٌ *tabāb* once and تَتْبِيبٌ *tatbīb* once.

تَبَّ *tabba* i [v. intrans. also trans.] to lose, to come to ruin, to perish (111:1) تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ *may the hands of ʾabū Lahab be*

ruined [paralysed]! May he come to ruin [too]; * تَبَّتْ name of Sura 111, Meccan sura, so-named because of the initial word '*to be paralysed*' in the sura. It is also called أبو لهب (see **ل/ه/ب** *l–h–b*) and المَسَد (see **م/س/د** *m–s–d*).

تَبَابٌ *tabāb* [v. n.] loss, ruin, failure (40:37) وَمَا كَيْدُ فِرْعَوْنَ إِلاَّ فِي تَبَابٍ *and Pharaoh's scheming [ends] only in failure.*

تَتْبِيبٌ *tatbīb* [v. n.] utter destruction, ruin (11:101) فَمَا أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ *their gods, which they called on beside God, were of no use to them when what your Lord had ordained came about; they only increased their ruin.*

ت/ب/ر *t–b–r* gold dust, raw metal, ore; to fragment, to crush, to destroy, to annihilate. Of this root, four forms occur six times in the Qur'an: تَبَّرَ *tabbara* twice; تَتْبِيرٌ *tatbīr* twice; مُتَبَّرٌ *mutabbar* once and تَبَارٌ *tabār* once.

تَبَّرَ *tabbara* [v. II, trans.] to crush, to destroy (25:39) وَكُلاًّ ضَرَبْنَا لَهُ الأَمْثَالَ وَكُلاًّ تَبَّرْنَا تَتْبِيرًا *for each We struck similitudes, and each [of them] We destroyed completely.*

تَتْبِيرٌ *tatbīr* [v. n.] destruction, annihilation (17:7) وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا *and to destroy utterly what they had overrun.*

مُتَبَّرٌ *mutabbar* [pass. part.] destroyed, crushed, eradicated (7:139) إِنَّ هَؤُلاَءِ مُتَبَّرٌ مَا هُمْ فِيهِ *these people are [doomed to have] what they are engaged in utterly destroyed.*

تَبَارٌ *tabār* [v. n./n.] ruin, destruction (71:28) وَلاَ تَزِدِ الظَّالِمِينَ إِلاَّ تَبَارًا *but bring nothing but ruin on the unjust ones!*

ت/ب/ع *t–b–ᶜ* an attachment, to follow, to succeed, to pursue, to abide by, to comply with; to send after, to cause to go after; a follower, a creditor; result; liability; consequence; follow up, successor; uniformity; one's shadow. Of this root, 13 forms occur 174 times in the Qur'an: تَبِعَ *tabiᶜa* nine times; أَتْبَعَ *ʾatbaᶜa* 13 times; أُتْبِعَ *ʾutbiᶜa* twice; اتَّبَعَ *ʾittabaᶜa* 134 times; اتُّبِعَ *ʾuttubiᶜa* twice; تَابِعٌ *tābiᶜ* twice; تَابِعِين *tābiᶜīn* once; اتِّبَاعٌ *ʾittibāᶜ* twice; مُتَّبَعُون *muttabaᶜūn* twice; مُتَتَابِعَيْن *mutatābiᶜayn* twice; تَبَعٌ *tabaᶜ* twice; تَبِيعٌ

tabī^c once and تُبَّعٌ *tubba*^c twice.

تَبِعَ *tabi^c a* a [v. trans.] **1** to come after, to succeed (2:263) قَوْلٌ مَعْرُوفٌ ومَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى *a kind word [from a would-be giver] and forgiveness [from the would-be receiver of charity] are better than almsgiving after which follows hurt* **2** to abide by, to follow, to adhere to, to keep to (2:38) فَمَنْ تَبِعَ هُدَايَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَهُمْ يَحْزَنُونَ *those who follow My guidance need not fear nor grieve*.

أَتْبَعَ *ᵓatba^c a* [v. IV] **I** [trans.] either: to make someone a follower, to subjugate; to catch up with, to overtake (7:175) وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ *and recite to them the story of the one to whom We gave Our messages, but he tore himself apart from them, so Satan recruited him as his follower* (or, *caught up with him*) *and he became one of the lost*; *(18:85) فَأَتْبَعَ سَبَباً *so he went after/in search* [lit. *followed a road*] *of [knowledge/wisdom]* **II** [doubly trans.] to cause to come after, to cause to follow (2:262) الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِى سَبِيلِ اللَّهِ ثُمَّ لاَ يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلاَ أَذًى *those who spend their wealth in God's cause and do not cause hurt [to the recipient] to follow what they have spent.*

أُتْبِعَ *ᵓutbi^c a* [pass. v.] to be followed with, to be pursued (by) (11:99) وَأُتْبِعُوا فِى هَذِهِ لَعْنَةً *and they were pursued in this [life] by a curse*.

اتَّبَعَ *ᵓittaba^c a* [v. VIII, trans.] **1** to follow (12:108) قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي *say, 'This is my way: I call to God with sure knowledge, I and all who follow me.'* **2** to go after, to go behind (15:65) فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ *so travel with your household in a part of the night, and walk behind them* **3** to accompany (48:15) سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ *those who were left behind will say, when you set out after spoils to capture them, 'Let us accompany you'* **4** to emulate, to copy, to repeat (75:18) فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ *emulate the recitation when We have recited it*.

اتُّبِعَ *ᵓuttubi^c a* [pass. v. VIII] to be followed (2:166) إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا *when those who have been followed disown those who followed [them]*.

تَابِعٌ *tābi*ᶜ [act. part.] [one] following (2:145) وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ ءَايَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ *yet even if you brought every proof to those who were given the Scripture, they would not follow your prayer direction, nor will you be following theirs, nor indeed will any of them be following one another's prayer direction.*

تَابِعِين *tābi*ᶜ*īn* [pl. of act. part./n. تَابِعٌ *tābi*ᶜ] helpers, attendants, followers, entourage (24:31) وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ لِبُعُولَتِهِنَّ ... أَوِ التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ .... *and not reveal their charms except to their husbands, ..., or such men as attend them who have no sexual desire ....*

اتِّبَاعٌ *ᵓittibā*ᶜ [v. n.] following, conformity (2:178) فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ *but if someone [the culprit] is relieved from some [of the penalty] by his [aggrieved] brother [in humanity], then there shall be conformity [to his wish] in fair practice, and restitution [of the remaining part of the penalty] to him [the aggrieved] in a good way.*

مُتَّبَعُون *muttaba*ᶜ*ūn* [pl. of pass. part. مُتَّبَعٌ *muttaba*ᶜ] those followed, those pursued (44:23) فَأَسْرِ بِعِبَادِي لَيْلاً إِنَّكُمْ مُتَّبَعُونَ *so travel in the night with My servants, for you are sure to be pursued.*

مُتَتَابِعَيْن *mutatābi*ᶜ*ayn* [dual of act. part. مُتَتَابِعٌ *mutatābi*ᶜ] successive, consecutive, following one another without interruption (4:92) فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ *but anyone who does not find the means must fast for two consecutive months.*

تَبَعٌ *taba*ᶜ [v. n. functioning as a coll. n. or as an adj.] followers, following (14:21) وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا *and they [humankind] appeared before God, all together; and the weak said to those who thought themselves great, 'We were followers* [or *a following*] *of yours.'*

تَبِيعٌ *tabī*ᶜ [pass./act. part.] either helper, protector, prosecutor, one who is prosecuted, or sued, for a right or dues, particularly for blood revenge (17:69) فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لاَ تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا *and sends against you a hurricane of wind and drowns you for your ungratefulness, then you will find no helper for you against Us* (or, *you shall find none to demand*

compensation, or, *prosecute Us for it*).

تُبَّع *Tubba*[c] [proper name] title and name of a number of Ḥimyar kings who ruled in Southern Arabia until overrun by the Abyssinians in the 4th century A.D. (44:37) أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ *are they better than the people of Tubba*[c] *and those who flourished before them?, We destroyed them all, they were guilty.*

ت/ج/ر *t–j–r* wine merchant, wine seller; to barter, to buy or sell; to trade, to exchange; (of a camel) to be saleable. Of this root, تِجَارَةٌ occurs nine times in the Qur'an.

تِجَارَةٌ *tijāratun* [v. n./n.] **1** merchandise (2:282) إِلاَّ أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلاَّ تَكْتُبُوهَا *unless it be ready merchandise which you hand one to the other, there is no blame on you if you do not write it down* **2** commerce, business, trade (2:16) أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلاَلَةَ بِالْهُدَى فَمَا رَبِحَتْ تِجَارَتُهُمْ *these are the ones who have purchased error in exchange for guidance, so their trade brought no gain.*

تَحْتَ *taḥt* [adv. of place, occurring 51 times in the Qur'an] **1** underneath, beneath (20:6) لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى *to Him belongs all that is in the heavens and on the earth, everything between them, and everything beneath the soil*; *(66:10) كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ *the two women were wedded to* [lit. *under*] *two of Our righteous servants* **2** below, at the foot of (48:18) لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ *God was well pleased with the believers when they were swearing allegiance to you [Prophet] under the tree* **3** within, in close proximity to (3:15) لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ *for those who are mindful [of God], with their Lord are Gardens within which streams flow*.

ت/ر/ب *t–r–b* earth, dust, to cover with dust; to become poor, poverty, need; playmates, people of similar age; to become wealthy; to become tame, to become docile; the base of the neck, the area between the breasts and collar bone. Of this root, four forms

occur 22 times in the Qur'an: تُرَابٌ *turāb* 17 times; أَتْرَابٌ *ʾatrāb* three times; تَرَائِبُ *tarāʾib* once and مَتْرَبَةٌ *matrabatun* once.

تُرَابٌ *turāb* [n.] dust, earth (30:20) وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ *one of His wonders is His creating you from dust*.

أَتْرَابٌ *ʾatrāb* [pl. of n. تِرْبٌ *tirb*] people of similar age, playmates, companions (38:52) وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ *and with them are those restraining their glances, of equal age*.

تَرَائِبُ *tarāʾib* [pl. of n. تَرِيبَةٌ *tarībatun*] collarbone, upper chest, ribs (86:7) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ *it [liquid] issues from between the loins and breast bones*.

مَتْرَبَةٌ *matrabatun* [n./v. n.] the state of being covered with dust *(90:16) ذَا مَتْرَبَةٍ *abjectly poor*, *nothing between him and the earth* [lit. *in the state of being covered with dust*].

ت/ر/ف *t–r–f* a watering place within easy access, (of plants) to be watered; good food; to live in luxury, to provide with lavish means, affluence. Of this root, three forms occur eight times in the Qur'an: أَتْرَفَ *ʾatrafa* once; أُتْرِفَ *ʾutrifa* twice and مُتْرَفُون *mutrafūn* five times.

أَتْرَفَ *ʾatrafa* [v. IV, trans.] to provide with the good things of this life, to cause to be opulent (23:33) وَأَتْرَفْنَاهُمْ فِى الْحَيَاةِ الدُّنْيَا *and We had granted them ease and plenty in this life*.

أُتْرِفَ *ʾutrifa* [pass. of v. IV] to be made opulent, to be corrupted by ease of living (11:116) وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ *while the evildoers revelled in pursuing the ease of living which was granted them*.

مُتْرَفُون *mutrafūn* [pl. of pass. part. مُتْرَفٌ *mutraf*] those endowed with the good things of this life, ones spoilt by wealth and easy living (17:16) وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا *and if We desire to destroy a township, We command the affluent of its inhabitants, and they commit abominations in it, so the word [judgement] is passed against it and We destroy it utterly*.

ت/ر/ق *t–r–q* (no evidence of verbal root) collarbone, the uppermost of the chest. Of this root, only تَرَاقِي *tarāqī* occurs once.

تَرَاقِي *tarāqī* (read as تَرَاق *tarāq*, with the final *ī* elided, for rhyming harmony with following verses) [pl. of n. تَرْقُوَةٌ *tarquwatun*] collarbone, the uppermost part of the chest *(75:26) إِذَا بَلَغَتِ التَّرَاقِيَ *when life is about to abandon the body*; *when a person is on the point of expiring* [lit. *when it [the soul, life, last breath] reaches the collarbone*].

ت/ر/ك *t–r–k* to relinquish, to abandon, to let be, to do without, to finish with, to leave behind; neglected, forlorn, spinster. Of this root, three forms occur 43 times in the Qur'an: تَرَكَ *taraka* 36 times; يُتْرَكُ *yutrak* four times and تَارِكٌ *tārik* three times.

تَرَكَ *taraka* u [v. trans.] **1** to leave behind (4:7) وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ *and to the women a share of what the parents and kinsmen leave*; *(37:78–9) وَتَرَكْنَا عَلَيْهِ فِى الآخِرِينَ سَلاَمٌ عَلَى نُوحٍ فِى الْعَالَمِينَ *We left for him [a eulogy] among later generations: 'Peace be upon Noah among all the nations!'* **2** to abandon, to forsake (12:37) إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لاَ يُؤْمِنُونَ بِاللَّهِ *I have forsaken the faith of a people who do not believe in God* **3** to leave or put someone in charge of (12:17) وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ *and left Joseph by our things, and a wolf ate him* **4** to take to task (16:61) وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ *if God were to take humankind to task for their wrongdoing He would not leave on the earth one living creature* **5** to render, to change from one condition into another (2:264) فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا *his likeness is as the likeness of a slab of smooth solid rock with earth on it: heavy rain falls and renders it completely bare* **6** to let be (44:24) وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرَقُونَ *and let the sea remain parted; they are a drowned host.*

يُتْرَكُ *yutrak* [pass. v.] to be left alone (29:2) أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لاَ يُفْتَنُونَ *do people think they will be left alone after saying 'We believe', without being put to the test.*

تَارِك *tārik* [act. part.] one who abandons, or forsakes something or someone (11:53) وَمَا نَحْنُ بِتَارِكِي ءَالِهَتِنَا عَنْ قَوْلِكَ *and we will not be*

forsaking our gods on the strength of your word.

ت/س/ع *t–s–ᶜ* this root revolves around the number nine. Of this root, four forms occur seven times in the Qur'an: تِسْعٌ *tisᶜ* four times, تِسْعَةٌ *tisᶜatun* once; تِسْعَةَ عَشَرَ *tisᶜata ᶜashar* once and تِسْعُون *tisᶜūn* once.

تِسْعٌ *tisᶜ* [card. no., fem. تِسْعَةٌ *tisᶜatun*] nine (17:101) وَلَقَدْ ءَاتَيْنَا مُوسَى تِسْعَ ءَايَاتٍ بَيِّنَاتٍ *We gave Moses nine clear signs.*

تِسْعَةَ عَشَرَ *tisᶜata ᶜashar* [comp. no.] nineteen (74:30) عَلَيْهَا تِسْعَةَ عَشَرَ *in charge of it [Hellfire] there are nineteen.*

تِسْعُون *tisᶜūn* [card. no.] ninety (38:23) إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً *this, my brother, has ninety-nine ewes.*

ت/ع/س *t–ᶜ–s* peril, misfortune, destruction; to fall on one's face, to meet with disaster, evil, to be wretched. Of this root, تَعْسٌ *taᶜs*, occurs once in the Qur'an.

تَعْسٌ *taᶜs* [v. n. used interjectionally] falling on the mouth, destruction, bad luck *(47:8) وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ *as for the disbelievers, may destruction befall them!*

ت/ف/ث *t–f–th* hair matting and dirt accumulating on the body as a result of leaving off acts of body cleansing, to become dirty in such a manner. Of this root, only تَفَث *tafath* occurs once in the Qur'an.

تَفَث *tafath* a rare word interpreted either as: dirt resulting from abstaining from certain body grooming, such as shaving, cutting the hair, clipping the nails and using perfume; or acts of worship specified for the pilgrims (22:29) ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ *then let them carry out their needed acts of cleansing their bodies* (or, *let them perform their acts of worship*), *fulfil their vows, and circle around the ancient House.*

ت/ق/ن *t–q–n* dregs of a well, to dredge up a well; nature; to do something well, to be skilful, to be eloquent; to perfect, perfection. Of this root, أَتْقَنَ *ᵓatqana* occurs once in the Qur'an.

أَتْقَنَ *ʾatqana* [v. IV, trans.] to perfect (27:88) وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ *and you will see the mountains, deeming them standing still, when [in fact] they are passing by like the passing of clouds; [this is] the handiwork of God who has perfected all things*.

تِلْكَ *tilka* [fem. of demonstrative ذَلِكَ *dhālika*, occurring 43 times in the Qur'an] (see **ذَا** *dhā*).

ت/ل/ل *t–l–l* hill, heap, mound, elevation, to mount, to heap up; to knock down, to lay down, to be tough, to be stocky, to agitate. Of this root, تَلَّ *talla* occurs once in the Qur'an.

تَلَّ *talla* i [v. trans.] to throw or lay someone face down, with his mouth or forehead touching the ground, or on his side with the side of his forehead touching the ground (37:103) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ *when they had both submitted [to God], and he had laid him down on his forehead.*

ت/ل/و *t–l–w* to leave behind, to overcome; to come after, to come one after another; to accumulate, to be wealthy; to attach; the hind part; to read after, to recite, to follow a singer. Of this root, four forms occur 63 times in the Qur'an: تَلاَ *talā* 37 times; تُلِيَ *tuliya* 24 times; تَالِيَاتٌ *tāliyāt* once and تِلاَوَةٌ *tilāwatun* once.

تَلاَ *talā* u [v. trans.; pass. imperf. يُتْلَى *yutlā*] **1** to succeed, to come after, to follow (91:1–2) وَالشَّمْسِ وَضُحَاهَا وَالْقَمَرِ إِذَا تَلاَهَا *by the sun in its morning brightness, and by the moon as it follows it* **2** to recite (3:108) تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ *these are God's revelations: We recite them to you [Prophet] with the Truth* **3** (to have the skill) to read (29:48) وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلاَ تَخُطُّهُ بِيَمِينِكَ *and you never were able to read any book before it; or write one down with your own right hand* **4** to recount (6:151) قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ *say, 'Come! I will recount to you what your Lord has forbidden you!'* **5** to narrate (5:27) وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ ءَادَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا *and narrate to them in truth the story of the two sons of Adam when they [each of them] offered a sacrifice* **6** to teach (2:102) وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ *and [instead] they*

followed what the evil ones teach about the Kingdom of Solomon **7** to be very conversant in, to be knowledgeable about, to study (2:113) وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ *the Jews say, 'The Christians have no ground whatsoever to stand on,' and the Christians say, 'The Jews have no ground whatsoever to stand on,' though they both study the Scripture* **8** to follow, to put into practice (in one interpretation of 2:121) الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ *those to whom We have given the Scripture, follow it as it ought to be followed* **9** to convey, to deliver, to relate (27:91) وَأَنْ أَتْلُوَ الْقُرْءَانَ فَمَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ *[I am commanded] to deliver the Qur'an. Whosoever chooses to follow the right path does so for his own good.*

تَالِيَاتٌ *tāliyāt* [pl. of fem. act. part. تَالِيَةٌ *tāliyatun*] reciting; conveying (37:3) فَالتَّالِيَاتِ ذِكْرًا *and those who recite a reminder!*

تِلَاوَةٌ *tilāwatun* [n./v. n.] reciting; practising, following; recitation (2:121) الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ *those to whom We have given the Scripture, follow it as it ought to be followed.*

ت/م/م *t–m–m* complete, whole, entire, to become complete, to complete; to perform, to carry out, to fulfil; to come to the end, to finish one's term; to be tough. Of this root, four forms occur 22 times in the Qur'an: تَمَّ *tamma* four times; أَتَمَّ *ʾatamma* 16 times; تَمَامٌ *tamām* once and مُتِمٌّ *mutimm* once.

تَمَّ *tamma* i [v. intrans.] **1** to reach completeness, to reach fulfilment (7:142) وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً *We appointed for Moses thirty nights, then completed them with ten, so the term of his Lord reached completion, forty nights* **2** to come to pass (6:115) وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا *the word of your Lord has come to pass in truth and justice.*

أَتَمَّ *ʾatamma* [v. IV, trans.] **1** to complete (2:233) وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ *mothers shall suckle their children for two whole years, for those who wish to complete the period of nursing* **2** to comply with, to fulfil (2:124) وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ *when Abraham's Lord tested him with certain commandments and he fulfilled them* **3** to perform, carry out

(2:196) وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ *perform the pilgrimage and minor pilgrimage for the sake of God* **4** to spread, to propagate, to bring to fullness (9:32) يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلاَّ أَنْ يُتِمَّ نُورَهُ *they want to extinguish the light of God with their mouths, however God refuses but to bring His light to fullness* **5** to honour, to fulfil (9:4) فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ *so fulfil their treaty for them till their term [given to them].*

تَمَامٌ *tamām* [v. n.] completing, fulfilling, perfecting (6:154) ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ *then We gave Moses the Scripture, completing [Our favour] upon those who do good.*

مُتِمٌّ *mutimm* [act. part.] one who perfects/completes (61:8) يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ *they wish to put God's light out with their mouths, but God is bringing His light to fullness.*

تَنُّورٌ *tannūr* [a borrowing, said to be from Persian, Hebrew or undetermined origin, occurring twice in the Qur'an. Some Arab philologists link it to either نور *nūr* or نار *nār* while ᵓibn ᶜabbās describes it as common to all languages], variously rendered by the commentators as: oven/furnace; spring; surface of the ground (11:40) حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ *till when Our command came to pass, and the furnace* (or, *the Earth's surface, or the spring*) *boiled over.*

ت/و/ب *t–w–b* (this root could be a variant of **ث/و/ب** *th–w–b*) to return, to go back, to relent, to encourage someone to abandon their bad deeds. Of this root, eight forms occur 87 times in the Qur'an: تَابَ *tāba* 63 times; تَوْبٌ *tawb* once; تَوْبَةٌ *tawbatun* seven times; تَائِبَاتٌ *tāᵓibāt* once; تَائِبُون *tāᵓibūn* once; تَوَّابٌ *tawwāb* 11 times; تَوَّابِين *tawwābīn* once and مَتَابٌ *matāb* twice.

تَابَ *tāba* u [v. intrans.] **1** to repent (7:153) وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَءَامَنُوا *those who do wrong, then repent afterwards and truly believe* **2** to turn to God (11:112) فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ *so keep to the right course as you have been commanded, together with those who have turned to God with you* **3** [with prep. على] (of God) to accept repentance, to absolve (of sin) (2:37) فَتَلَقَّى ءَادَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ *then Adam received instruction from his*

Lord and [complied with them] so, He accepted his repentance.

تَوْبٌ *tawb* [n./v. n.] repentance, penitence (40:3) غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ *Forgiver of sins and Acceptor of penitence.*

تَوْبَةٌ *tawbatun* [v. n./n.] **1** penitence by a sinner to God (66:8) يَاأَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا *you who believe, turn to God in sincere penitence* **2** acceptance of repentance by God (4:17) إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ *but God only undertakes to accept penitence from those who do evil out of ignorance and soon afterwards repent*; * التَّوْبَةُ name of Sura 9, Medinan sura, so-named because of the reference in verses 117–18 to the '*Forgiveness*' granted to the three who had repented. Also called **بَراءَة** (see ب/ر/أ *b–r–ʾ*).

تَائِبَاتٌ *tāʾibāt* [pl. of act. part. fem. تَائِبَةٌ *tāʾibatun*; masc. pl. تَائِبُون *tāʾibūn*] ones who repent or turn to God, righteous ones (66:5) عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ ... *it may be that His Lord will, should he divorce you, give him instead of you, wives better than yourselves: wives surrendering to God, believing, devout, turning [to Him] in repentance....*

تَوَّابٌ *tawwāb* [intens. act. part.] **1** (of God) most accepting of repentance; ever absolving/pardoning (4:64) لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا *they would have found God most accepting of repentance and most merciful*; *(2:37) التَّوَّابُ [attribute of God] *best Acceptor of repentance*, **2** [pl. تَوَّابِين *tawwābīn*] those sincerely given to repenting or eagerly turning to God (2:222) إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ *God loves those who eagerly turn to Him.*

تَارَةً *tāratan* [adverbial, also classified under the roots ت/و/ر *t–w–r* and/or ت/ي/ر *t–y–r*, occurring twice in the Qur'an] a time, one time, one turn (20:55) مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى *out of it [earth] We created you, into it We will return you, and from it We will bring you forth yet another time.*

التَّوْرَاةُ *ʾal-Tawrātu* [proper name of Hebrew origin occurring 18 times in the Qur'an] generic name for the Law or Scripture

revealed to Moses comprising the Pentateuch (the first five books of the Bible) as distinct from *ᵓal-ᵓinjīl* (the Evangel, the Gospel, the New Testament (q.v. *ᵓal-ᵓinjīl* الإِنْجِيلُ)) (3:65) يَاأَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِى إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالإِنْجِيلُ إِلاَّ مِنْ بَعْدِهِ *people of the Book, why do you argue about Abraham when the Torah and the Gospel were not revealed until after his time?*

The Qur'an states that these scriptures were subjected to distortion and tampering (2:75–9; 4:46 and 5:15). The Qur'an also alludes to the fact that the Prophet Muḥammad's advent was predicted in these sacred scriptures (7:157).

تين *tīn* [coll. n. with no verbal root thought to be a borrowing from a sister Semitic language occurring once in the Qur'an] fig(s) (95:1) وَالتِّينِ وَالزَّيْتُونِ *by the fig and the olive*; * التِّينِ name of Sura 95, Meccan sura, so-named because of the reference to '*Figs*' in verse 1.

ت/ي/هـ *t–y–h* expanse of desolate unmarked featureless desert; wilderness; to lose one's way, to be misguided; to be conceited, to be obstinate. Of this root, يَتِيهُونَ *yatīhūn* occurs once in the Qur'an.

يَتِيهُ *yatīh* [imperf. of v. تَاهَ *tāha*, intrans.] to wander around having lost one's way (5:26) قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِى الأَرْضِ *He said, 'It [the holy land] is forbidden to them for forty years, [they will] wander in the land [being lost].'*

ث / *thāʾ*

الثَّاءُ *ʾal-thāʾ* the fourth letter of the alphabet; it represents a voiceless inter-dental fricative sound.

ث/ب/ت *th–b–t* to stand firm, to be fixed, to hold out; to establish, to make fast; to prove; to transfix; to be constant. Of this root, six forms occur 18 times in the Qur'an: اثْبُتْ *ʾuthbut* once; ثَبَّتَ *thabbata* 10 times; يُثْبِتُ *yuthbit* twice; ثُبُوتٌ *thubūt* once; ثَابِتٌ *thābit* twice and تَثْبِيتٌ *tathbīt* twice.

اثْبُتْ *ʾuthbut* [imperat. of v. ثَبَتَ *thabata*, intrans.] to stand firm, to hold fast to one's position (8:45) يَاأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا *you who believe, when you meet a force [in battle], stand firm*.

ثَبَّتَ *thabbata* [v. II, trans.] **1** to set fast, to make firm, to give firmness (14:27) يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِى الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ *God gives firmness to those who believe with the firmly-rooted word, in this life and in the Hereafter* [also interpreted as: *God gives firmness to those who believe in the firmly-rooted word, in this life and in the Hereafter*]; *(2:250) ثَبِّتْ أَقْدَامَنَا *make us stand firm* **2** to bolster, to strengthen (25:32) لِنُثَبِّتَ بِهِ فُؤَادَكَ *that We may strengthen your heart with it*.

يُثْبِتُ *yuthbit* [imperf. of v. IV أَثْبَتَ *ʾathbata*, trans.] **1** to confirm (13:39) يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ *God erases whatever He will and confirms [whatever He will]* **2** to immobilise, to transfix, restrain, to tie up, to take as captive (8:30) وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ *remember when the disbelievers were plotting against you, to take you captive, kill you or expel you*.

ثُبُوتٌ *thubūt* [v. n.] being steadfast, steadfastness, being firm (16:94) فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا *lest a foot should slip after its being firmly*

placed.

ثَابِتٌ *thābit* [act. part.] firmly rooted, steadfast, sure (14:27) يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِى الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ *God gives firmness to those who believe, with the firmly-rooted word, in this life and in the Hereafter* [also interpreted as: *God gives firmness to those who believe in the firmly-rooted word, in this life and in the Hereafter*].

تَثْبِيتٌ *tathbīt* [v. n.] act of confirming, affirming, strengthening (2:265) وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ *the likeness of those who spend their wealth seeking God's pleasure, and strengthening themselves [their souls].*

ث/ب/ر *th–b–r* ruin, destruction, to perish; to be vanquished, to be transfixed, to be detained; to persist, to be diligent. Of this root, two forms occur five times in the Qur'an: ثُبُورٌ *thubūr* four times and مَثْبُورٌ *mathbūr* once.

ثُبُورٌ *thubūr* [v. n.] ruin, destruction, perishing (25:13) وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا *and when they are thrown into a narrow place in it [Hell], chained [together], they will cry out [for] death.*

مَثْبُورٌ *mathbūr* [pass. part.] one who is lost, ruined, doomed, vanquished (17:102) وَإِنِّي لأَظُنُّكَ يَافِرْعَوْنُ مَثْبُورًا *and indeed, I deem you, Pharaoh, ruined/vanquished.*

ث/ب/ط *th–b–ṭ* to be slow, sluggish, phlegmatic; to cause someone to lose heart, to discourage, to turn away. Of this root, ثَبَّطَ *thabbaṭa* occurs once in the Qur'an.

ثَبَّطَ *thabbaṭa* [v. II, trans.] to frustrate, to discourage, to impede; to cause someone to be reticent (9:46) وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ *but God was averse to their going forth, so He discouraged them, and it was said, 'Stay behind with the laggards.'*

ث/ب/ي *th–b–y* a group of horse riders, to divide into groups; to be constant; the centre of a water trough. Of this root, ثُبَاتٌ *thubāt*

occurs once in the Qur'an.

ثُبَاتٌ *thubāt* [pl. of n. ثُبَةٌ *thubatun*] separate groups each consisting of a small number, small groups of horse riders or fighting men (4:71) يَاأَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوِ انْفِرُوا جَمِيعًا *you who believe, be on your guard, then march [to battle] in small groups or march all together*.

ث/ج/ج *th–j–j* downpour, to flow forcefully, to gush out, to flood, waterfalls. Of this root, ثَجّاجًا *thajjājan* occurs once in the Qur'an.

ثَجّاجًا *thajjājan* [intens. act. part.] pouring forth, cascading (78:14) وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا *and We send down from rain-carrying clouds* (or, *by means of rain-causing winds*) *cascading water*.

ث/خ/ن *th–kh–n* thickness, solidity; to do something to the utmost; to wear out, to exhaust, to weaken, to conquer; to be solemn, to be overcome with strain. Of this root, أَثْخَنَ *ᵓathkhana* occurs twice in the Qur'an.

أَثْخَنَ *ᵓathkhana* [v. II] **I** [intrans. with فِي] to battle strenuously, to gain victory (8:67) مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ *it is not for a prophet to take captives before he has successfully battled in the land* **II** [trans.] to overcome, to vanquish, to overpower, to rout (47:4) فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ *when you meet the disbelievers [in battle], strike their necks until, when you have routed them, tie fast the bonds*.

ث/ر/ب *th–r–b* thin layer of fat over the stomach; fingers; to point out faults, to blame, to abuse, to reproach, to upbraid. Of this root, **تَثْرِيبٌ** *tathrīb* occurs once in the Qur'an.

تَثْرِيبٌ *tathrīb* [v. n.] blame, reproof, reproach (12:92) قَالَ لاَ تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ *[but] he said, 'You will hear no reproaches today.'*

ث/ر/ي *th–r–y* (somewhat overlapping with ث/ر/و *th–r–w*) moisture, to moisten; soil, wet soil; goodness. Of this root, ثَرَى *tharā* occurs

once in the Qur'an.

ثَرَى *tharā* [n.] soil, face of the earth, the crust of the earth, surface of the ground (20:6) لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى *to Him belongs all that is in the heavens and on earth, everything between them, and everything beneath the soil.*

ث/ع/ب *th–ᶜ–b* snake, serpent, adder; to wriggle; channels cut by floods in the mountain, to flow, to flood. Of this root, ثُعْبَانٌ *thuᶜbān* occurs twice in the Qur'an.

ثُعْبَانٌ *thuᶜbān* [n.] serpent, snake (7:107) فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ *so he threw his staff and–lo and behold!–it was a snake, clear to all.*

ث/ق/ب *th–q–b* to bore, to perforate, to puncture, to pierce a hole; to heighten; to kindle, to light, to shine up. Of this root, ثَاقِبٌ *thāqib* occurs twice in the Qur'an.

ثَاقِبٌ *thāqib* [act. part.] piercing, piercing bright (37:10) إِلاَّ مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ *except for he who snatches away a fragment, and he is pursued by a piercing flame.*

ث/ق/ف *th–q–f* to straighten, to put into the correct shape; a capable person; to locate, to catch, to overcome, to dispute. Of this root, two forms occur six times in the Qur'an: ثَقِفَ *thaqifa* four times and ثُقِفَ *thuqifa* twice.

ثَقِفَ *thaqifa* a [v. trans.] to catch, to overtake, to come upon, to overcome, to gain the upper hand (60:2) إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً *if they gain the upper hand over you, they will revert to being your enemies.*

ثُقِفَ *thuqifa* [pass.] to be found, to be overtaken, to be overcome, to be caught (33:61) مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلاً *accursed, wherever they are found, they will be seized and [fiercely] slain.*

ث/ق/ل *th–q–l* weight, to weigh, heavy, loads; sin, responsibility; to find heavy, to become reluctant, to find burdensome; to oppress,

to distress; phlegmatic, dull. Of this root, 10 forms occur 28 times in the Qur'an: ثَقُلَ *thaqula* four times; أَثْقَلَتْ *ᵓathqalat* once; اثَّاقَلَ *ᵓiththāqala* once; ثَقِيلٌ *thaqīl* twice; ثِقَالٌ *thiqāl* three times; مُثْقَلَةٌ *muthqalatun* once; مُثْقَلُون *muthqalūn* twice; الثَّقَلاَنِ *ᵓal-thaqalān* once; أَثْقَالٌ *ᵓathqāl* five times and مِثْقَالٌ *mithqāl* eight times.

ثَقُلَ *thaqula* u [v. intrans.] **1** to be of heavy weight, to weigh heavily on the scales (101:6) فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ *as for the one whose good deeds* [lit. *scales*] *weigh heavily* **2** to be serious, to be burdensome, to be momentous (7:187) يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالأَرْضِ *they question you [Prophet] about the Hour, 'When is its arrival* [lit. *coming to port*]*?' Say, 'The knowledge of it is only with My Lord: None but He will manifest it at its due time, it [the knowledge of it or expecting it] has become burdensome in the heavens and the earth.'*

أَثْقَلَتْ *ᵓathqalat* [v. IV, intrans.] (of a pregnant woman) to become heavy with child (7:189) فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلاً خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ *and when he covered her she bore a light pregnancy, and she passed by with it [unnoticed], but when she became heavy, they both prayed to God, their Lord, 'If You give us a righteous [son] we shall certainly be of the thankful.'*

اثَّاقَلَ *ᵓiththāqala* [an assimilated form of v. VI تَثَاقَلَ *tathāqala*, intrans.] to become reluctant *(9:38) اثَّاقَلْتُمْ إِلَى الأَرْضِ *you show great reluctance to move* [lit. *you inclined heavily towards the earth*].

ثَقِيلٌ *thaqīl* [quasi act. part., pl. ثِقَالٌ *thiqāl*] **1** heavy, burdensome (76:27) إِنَّ هَؤُلاَءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلاً *these [people] love the immediate life, and put behind them [all thoughts of] the Day of Reckoning* [lit. *a Heavy Day*] **2** momentous, weighty (73:5) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلاً ثَقِيلاً *We shall cast upon you a weighty discourse* **3** heavily laden (9:41) انفِرُوا خِفَافًا وَثِقَالاً *so go forth, lightly and heavily [armed].*

مُثْقَلَةٌ *muthqalatun* [pass. part.; pl. مُثْقَلُون *muthqalūn*] one who is burdened, heavily laden (68:46) أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ *or do*

you ask them for a wage and so they are burdened with a levied payment?; *(35:18) وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَيْءٌ *and if a soul heavily-laden [by sin] calls for its load [to be carried], not a thing of it will be carried.*

الثَّقَلاَن *ʾal-thaqalān* [dual of n. ثَقَلٌ *thaqal*] eminence, importance; most commentators interpret this as the parallel worlds of humans and jinn (55:31) سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلاَنِ *We shall take you to task* [lit. *free Ourselves exclusively to you*] *two masses of jinn and humankind* [lit. *two weighty entities*].

أَثْقَالٌ *ʾathqāl* [pl. of n. ثِقَلٌ *thiqal*] a load, a burden (16:7) وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بَالِغِيهِ إِلاَّ بِشِقِّ الأَنْفُسِ *and they carry your burdens to a land you could not reach without great hardship.*

مِثْقَالٌ *mithqāl* [n.] a weight (4:40) إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ *God does not wrong [anyone] by as much as the weight of a speck of dust/an ant.*

ث/ل/ث *th–l–th* this root revolves around the concept of the number three. Of this root, eight forms occur 32 times in the Qur'an: ثَلاَثٌ *thalāth* six times; ثَلاَثَةٌ *thalāthatun* 13 times; ثَلاَثُون *thalāthūn* twice; ثُلُث *thuluth* three times; ثُلُثَان *thuluthān* three times; ثَالِث *thālith* twice; ثَالِثَة *thālithatun* once and ثُلاث *thulāth* twice.

ثَلاَثٌ *thalāth* [card. no.] three (19:10) قَالَ ءَايَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلاَثَ لَيَالٍ سَوِيًّا *He said, 'Your sign is that you will not [be able to] speak to people for three nights [and days, though being] well'*; *(9:119) الثَّلاَثَةُ الَّذِينَ خُلِّفُوا *the three who made false excuses and stayed behind* [lit. *the three who were left behind*] when others went on the campaign of Tabūk in the heat of the summer 9 A.H/630 A.D.

ثَلاَثُون *thalāthūn* [card. no.] thirty (46:15) وَحَمْلُهُ وَفِصَالُهُ ثَلاَثُونَ شَهْرًا *[the period of] bearing and weaning him is thirty months.*

ثُلُثٌ *thuluth* [n., dual ثُلُثَانِ *thuluthān*] a third (73:20) إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ *[Prophet] your Lord knows that you [sometimes] stay up [praying] less than two thirds of the night, and [sometimes] half of it and [sometimes] a third of it.*

ثَالِثٌ *thālith* [act. part./n., fem. ثَالِثَةٌ *thālithatun*] a third of three, the one that, with two others, makes a group of three (36:14) إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ *when We sent to them two [messengers], but they rejected both, so We reinforced [them] with a third.*

ثُلَاثٌ *thulāth* [n. adverbially used] in threes, threesome (35:1) جَاعِلِ الْمَلَائِكَةِ رُسُلاً أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ *who appoints angels, messengers with wings, in twos, in threes and in fours.*

ث/ل/ل *th–l–l* a herd of sheep, wool, a group of people; to perish, to ruin. Of this root, ثُلَّةٌ *thullatun* occurs three times in the Qur'an.

ثُلَّةٌ *thullatun* [n.] a multitude, a group, a crowd (56:12–13) ثُلَّةٌ مِنَ الأَوَّلِينَ وَقَلِيلٌ مِنَ الآخِرِينَ *many from the past generation, and a few from later generations.*

ث/م/د *th–m–d* little water; to dig for water; a ditch in which water seeps, name of a tribe suffering from scarcity of water. Of this root, ثَمُود *Thamūd* occurs 26 times in the Qur'an.

ثَمُود *Thamūd* [proper name] name of an extinct tribe which dwelt in Northern Arabia, particularly in ᵓal-Ḥijr (q.v.) (17:59) وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا *and We gave the people of Thamūd the she-camel as a visible sign, yet they did wrong by her.*

The Qur'an describes how the homes of Thamūd were carved from the rocky mountain in which they dwelt. The Thamūd are juxtaposed with the ᶜĀd whose recalcitrance likewise led to their downfall. The Prophet Ṣāliḥ was sent to this tribe (11:61).

ث/م/ر *th–m–r* load of trees, yield of trees, fruit, to fruit; wealth, offspring, full milk. Of this root, three forms occur 24 times in the Qur'an: أَثْمَرَ *ᵓathmara* twice; ثَمَرٌ *thamar* six times and ثَمَرَاتٌ *thamarāt* 16 times.

أَثْمَرَ *ᵓathmara* [v. IV, intrans.] to bear fruit, to fruit (6:141) كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ *so eat of their fruit, when they bear fruit, and pay its dues [the poor's share] on the day of harvesting them.*

ثَمَرٌ *thamar* [coll. n.; unit n. ثَمَرَةٌ *thamaratun*, pl. ثَمَرَاتٌ *thamarāt*] **1** yield of trees and plants (14:32) وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ *and he has sent down water from the sky and brought forth with it produce as provisions for you* **2** fruit bearing trees; wealth (18:34) وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالاً وَأَعَزُّ نَفَرًا *and he had fruit [in abundance], so, he said to his friend, while engaged in dialogue with him, 'I am greater than you in wealth, and mightier in respect of men.'*

ثَمَّ *thamma* [adverb of place indicating a removed point either physically or in rank (high rank), occurring four times in the Qur'an] **1** there, at that point (26:64) وَأَزْلَفْنَا ثَمَّ الآخَرِينَ *and We brought the others near there* **2** 'there for you to see!', 'at that [glorious] place!' (76:20) وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا *and if you were to cast a look around, there you would see bliss and great wealth.*

ثُمَّ *thumma* [conjunction indicating a separation in time, or in rank, between the two entities it joins (as distinguished from proximate sequence (تعقيب) denoted by the conjunctive **فـ** *fa-* (q.v. I.2)); occurring 338 times in the Qur'an] **1** then, afterwards (6:22) وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ *on the Day We will gather them all together, then We will say to those who ascribed partners [to God] 'Where are your partners?'* **2** then, in the end (3:79) مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ *it is not [befitting, possible] for any human being that God should give him the Scripture, wisdom and prophethood, then, in the end [after all this], he say to humankind 'Be worshippers of me instead of God.'*

ث/م/ن *th–m–n* **(1)** this root revolves around the concept of number eight. Of this root, five forms occur eight times in the Qur'an: ثَامِنٌ *thāmin* once; ثَمَانِي *thamānī* once; ثَمَانِيَةٌ *thamānīniyatun* four times; ثَمَانِين *thamānīn* once and ثُمُنٌ *thumun* once.

ثَامِنٌ *thāmin* [act. part./n.] one making up a group of eight, the eighth one (18:22) وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ *and [some] say, 'They were seven, and their eighth was their dog.'*

ثَمَانِي *thamānī* [card. no., fem. ثَمَانِيَة *thamāniyatun*] eight (39:6) وَأَنْزَلَ لَكُمْ مِنَ الأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ *He sent down for you of the cattle eight kinds/pairs.*

ثَمَانِين *thamānīn* [card. no.] eighty (24:4) وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً *as for those who accuse chaste women [of adultery], then fail to provide four witnesses, lash them eighty lashes.*

ثُمُنٌ *thumun* [n.] an eighth (4:12) فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ *but if you have children, to them [your wives] is an eighth of what you leave.*

ث/م/ن *th–m–n* **(2)** price, value, to price; equivalent. Of this root, ثَمَنٌ *thaman* occurs 11 times in the Qur'an.

ثَمَنٌ *thaman* [n.] price (3:77) إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً أُولَئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ *but those who sell out God's covenant and their own oaths for a small price, for them there will be no share in the Hereafter.*

ثَمُود *thamūd* (see **ث/م/د** *th–m–d*).

ث/ن/ي *th–n–y* two, to make two, to double; to bend, to twist, to fold up; incisor teeth; to do in twos; to praise; to insult; to exclude, to except. Of this root, nine forms occur 29 times in the Qur'an: يَثْنِي *yathnī* once; يَسْتَثْنِي *yastathnī* once; ثَانِي *thānī* twice; اثْنَانِ *ʾithnān* 11 times; اثْنَتَانِ *ʾithnatān* four times; اثْنَى عَشَرَ *ʾithnā ʿashara* twice; اثْنَتَا عَشَرَةَ *ʾithnatā ʿasharata* three times; مَثْنَى *mathnā* three times and مَثَانِي *mathānī* twice.

يَثْنِي *yathnī* [imperf. of v. ثَنَى *thanā*, trans.] to bend, to fold up, to twist *(11:5) يَثْنُونَ صُدُورَهُمْ *they conceal their enmity, they hide their thoughts* [lit. *they fold up their breasts*].

يَسْتَثْنِي *yastathnī* [imperf. of v. X اسْتَثْنَى *ʾistathnā*, trans. also intrans.] to exclude, to make an exception, to make an allowance [for the will of God] by saying '*God willing*' (إن شاء الله) (68:17–18) أَنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ وَلاَ يَسْتَثْنُونَ *We tried them as We tried the owners of a certain garden, who*

swore that they would harvest its fruits in the morning, and made no allowance [for the will of God/for the poor].

ثَانِي *thānī* [act. part./n.] **1** one of two, one making a group of two (9:40) فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ *God helped him when the disbelievers drove him out: the second of two* **2** one who is twisting, bending *(22:9) ثَانِيَ عِطْفِهِ *acting arrogantly* [lit. *twisting his side*].

اثْنَان *ʾithnān* [card. no., fem. اثْنَتَانِ *ʾithnatān*] two (13:3) وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ *and of every fruit He made two, male and female* [lit. *two types/spouses*].

اثْنَى عَشَرَ *ʾithnā ʿashara* [n., fem. اثْنَتَا عَشَرَةَ *ʾithnatā ʿasharata*] twelve (9:36) إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا *the number of the months with God is twelve months.*

مَثْنَى *mathnā* [n. used adverbially, pl. مَثَانِي *mathānī*] **1** in twos, two by two (34:46) قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَى وَفُرَادَى ... *say [Prophet], 'I only impress upon you one thing: to stand before God, in pairs and singly … '* **2** oft-repeated, that which repeats; that which draws comparisons between things (39:23) اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ *God has sent down the most beautiful of all discourses–a Book that is consistent [in the message it conveys], drawing comparisons* [also interpreted as: *repeating good news and warning]*; *(15:87) ءَاتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي *We have given you seven of the oft-recited verses [the opening sūra of the Qur'an]* [variously interpreted as: *the whole Qur'an, certain sūras and others*].

ث/و/ب *th–w–b* a ditch to which water returns, stones stacked on top of one another; to return, to come back, to come to a gathering, a place of gathering, a resort; garment, clothes; reward, recompense, to reward, to repay; to repeat, to volunteer. Of this root, six forms occur 35 times in the Qur'an: ثُوِّبَ *thuwwiba* once; أَثَابَ *ʾathāba* three times; ثَوَابٌ *thawāb* 13 times; مَثَابَةٌ *mathābatun* 11 times; مَثُوبَةٌ *mathūbatun* twice and ثِيَابٌ *thiyāb* eight times.

ثُوِّبَ *thuwwiba* [pass. of v. II ثَوَّبَ *thawwaba*, doubly trans.] to be repaid, rewarded, requited for (83:36) هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ

have the disbelievers [not] been repaid for their deeds?

أَثَابَ *ᵓathāba* [v. IV, doubly trans.] to give someone something as a reward, to recompense (48:18) وَأَثَابَهُمْ فَتْحًا قَرِيبًا *and rewarded them with a near victory.*

ثَوَابٌ *thawāb* [n.] reward, recompense (4:134) مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالآخِرَةِ *if some want the rewards of this world, then the rewards of this world and the next are both God's to give.*

مَثَابَةٌ *mathābatun* [n. of place] gathering place, meeting place, resort (2:125) وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا *and when We made the House [at Mecca] a resort and a sanctuary for people.*

مَثُوبَةٌ *mathūbatun* [n./v. n. implying intensity] great reward, recompense (5:60) قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ *say, 'Shall I tell you who deserves a worse recompense in the eyes of God?'*

ثِيَابٌ *thiyāb* [pl. of n. ثَوْبٌ *thawb*] garment, clothing (11:5) أَلاَ حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ *even when they pull their clothes over themselves, He knows what they conceal and what they reveal*; *(24:58) وَحِينَ تَضَعُونَ ثِيَابَكُمْ من الظهيرة *and when you lay aside your garments at noon.*

ثُبَاتٌ *thubāt* (see **ث/ب/ي** *th–b–y*).

ث/و/ر *th–w–r* bull, to stir, to raise, to excite, to rise, to swirl up; to agitate, to rebel, to rage; to break up, to plough; to chase, to dig up, to look into. Of this root, أَثَارَ *ᵓathāra* occurs five times in the Qur'an.

أَثَارَ *ᵓathāra* [v. IV, trans.] **1** to raise, to stir (100:4) فَأَثَرْنَ بِهِ نَقْعًا *raising with it a cloud of dust* **2** to move, to drive, to set in motion (35:9) وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا *God is He who sends forth the winds, and they set in motion the clouds* **3** to plough, to till (2:71) إِنَّهَا بَقَرَةٌ لاَ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ *it is a cow, not tame to plough the earth or water the tillage.*

ث/و/ي *th–w–y* dwelling, abode, animal enclosure, to abide in a place, to live for a long time in one place. Of this root, two forms occur

14 times in the Qur'an: ثَاوِي *thāwī* once and مَثْوًى *mathwā* 13 times.

ثَاوِي *thāwī* [act. part.] residing, dwelling (28:45) وَمَا كُنْتَ ثَاوِيًا فِى أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ ءَايَاتِنَا *nor were you residing among the people of Midian reciting Our Revelation to them.*

مَثْوًى *mathwā* [n. of place/v. n.] a place of residence, an abode; residing (47:12) وَالنَّارُ مَثْوًى لَهُمْ *but the Fire will be their abode* *(12:21) أَكْرِمِي مَثْوَاهُ *look after him well!, treat him with hospitality* [lit. *honour his abode*].

ثَيِّبَاتٌ *thayyibāt* (possibly from ث/و/ب *th–w–b*) [pl. of quasi-act. part./n. fem. ثَيِّبٌ *thayyib*, occurring once in the Qur'an] widow, divorcee, non-virgin woman (66:5) ثَيِّبَاتٍ وَأَبْكَارًا *previously married or virgins.*

ج / *jīm*

الجيم *ʾal-jīm* the fifth letter of the alphabet; it represents a voiced palato-alveolar affricate sound.

ج/أ/ر *j–ʾ–r* (of cattle) to low; to cry for help; anxiety; (of plants) to grow tall and plentiful; to be stout. Of this root, يَجْأَرُ *yajʾar* occurs three times in the Qur'an.

يَجْأَرُ *yajʾar* [imperf. of v. جَأَرَ *jaʾara*, intrans.] to cry out for help, to raise the voice in prayer or supplication (23:64) حَتَّى إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ *until [the time], when We seize with the chastisement those of them who lead a life of pleasure, they will cry out for help.*

جَالُوتُ *Jālūt* [a proper name of Hebrew origin occurring three times in the Qur'an] Goliath (2:251) فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ *and so with God's will they defeated them and David killed Goliath.*

This verse occurs in the context of the testing of the Children of Israel in battle. Saul, chosen by God as king of the Children of Israel in spite of their opposition, leads his unwilling army against Goliath and his vastly superior forces, invoking the support of God. At the conclusion of the story Goliath is slain by David who, in the words of the Qur'an, is granted dominion and wisdom (2:251).

ج/ب/ب *j–b–b* to cut, to sever; the crust of the earth; hard rocky land; any kind of well, a large-mouthed well, a well containing much water, a deep well, also a well that is not deep. Of this root, جُبٌّ *jubb* occurs twice in the Qur'an.

جُبٌّ *jubb* [n.] well (12:10) قَالَ قَائِلٌ مِنْهُمْ لاَ تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِى غَيَابَةِ

الْجُبِّ *another speaker from among them said, 'Don't kill Joseph, but cast him into the depth of the well.'*

جِبْتٌ *jibt* [n. of either Ethiopic or Hebrew origin occurring once in the Qur'an] variously interpreted as false deity, sorcery, the devil, idol, a name of a certain idol, said to belong to the tribe of Quraysh (4:51) أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوت *have you considered those given a portion of the Scripture, who believe in idols and evil powers.*

ج/ب/ر *j–b–r* to set broken bones; to restore, to assist; to compel, to force, to be impregnable; giant, tyrant, almighty. Of this root, two words occur 10 times in the Qur'an: جَبَّارٌ *jabbār* eight times and جَبَّارُون *jabbārūn* twice.

جَبَّارٌ *jabbār* [intens. act. part., pl. جَبَّارُون *jabbārūn*] mighty, having absolute power, tyrant, proud, perverse (28:19) إِنْ تُرِيدُ إِلاَّ أَنْ تَكُونَ جَبَّارًا فِى الأَرْضِ *you only want to be a tyrant in the land* *(59:23) الْجَبَّارُ [an attribute of God] variously understood as *the Impregnable*, *the Compeller*, *the Mender*, *the Almighty*.

جبريل *Jibrīl* [proper name of Hebrew origin occurring three times in the Qur'an] the Archangel Gabriel through whom the Qur'an was revealed to the Prophet Muḥammad (2:97) قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ *say [Prophet], 'Whosoever is an enemy of Gabriel [let him know that it is he] who brought it [the Qur'an] down to your heart by God's leave'*, the Qur'an also refers to him as the trustworthy spirit (26:193).

ج/ب/ل *j–b–l* mountain; to form, to shape, to create with a firm natural disposition; intrinsic nature, idiosyncrasy; population, crowd, multitude. Of this root, four forms occur 41 times in the Qur'an: جَبَلٌ *jabal* six times; جِبَالٌ *jibāl* 33 times; جِبِلٌّ *jibill* once and جِبِلَّةٌ *jibillatun* once.

جَبَلٌ *jabal* [n., pl. جِبَالٌ *jibāl*] mountain, hill (59:21) لَوْ أَنْزَلْنَا هَذَا الْقُرْءَانَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّه *if We had sent this Qur'an down upon a mountain, you would have seen it humbled,*

split asunder out of fear of God.

جبلّ *jibill* [coll. n.] crowds of people, great multitude, nation (36:62) وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا *he has led great numbers of you astray.*

جبلّةٌ *jibillatun* [coll. n.] generations, great multitudes (26:184) وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الأَوَّلِينَ *be mindful of Him who created you and the former generations.*

ج/ب/ن *j–b–n* forehead, the two sides of the forehead; to be cowardly; to be flat; cheese; cemetery. Of this root, جَبِينٌ *jabīn* occurs once in the Qur'an.

جَبِينٌ *jabīn* [n.] forehead (37:103) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ *when they had both submitted [to God], and he had laid him down on his forehead.*

ج/ب/هـ *j–b–h* forehead, to strike on the forehead; chief; to embarrass, to hold the head down, to be humiliated; group of horses. Of this root, جِبَاهٌ *jibāh* occurs once in the Qur'an.

جِبَاهٌ *jibāh* [pl. of جَبْهَةٌ *jabhatun*] foreheads (9:35) فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ *and their foreheads, sides and backs would be branded by them.*

ج/ب/و–ي *j–b–w/y* pools; basins, cauldrons, to collect water in a basin, collected drinking water; to request; to select; to invent; to kneel down. Of this root, three forms occur 12 times in the Qur'an: يُجْبَى *yujbā* once; اجْتَبَى *ʾijtabā* 10 times and جَوَابِ *jawāb* (variant reading جَوَابِي *jawābī*) once.

يُجْبَى *yujbā* [imperf. of pass. v. جُبِيَ *jubiya*] to be collected as dues or taxes; (of water) to be collected for future use (28:57) أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ *have We not established for them a secure sanctuary to which every kind of produce is brought as dues?!*

اجْتَبَى *ʾijtabā* [v. VIII, trans.] **1** to select, to choose, to single out (22:78) وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ *and strive for God as striving for Him is due: He has chosen you* **2** to request, to ask for

(7:203) وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلاَ اجْتَبَيْتَهَا *when you do not bring them a [fresh] revelation, they say, 'But can't you just ask for one?'* **3** to invent, to fabricate, to do by oneself (in another interpretation of 7:203) وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا لَوْلاَ اجْتَبَيْتَهَا *when you do not bring them a [fresh] revelation, they say, 'Why can't you just make it up?'*

جَوَاب *jawāb* (variant reading only in non-pausal recitation جَوَابِي *jawābī* with a shortened final long vowel *ī*) [pl. of n. جَابِيَةٌ *jābiyatun*] large pools, large watering-troughs (34:13) يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ *they made him whatever he wanted–palaces, statues and bowls as large as watering troughs*.

ج/ث/ث *j–th–th* seedling, to transplant; to uproot, to eradicate; body, corpse; impurities. Of this root, اجْتُثَّ *ʾijtuththa*, occurs once in the Qur'an.

اجْتُثَّ *ʾijtuththa* [pass. of v. VIII] to be uprooted, pulled out (14:26) وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الأَرْضِ مَا لَهَا مِنْ قَرَارٍ *and the likeness of an evil word is as an evil tree, uprooted from the surface of the earth, with no power to endure*.

ج/ث/م *j–th–m* body, corpse; structure; to crouch, to lie down on one's chest, to lie face down; to be heavily laden. Of this root, جَاثِمِين *jāthimīn* occurs five times in the Qur'an.

جَاثِمِين *jāthimīn* [pl. of act. part. جَاثِمٌ *jāthim*] crouching, lying flat, lying on their faces; strewn about motionless (29:37) فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِى دَارِهِمْ جَاثِمِينَ *they rejected him and so the earthquake overtook them and by the morning, they were lying dead in their homes*.

ج/ث/و–ي *j–th–w/y* rock-pile, mound, a small hill; to kneel; body; a grave mound. Of this root, two words occur three times in the Qur'an: جَاثِيَةٌ *jāthiyatun* once and جِثِيٌّ *jithiyy* twice.

جَاثِيَةٌ *jāthiyatun* [fem. act. part.] kneeling alert and ready to be called; kneeling down in humility (45:28) وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا *you will see every community kneeling: every community will be summoned to its record*; * الجَاثِيَةُ name of Sura

45, Meccan sura, so-named because of the reference in verse 28 to the '*kneeling posture*' of all on the Day of Judgement.

جثِيٌّ *jithiyy* [pl. of act. part. جَاثِى *jāthī*] kneeling down, humbled, vanquished (19:68) فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا *so by your Lord We shall gather them together with the devils, and then set them around Hell, kneeling*.

ج/ح/د *j–ḥ–d* barren land, stifled plants, (of plants) to fail to grow properly; to deny, to disown, to reject; to become penniless, paucity. Of this root, جَحَدَ *jaḥada* occurs 12 times in the Qur'an.

جَحَدَ *jaḥada* a [v. trans. and intrans. occurring with or without بِـ] to absolutely reject, give the lie to or categorically deny (something whilst knowing or not knowing it to be true) (27:14) وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا *they denied them absolutely, out of wickedness and arrogance, even though their souls acknowledged them as true*.

ج/ح/م *j–ḥ–m* great fire, blaze, intense fire, to light a fire, to burn. Of this root, جَحِيمٌ *jaḥīm* occurs 26 times in the Qur'an.

جَحِيمٌ *jaḥīm* [n.] intense fire, Hell, Hellfire (79:37–9) فَأَمَّا مَن طَغَى وَءَاثَرَ الحَيَاةَ الدُّنْيَا فَإِنَّ الجَحِيمَ هِيَ المَأْوَى *for the one who has transgressed and preferred the present life, Hell will be home*.

ج/د/ث *j–d–th* (a doubtful verbal root) a grave, to make or prepare a grave. Of this root, only أَجْدَاثٌ *ʾajdāth* occurs three times in the Qur'an.

أَجْدَاثٌ *ʾajdāth* [pl. of n. جَدَثٌ *jadath*] graves (54:7) خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ *[with] their eyes downcast they emerge from the graves, as if they were locusts, fanning out*.

ج/د/د *j–d–d* ancestor, grandparent; luck, good fortune; greatness, glory, majesty; hard work, seriousness; new, to renew; middle of the road, main road, straight, correct path, level land. Of this root, three words occur 10 times in the Qur'an: جَدّ *jadd* once; جَدِيدٌ *jadīd* eight times and جُدَدٌ *judad* once.

جَدٌّ *jadd* [n./v. n.] glory, majesty, greatness (72:3) وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا *and that He, glory be to Our Lord's Majesty, has not taken [for Himself] either a consort [spouse] nor a child.*

جَدِيدٌ *jadīd* [quasi-act. part.] new (14:19) إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ *if He wished to, He could remove all of you and replace you with a new creation.*

جُدَدٌ *judad* [pl. of n. جُدَّةٌ *juddatun*] streaks, tracts (35:27) وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ *and [consider as well] in the mountains, tracks/layers of white and red of various hues, and jet black.*

ج/د/ر *j–d–r* wall, walling-in, an enclosure; pustules, smallpox; to be worthy of something. Of this root, three forms occur four times in the Qur'an: أَجْدَرُ *ʾajdar* once; جِدَارٌ *jidār* twice and جُدُرٌ *judur* once.

أَجْدَرُ *ʾajdar* [elat.] more/most likely to, more/most disposed to; more/most worthy of (9:97) الأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلاَّ يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ *the desert Arabs are more severe in their disbelief and hypocrisy, and more likely not to know the limits of what God has sent down upon His Messenger.*

جِدَارٌ *jidār* [n., pl. جُدُرٌ *judur*] wall (18:77) فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ *they found in it a wall on the point of collapsing and he set it up.*

ج/د/ل *j–d–l* to braid, to twist tightly, to be well-built; to knock down; to dispute, to argue in a contentious manner, to debate. Of this root, three forms occur 29 times in the Qur'an: جَادَلَ *jādala* 25 times; جَدَلٌ *jadal* twice and جِدَالٌ *jidāl* twice.

جَادَلَ *jādala* [v. III, trans.] **1** to argue or dispute with (11:32) قَالُوا يَانُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا *they said, 'Noah!, you have disputed with us, and have put up a lot of disputation with us'* **2** [with prep. عَنْ] to plead for, to argue the case of (4:109) هَا أَنْتُمْ هَؤُلاَءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ *here you are, the ones who argued on their behalf in the life of this world, but who will argue on their behalf with God on the Day of Resurrection?*

جَدَلٌ *jadal* [n./v. n.] disputation, contention, argument (18:54)

وَكَانَ الإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلاً *but man is the most contentious of all creatures* [lit. *things*].

جِدَالٌ *jidāl* [v. n./n.] arguing/argument, disputing/disputation, contending/contention (2:197) فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِى الْحَجِّ *there is no intercourse* [also interpreted as: *abusive speech*], *misbehaviour nor disputation during/on the pilgrimage*.

* **المُجادَلَة** *ᵓal-mujādalatu* name of Sura 58, Medinan sura, so-named because of the reference in verse 1 to the '*Dispute*' which took place between a woman and the Prophet.

ج/ذ/ذ *j–dh–dh* to sever, to cut off, to break off; to hinder; fragments, breakage, shreds, chippings. Of this root, two words occur once each in the Qur'an: مَجْذُوذٌ *majdhūdh* and جُذَاذٌ *judhādh*.

مَجْذُوذٌ *majdhūdh* [pass. part.] cut off, discontinued, interrupted, hindered (11:108) خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالأَرْضُ إِلاَّ مَا شَاءَ رَبُّكَ عَطَاءً غَيْرَ مَجْذُوذٍ *there to remain as long as the heavens and earth endure, unless your Lord wills otherwise–a gift unhindered*.

جُذَاذٌ *judhādh* [coll. n./pl. of quasi pass. part. جَذِيذٌ *jadhīdh*] breakage, wreckage, pieces, fragments (21:58) فَجَعَلَهُمْ جُذَاذًا إِلاَّ كَبِيرًا لَهُمْ *he broke them into pieces, except for a great one of them*.

ج/ذ/ع *j–dh–ᶜ* the young of domestic animals; new; to amputate, to deny food to someone or something; trunk of a palm tree. Of this root, two words occur three times in the Qur'an: جِذْعٌ *jidhᶜ* twice and جُذُوعٌ *judhūᶜ* once.

جِذْعٌ *jidhᶜ* [n., pl. جُذُوعٌ *judhūᶜ*] trunk of a tree (19:25) وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ *and shake the trunk of the palm tree towards you*.

ج/ذ/و *j–dh–w* the base of a tree, to stand firm, to be erect; firebrand, burning log. Of this root, جَذْوَةٌ *jadhwatun* occurs once in the Qur'an.

جَذْوَةٌ *jadhwatun* [n.] firebrand, piece of burning wood, burning branch (28:29) امْكُثُوا إِنِّي ءَانَسْتُ نَارًا لَعَلِّي ءَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ *wait! I have caught site of a fire; perhaps I may bring you news from there, or a burning brand, that you may warm*

yourselves.

ج/ر/ح *j–r–ḥ* to wound, to injure; to defame, to invalidate, deficiency; to strive to earn one's living; birds and animals of prey. Of this root, four forms occur once each in the Qur'an: جَرَحَ *jaraḥa*; اجْتَرَحَ *ᵓijtaraḥa*; جُرُوحٌ *jurūḥ* and جَوَارِحُ *jawāriḥ.*

جَرَحَ *jaraḥa* a [v. trans.] to endeavour, to accumulate, to gain, to earn, to acquire (6:60) وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ *it is He who recalls you by night, and knows what you have earned by day.*

اجْتَرَحَ *ᵓijtaraḥa* [v. VIII, trans.] to commit (45:21) أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ *do those who commit evil deeds think that We will make them like those who believe and do good … ?*

ج/ر/د *j–r–d* to peel, to bare, to strip; barren land, locust, land savaged by locusts; cloudless sky. Of this root, جراد *jarād* occurs twice in the Qur'an.

جَرَادٌ *jarād* [collect. n.] locust (54:7) خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ *[with] their eyes downcast they emerge from the graves, as if they were spreading locusts.*

ج/ر/ر *j–r–r* to draw, to pull, to drag along; track, trail, galaxy; crime, guilt; to ruminate. Of this root, يَجُرُّ *yajurr* occurs once in the Qur'an.

يَجُرُّ *yajurr* [imperf. of v. جَرَّ *jarra*, trans.] to drag, to pull, to draw (7:150) وَأَلْقَى الأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ *he threw the tablets and took hold of the head of his brother, dragging him to him.*

ج/ر/ز *j–r–z* barren land, land afflicted by drought, famine; to eat up, to devour, to cut off, to kill. Of this root, جُرُزٌ *juruz* occurs twice in the Qur'an.

جُرُزٌ *juruz* [quasi-pass. part.] (of land) barren, dry (with water cut off from it), afflicted with drought (32:27) نَسُوقُ الْمَاءَ إِلَى الأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا *We direct water [rain] to the barren land, and*

with it produce vegetation.

ج/ر/ع *j–r–*[c] barren land that does not hold water; to drink, to sip, to gulp down, a mouthful of drink. Of this root, يَتَجَرَّعُ *yatajarra*[c] occurs once in the Qur'an.

يَتَجَرَّعُ *yatajarra*[c] [imperf. of v. V, trans.] to make oneself drink, or gulp down, particularly something unpleasant, in small amounts or one after the other (14:17) يَتَجَرَّعُهُ وَلاَ يَكَادُ يُسِيغُهُ *he [forces himself to] gulp it down, although scarcely able to swallow it.*

ج/ر/ف *j–r–f* cliff, precipice, undercut bank, slippery mountainside; to sweep away, to wash away, to shovel away. Of this root, جُرُفٌ *juruf* occurs once in the Qur'an.

جُرُفٌ *juruf* [n.] overhang, precipice, overhanging cliff أفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ... (9:109) *is the one who founds his building on the brink of a crumbling precipice that will tumble down into the Fire of Hell, taking him with it ...?*

ج/ر/م *j–r–m* body, mass, volume; to cut off, to pick, to harvest, to acquire for oneself, to earn, to deserve; to commit a crime, an unlawful act, aggression, crime; to pass away. Of this root, six forms occur 66 times in the Qur'an: يَجْرِمُ *yajrim* three times; أَجْرَمَ *ʾajrama* five times; إِجْرَامٌ *ʾijrām* once; مُجْرِمٌ *mujrim* twice; مُجْرِمُون *mujrimūn* 50 times and لاَ جَرَمَ *lā jarama* five times.

يَجْرِمُ *yajrim* [imperf. of v. *jarama*, trans.] to compel, to lead into, to tempt, to incite, to induce (5:2) وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا *do not let your hatred for a group of people, because they barred you from the Sacred Mosque, induce you to commit aggression.*

أَجْرَمَ *ʾajrama* [v. IV, trans.] to commit (a crime or sin) (34:25) قُلْ لاَ تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلاَ نُسْأَلُ عَمَّا تَعْمَلُونَ *say, 'You will not be taken to task for what we commit, nor will we be responsible for what you do.'*

إِجْرَامٌ *ʾijrām* [n./v. n.] guilt, crime, sin (11:35) قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ

إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ *say, 'If I have made it up, upon me falls my crime, but I am innocent of what you commit.'*

مُجْرِمٌ *mujrim* [n./act. part., pl. مُجْرِمُون *mujrimūn*] evildoer, wicked person, criminal, the guilty one, sinner (25:31) وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ *but We have always appointed, for every prophet, adversaries from the wicked.*

لاَ جَرَمَ *lā jarama* [considered by grammarians to be either a single composite unit meaning 'certainly', 'no doubt' or two successive words, negative particle لاَ + جَرَمَ which could be either a verb meaning 'it became right', 'due', 'incumbent upon' or a v. n. جَرْمَ/جَرَمَ *jarma/jarama* meaning 'reproaching/reproach,' 'incriminating/incrimination', 'crime, offence'] 'surely', 'no doubt' (16:23) لاَ جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ *there is no doubt that God knows what they conceal and what they reveal.*

ج/ر/ي *j–r–y* to run, to flow, to stream, to sail; stream, channel, the way of things; vessel, boat; to continue, to be constant; young female, overseer. Of this root, five forms occur 64 times in the Qur'an: جَرَى *jarā* 57 times; جَارِيَةٌ *jāriyatun* twice; جَارِيَاتٌ *jāriyāt* once; جَوَارِي *jawārī* three times and مَجْرِي *majrī* once.

جَرَى *jarā* i [v. intrans.] **1** to run (31:29) وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُسَمًّى *He has subjected the sun and the moon, each to run [its course] for a stated term* **2** to flow (5:119) لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ *for them are gardens through which streams flow* **3** to sail (22:65) وَالْفُلْكَ تَجْرِي فِى الْبَحْرِ بِأَمْرِهِ *and the ships sail the sea by His command* **4** to blow (21:81) وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ *and for Solomon [We subjected] the wind, stormy, blowing by His* (or, *Solomon's*) *command.*

جَارِيَةٌ *jāriyatun* [n./act. part. fem., pl. جَارِيَاتٌ *jāriyāt* and جَوَارِي *jawārī*] **1** that which sails, water vessel, boat (69:11) إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِى الْجَارِيَةِ *when the water flooded, it was We who carried you in the sailing vessel* **2** that which flows, flowing, (of water) running (88:12) فِيهَا عَيْنٌ جَارِيَةٌ *in it there is a flowing spring* **3** stars and planets (81:16) الْجَوَارِ الْكُنَّسِ *the [stars and planets] that run and sink [out of sight].*

مَجْري *majrī* [v. n. (also read as مُجْرى *mujrī* act. part.)] sailing (11:41) وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا *and He said, 'Board it [the ark]; in the name of God is its sailing and its anchoring.'*

ج/ز/أ *j–z–ʾ* part, portion, share; to divide, to partition; to make do with; to fill in. Of this root, جُزْء *juzʾ* occurs three times in the Qur'an.

جُزْء *juzʾ* [n.] **1** part, portion (2:260) ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا *then place a part of them on each mountain* **2** share, group (15:44) لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ *seven gates it has, to each gate is an allotted group of them* **3** daughters, offspring (43:15) وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا *yet they assign some of His own servants to Him as offspring!*

ج/ز/ع *j–z–ᶜ* to break into two, to traverse, to divide up; anxiety, shock, to be distressed, to be disturbed. Of this root, two forms occur once each in the Qur'an: جَزِعَ *jaziᶜa* and جَزُوعٌ *jazūᶜ*.

جَزِعَ *jaziᶜa* a [v. intrans.] to become anxious, distressed, disturbed (14:21) سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ *it is the same for us [now]; whether we show distress or bear with patience: for us there is no escape.*

جَزُوع *jazūᶜ* [intens. act. part.] given to collapsing under stress, prone to anxiety, fretful (70:20) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا *he becomes overly anxious when misfortune touches him.*

ج/ز/ي *j–z–y* recompense, to repay, to reward, to punish for bad deeds, judgement; to stand in for; taxation, tribute. Of this root, six forms occur 118 times in the Qur'an: جَزَى *jazā* 50 times; تُجْزَى *tujzā* 23 times; نُجَازِي *nujāzī* once; جَازٍ *jāzī* once; جَزَاءٌ *jazāʾ* 42 times and جِزْيَةٌ *jizyatun* once.

جَزَى *jazā* i **I** [v. trans.] **1** [with prep. بِـ] to recompense, to reward/punish (53:31) لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى *that He will repay those who do evil for what they did and reward with what is best those who do good* **2** [with prep. عَنْ] to stand in for, to take the place of, to undertake responsibility for

(31:33) وَاخْشَوْا يَوْمًا لاَ يَجْزِي وَالِدٌ عَنْ وَلَدِهِ *and fear a day when no parent will take the place of their child* **II** [v., doubly transitive] to compensate, to reward, to pay someone for something (28:25) قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا *she said, 'My father invites you so that he may pay you the wages for having watered [our flock] for us.'*

تُجْزَى *tujzā* [pass. v.] to be rewarded/punished, to be recompensed, to be paid (20:15) إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى *the Hour is coming; I almost keep it hidden, so that each soul be rewarded for what it does.*

نُجَازِي *nujāzī* [imperf. of v. III جَازَى *jāzā* trans.] to repay a bad deed in particular, to recompense, to punish (34:17) ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلاَّ الْكَفُورَ *in this way We recompensed them for their ingratitude–do We ever punish anyone but the ungrateful!*

جَازِي *jāzī* [act. part. with عَن] one who stands in for another, one who undertakes to do something instead of another (31:33) وَلاَ مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا *nor will a child take the place of his parent for anything.*

جَزَاءٌ *jazā᾽* [n./v. n.] **1** reward (20:76) وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى *such is the reward of those who purify themselves* **2** retribution (9:82) فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ *let them laugh a little; they will weep a lot as a retribution for what they have been doing* **3** penalty, requital (5:95) وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ *whoever from among you kills it [the hunted animal] intentionally the penalty for it is [an offering of] the equivalent in domestic animals of that which he has killed.*

جِزْيَةٌ *jizyatun* [n.] payment in return; [jur.] head tax collected in return for receiving the protection of the Muslim state with all the accruing benefits, as well as exemption from military service and from such taxes required of Muslims as *Zakāt*. This tax, from which members of the clergy were exempted, was levied only on able-bodied free males who could afford it. The amount generally varied between one and two dinars per year and was determined in accordance with the means of each individual (9:29) قَاتِلُوا الَّذِينَ لاَ يُؤْمِنُونَ بِاللَّهِ وَلاَ بِالْيَوْمِ الآخِرِ ... حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ *fight those who do*

not believe in God and the Last Day … until they pay the tax and agree to submit.

ج/س/د *j–s–d* body, to embody, to take a concrete form; to coagulate; to be next to the body; to be dyed with saffron. Of this root, جَسَدٌ *jasad* occurs four times in the Qur'an.

جَسَدٌ *jasad* [n.] **1** body (21:8) وَمَا جَعَلْنَاهُمْ جَسَدًا لاَ يَأْكُلُونَ الطَّعَامَ *We did not give them bodies that could do without eating food* **2** effigy, statue, image [also interpreted as: *saffron in colour*; *made of gold*] (20:88) فَأَخْرَجَ لَهُمْ عِجْلاً جَسَدًا لَهُ خُوَارٌ *so he produced for them a calf, an effigy that produced a lowing sound* **3** in one interpretation of verse (38:34) lifeless body, skeleton وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا *We certainly tested Solomon and placed on his throne a [lifeless] body.*

ج/س/س *j–s–s* to test by hand, to probe, to examine; to spy, to probe into other people's private lives. Of this root, تَجَسَّسُوا *tajassasū*, occurs once in the Qur'an

تَجَسَّسَ *tajassas* [< تتجسس *tatajassas* imperf. of v. V, تَجَسَّسَ *tajassasa,* with the 2nd person prefix تَ *ta-* elided, intrans.] to spy, to spy on other people's private affairs (49:12) وَلاَ تَجَسَّسُوا وَلاَ يَغْتَبْ بَعْضُكُمْ بَعْضًا *and do not spy, and do not backbite one another.*

ج/س/م *j–s–m* group of people or animals, body; to become large, to become great; to select, to undertake, difficulties, wise people. Of this root, two words occur once each in the Qur'an: جِسْمٌ *jism* and أَجْسَامٌ *ʾajsām.*

جِسْمٌ *jism* [n., pl. أَجْسَامٌ *ʾajsām*] body, physical constitution (63:4) وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ *and when you see them their physical constitutions impress you.*

ج/ع/ل *j–ᶜ–l* reward/payment set for a task to be carried out, bribe; to put, to place; to make, to create, to constitute; to attribute; scarab, seedling. Of this root, four forms occur 245 times in the Qur'an: جَعَلَ *jaᶜala* 238 times; جُعِلَ *juᶜila* once; جَاعِلٌ *jāᶜil* four times and جَاعِلُون *jāᶜilūn* twice.

جَعَلَ *ja^cala* a **I** [v. trans.] **1** to place (12:70) فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِى رَحْلِ أَخِيهِ *and when he provided them with their provisions, he placed the drinking-cup in the pack of his brother* **2** to instil (57:27) وَجَعَلْنَا فِى قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً *and We instilled into the hearts of those who followed him compassion and mercy* **3** to construct, raise, put up (17:45) وَإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ حِجَابًا مَسْتُورًا *when you recite the Qur'an, We place between you and those who do not believe in the life to come a hidden barrier* **4** to create, to make, to bring into being (6:1) الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ *praise belongs to God who created the heavens and the earth and made darkness and light* **5** to ordain, to bring about (60:7) عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً *God may well bring about affection between you and those of them you face as an enemy* **6** to provide with, to appoint for (16:80) وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ *and He has appointed for you, of the hide of cattle, dwellings that you find light on the day you travel and on the day you settle down* **7** to fix as a tribute or reward (18:94) فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا *so may we fix a tribute for you on condition that you set up a barrier between us and them?* **8** to attribute something to, to assign to (16:57) وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ *they assign daughters to God–may He be exalted!* **9** [with prep. لِ] to prepare, to facilitate, to find (65:2) وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا *whosoever is mindful of God, God will find a way [out of difficulties] for him* **10** [with prep. على] to put in charge (12:55) قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الأَرْضِ *[Joseph] said, 'Put me in charge of the nation's storehouses'* **II** [doubly trans.] **1** to appoint someone/something as, to make somebody/something into (6:91) قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا *say, 'Who was it who sent down the Scripture, which Moses brought as a light and a guide to people, which you made into separate sheets, showing [some of] them but hiding many?'* **2** to appoint somebody/something as (23:50) وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ ءَايَةً *and We appointed the son of Mary and his mother as an exemplar* **3** to constitute something as, to make something be (25:45) أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا *have you not considered the way of your Lord, how He lengthens the shadow?,*

had He willed, He could have created it still **4** to ordain as (8:10) وَمَا جَعَلَهُ اللَّهُ إِلاَّ بُشْرَى لكم وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُم *God made this a message of hope to reassure your hearts* **5** to put something into order, to arrange something into, to divide something into, to set into a system (49:13) وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا *and We have ordered you into nations and tribes, that you may know one another*.

جُعِلَ *juᶜila* [pass. v. with prep. على] to be ordained, to be obligatory (16:124) إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ *the Sabbath was made obligatory only for those who differed about it*.

جَاعِلٌ *jāᶜil* [act. part., pl. جَاعِلُون *jāᶜilūn*] **1** one who places or puts something/somebody somewhere (2:30) وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً *when your Lord told the angels, 'I am putting a successor/representative on earth'* **2** one who causes something/someone to be (3:55) وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ *and I will cause those who follow you to be above the disbelievers till the Day of Resurrection* **3** one who reduces something to, turns something into another (18:8) وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا *but We turn everything on it into barren dust* **4** one who appoints, makes into or installs someone/something as (2:124) قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا *He said, 'I will make you a leader of men.'*

ج/ف/أ *j–f–ᵓ* scum, flotsam; corruption, falsehood; to cleanse, to uproot, to knock down. Of this root, جُفَاءٌ *jufāᵓ* occurs once in the Qur'an.

جُفَاءٌ *jufāᵓ* [v. n./n. used adverbially] waste, scum, something worthless, with no consequence (13:17) فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً *as for the foam, it goes away as scum/waste*.

ج/ف/ن *j–f–n* eyelid; scabbard, large pot; to feed, to cater for; to disdain, to shun. Of this root, جِفَانٌ *jifān* occurs once in the Qur'an.

جِفَانٌ *jifān* [pl. of n. جَفْنَةٌ *jafnatun*] large bowls, one of which is described as having the capacity to hold food enough to satisfy the hunger of ten [men] (34:13) يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ *they made him whatever he wanted–palaces, statues and bowls as large as water troughs.*

ج/ف/و *j–f–w* separation, to move away, to keep a distance; to shun, to dislike, to be antagonistic, to be coarse in manner. Of this root, تَتَجَافى *tatajāfā* occurs once in the Qur'an.

تَتَجَافى *tatajāfā* [imperf. of v. VI, intrans. with prep. عَن] to stay away from, to keep off, to shun *(32:16) تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا *they forsake their beds* [lit. *their sides keep off the beds*] *praying to their Lord in fear and hope*.

ج/ل/ب *j–l–b* commotion, raised and mixed voices, excitement; to attack, to assail; to fetch, to earn, to seek pasture. Of this root, أَجْلِبْ *ʾajlib* occurs once in the Qur'an.

أَجْلِبْ *ʾajlib* [imperat. of v. IV, intrans. with على] to urge a horse with noise and shouting to run, to assail with noise and shouting, to overwhelm, to overpower (17:64) وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ ورجلك *and assail them with the noise of your cavalry and infantry*.

ج/ل/ب/ب *j–l–b–b* a cover-all garment worn particularly by women, to put on such a garment; headscarf, veil covering the head and chest, night garment. Of this root, جَلاَبِيبُ *jalābīb* occurs once in the Qur'an.

جَلاَبِيبُ *jalābīb* [pl. of n. جِلْبَابٌ *jilbāb*] either an outer garment covering the whole body or a large veil covering the head down to the waist (33:59) يُدْنِينَ عَلَيْهِنَّ مِنْ جَلاَبِيبِهِنَّ *to draw their garments over them*.

جَالُوتُ *Jālūt* (see alphabetically).

ج/ل/د *j–l–d* skin, hide, leather, to whip; to duel; to take heart, to be tough, toughness; hard rocky land, ice. Of this root, three forms occur 13 times in the Qur'an: اجْلِدُوا *ʾijlidū* twice; جَلْدَةٌ *jaldatun* twice and جُلُودٌ *julūd* nine times.

اجْلِدْ *ʾijlid* [imperat. of v جَلَدَ *jalada,* trans.] to strike, to whip, to lash (24:2) الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ *as for the adulteress and the adulterer, strike each of them one hundred times*.

جَلْدَةٌ *jaldatun* [n. of unit] a stroke, a lashing (24:4) فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً *give them eighty lashes*.

جُلُودٌ *julūd* [pl. of n. جِلْدٌ *jild*] **1** skins (39:23) ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ *then their skins and their hearts soften to the words of God* **2** animal hides (16:80) وَجَعَلَ لَكُمْ مِنْ جُلُودِ الأَنْعَامِ بُيُوتًا *and He appointed for you dwellings of the hides of cattle*.

ج/ل/س *j–l–s* mountain, rocky, hard land; heavy, deep-rooted tree; to sit down, seat, sitting place, social gathering, assembly, gathering; rank. Of this root, مَجَالِس *majālis* occurs once in the Qur'an.

مَجَالِسُ *majālis* [pl. of n. of place مَجْلِسٌ *majlis*] [place of] assembly, rank in a battle (58:11) إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِى الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ *if is said to you, 'Make room!' in assemblies, then make room, and God will make room for you*.

ج/ل/ل *j–l–l* old age, greatness, glory, majesty; to rise, to rise above, to honour, to exalt. Of this root, جَلاَلٌ *jalāl* occurs twice in the Qur'an.

جَلاَلٌ *jalāl* [n./v. n.] majesty, glory *(55:27) ذُو الجَلاَلِ [an attribute of God] *Lord of Majesty*.

ج/ل/و–ى *j–l–w/y* evacuation, to evacuate, to clear away; to manifest, to clarify, to appear; to polish, to remove; to go away. Of this root, three forms occur five times in the Qur'an: جَلَّى *jallā* twice; تَجَلَّى *tajallā* twice and جَلاَءٌ *jalā'* *once*.

جَلَّى *jallā* [v. II, trans.] to manifest, to disclose, to bring to light, to reveal (7:187) قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ *say, 'The knowledge of it is only with My Lord: none but He will manifest it at its due time.'*

تَجَلَّى *tajallā* [v. V, intrans.] to appear in full glory, to come in full view (7:143) فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا *and when his Lord revealed Himself to the mountain, He made it crumble to dust*.

جَلاَءٌ *jalā'* [n./v. n.] evacuation, banishment, immigration being dispersed, exile (59:3) وَلَوْلاَ أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلاَءَ لَعَذَّبَهُمْ فِى الدُّنْيَا *had God not decreed banishment for them, He would have chastised*

them [even more severely] in this world.

ج/م/ع *j–m–ᶜ* gathering, collection, collection point, to collect, to unite, to combine, to accumulate; to assemble, to become close together, to become united, to decide; to be compact; assembly, gathering place; to be faultless; main points, essence. Of this root, 14 forms occur 129 times in the Qur'an: جَمَعَ *jamᶜa* 20 times جُمِعَ *jumiᶜa* twice; أَجْمَعَ *ᵓajmaᶜa* four times; اجْتَمَعَ *ᵓijtamaᶜa* twice; جَمْعٌ *jamᶜ* nine times; جَمْعَانِ *jamᶜān* four times; جَامِعٌ *jāmiᶜ* three times; مَجْمَعٌ *majmaᶜ* twice; مَجْمُوعٌ *majmūᶜ* once; مَجْمُوعُون *majmūᶜūn* twice; مُجْتَمِعُون *mujtamiᶜūn* once; جَمِيعٌ *jamīᶜ* 53 times; أَجْمَعُون *ᵓajmaᶜūn* 26 times and جُمُعَةٌ *jumuᶜatun* once.

جَمَعَ *jamaᶜa* a [v. intrans.] **1** to gather, to amass (3:173) إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ *the people [your enemies] have gathered [an army] against you* **2** [intrans.] to assemble, to round up, to marshal (18:99) وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا *then the trumpet will be blown and We will round them up altogether* **3** to reassemble, to put back together (75:3) أَيَحْسَبُ الإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ *does man think We will not put his bones back together?* **4** to bring face to face (42:15) لاَ حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ *there is no argument between us and you–God will bring us [face to face] together, and to Him is the returning*; *(4:23) تَجْمَعُوا بَيْنَ الأُخْتَيْنِ *to take simultaneously, as wives, two sisters* **5** to hoard, to amass (104:2) الَّذِي جَمَعَ مَالاً وَعَدَّدَهُ *the one who amasses riches, and multiplies them over* (or, *keeps them as a safeguard, or keeps counting them*) **6** to decide, to plot, to put together (20:60) فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى *Pharaoh withdrew and decided his strategy, then he returned* **7** to bring together [with prep. عَلَى] to unite in/around (6:35) وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى *had it been His will, God would have united them in guidance*.

جُمِعَ *jumiᶜa* [pass. v.] **1** to be joined, or brought, together (75:9) وَجُمِعَ الشَّمْسُ وَالْقَمَرُ *when the sun and the moon are brought together* **2** to be marshalled, assembled (26:38) فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَعْلُومٍ *the sorcerers were [to be] assembled at an appointed time on a certain day*.

أَجْمَعَ *ᵓajmaᶜa* [v. IV, trans.] **1** to resolve, to unanimously agree

(12:15) وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِى غَيَابَةِ الْجُبِّ *and they became of one mind/agreed to place him in the depth of the well* **2** to muster, to gather (20:64) فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائتُوا صَفًّا *so muster your resources and form a line*.

اجْتَمَعَ *ʾijtamaᶜa* [v. VIII, intrans.] **I** to come together, to gather together (22:73) لَنْ يَخْلُقُوا ذُبَابًا وَلَو اجْتَمَعُوا لَهُ *they will not create a fly, even if they gather together for it [the task]* **2** [with prep. عَلَى] to unite over, to be of the same wish/conviction, to concur (17:88) لَئِنِ اجْتَمَعَتِ الإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْءَانِ *if all humankind and jinn came together [and pooled their efforts] to produce something like this Qur'an.*

جَمْعٌ *jamᶜ* **I** [n.] host, troops, crowd, forces (54:45) سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ *the forces will be routed and they will turn tail and flee* **II** [v. n.] 1 collecting, putting together (75:17) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ *collecting and reciting it is Our task*; *(42:7) يَوْمَ الْجَمْعِ (an epithet of the Day of Judgement) *the Day of Gathering*, *the Day of Rounding up* **2** [used adverbially for emphasis] gathering, assembling, rounding up (18:99) وَنُفِخَ فِى الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا *and the trumpet will be blown and We will round them up altogether.*

جَمْعَانِ *jamᶜān* [dual of n. جَمْعٌ *jamᶜ*] two hosts, two armies, two groups (26:61) فَلَمَّا تَرَاءَى الْجَمْعَانِ *and when the two hosts came in sight of one another*; *(8:41) يَوْمَ الْتَقَى الْجَمْعَانِ *the day when the two hosts met* the day when the Muslims and Quraysh fought their first battle at Badr (2 A.H./624 A.D.) and (3:155 & 166) the day when the armies of Quraysh and its allies fought the Muslims in the battle of ʾuḥud (3 A.H./625 A.D.).

جَامِعٌ *jāmiᶜ* [act. part.] **1** one who assembles, gathers, rounds up (3:9) رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لاَ رَيْبَ فِيهِ *our Lord, You will be rounding people up on the inevitable Day* **2** one who joins together, puts together (4:140) إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِى جَهَنَّمَ جَمِيعًا *God will be gathering all the hypocrites and disbelievers together into Hell*; *(24:62) أَمْرٍ جَامِعٍ *a matter of communal concern* [lit. *a matter that gathers everyone together*].

مَجْمَعٌ *majmaᶜ* [n. of place] a point of gathering, a meeting place (18:60) لاَ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ *I will not desist [from*

journeying] until I reach the place where the two seas meet.

مَجْمُوعٌ *majmū^c* [pass. part., pl. مَجْمُوعُون *majmū^{c}ūn*] gathered, assembled (11:103) ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ *that is a day for which humankind will be gathered.*

مُجْتَمِعُون *mujtami^{c}ūn* [pl. of act. part. مُجْتَمِعٌ *mujtami^c*] ones who gather, assemble, come together (26:39) وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ *and it was said to the people, 'Are you coming together?'*

جَمِيعٌ *jamī^c* [quasi act. part.] **1** entire, whole, all (36:32) وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ *yet all of them will be brought before Us* **2** united (59:14) تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى *you think they are united but their hearts are divided* **3** [nominalised] host, gathering, group, multitude (54:44) أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرٌ *do they perhaps say, 'We are a great host [that will be] victorious'* **4** [adverbial] **a)** altogether, in a body (4:71) فَانْفِرُوا ثُبَاتٍ أَوِ انْفِرُوا جَمِيعًا *then march [to battle] in small groups or as one body* **b)** entirely, in its entirety (4:139) فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا *all power is entirely for God.*

أَجْمَعُون *ʾajma^{c}ūn* [pl. of quasi act. part. أَجْمَعُ *ʾajma^c*] **1** all together in a body (15:30) فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ *and the angels all knelt* **2** all and everyone (44:40) إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ *the Day of Decision is the time appointed for them all.*

الجُمُعَةُ *ʾal-Jumu^{c}atu* [proper name] [the day of gathering, the day of congregating] *Friday* (62:9) إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَة *when the call to prayer is made on Friday*; * الجُمُعَةُ name of Sura 62, Medinan sura, so-named because of the reference in verse 9 to the call for the '*Congregational Prayer on Friday*'.

ج/م/ل *j–m–l* camel, grace, beauty, elegance, to adorn, to make beautiful; to have good character, to be kindly, to ask nicely, to treat well; group of people, sentence, to add together, total, entirety; thick rope. Of this root, five forms occur 11 times in the Qur'an: جَمَالٌ *jamāl* once; جَمِيلٌ *jamīl* seven times; جِمَالَةٌ *jimālatun* once; جَمَلٌ *jamal* once and جُمْلَةٌ *jumlatun* once.

جَمَالٌ *jamāl* [n.] grace, elegance, beauty (16:6) وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ *in them there is beauty when you bring them home [to rest] and when you drive them out [to pasture].*

جَمِيلٌ *jamīl* [quasi-act. part.] **1** gracious (15:85) إِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ *the Hour is certainly coming, so, forgive with gracious forgiveness* **2** generous, amicable (33:28) فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا *then come, I will make provision for you and release you [from the bondage of marriage] with amicable release* **3** gracious, charitable, free of rancour, free of bitterness (73:10) وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلاً *patiently endure what they say, and part with them with a gracious parting* **4** comely, goodly, worthy, fitting (12:83) فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا *so comely patience [is most fitting for me]: may God bring all of them back to me*.

جِمَالَةٌ *jimālatun* [coll. n.; n. for the species; pl. of pl. n. جِمَال *jimāl*] (variously interpreted as) camels; thick ropes; copper (77:33) كَأَنَّهُ جِمَالَةٌ صُفْرٌ *and as bright as yellow copper* (or, *like giant fiery ropes*, *like yellow camels*).

جَمَلٌ *jamal* [n.] camel; thick rope (7:40) وَلاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِى سَمِّ الْخِيَاطِ *and they will not enter the Garden until a thick rope passes through the eye of a needle*.

جُمْلَةٌ *jumlatun* [n., used adverbially] whole, in totality, all at once (25:32) وَقَالَ الَّذِينَ كَفَرُوا لَوْلاَ نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَاحِدَةً *the unbelievers said, 'If only the Qur'an was sent down to him in one body!'*

ج/م/م *j–m–m* large group of people, multitude, to abound, to be plentiful; forelock; to relax. Of this root, جَمٌّ *jamm* occurs once in the Qur'an.

جَمٌّ *jamm* [quasi-act. part., used adjectivally] very much, abounding, dearly (89:20) وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا *and you love wealth with excessive love*.

ج/ن/ب *j–n–b* side, part, the great part; partner, neighbour; to put to one side, to avoid, to disdain, to ward off. Of this root, eight forms occur 33 times in the Qur'an: اجْنُبْ *ʾujnub* once; يُجَنَّبُ *yujannab* once; يَتَجَنَّبُ *yatajannab* once; اجْتَنَبُوا *ʾijtanabū* nine times; جَنْبٌ *janb* three times; جُنُوب *junūb* five times; جُنُبٌ *junub* four times

and جَانِبٌ *jānib* nine times.

اجْنُبْ *ʾujnub* [imper. of v. جَنَبَ *janaba*, doubly trans.] to keep someone away from, to turn someone aside from, to make someone avoid, to protect from, to preserve from (14:35) وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الأَصْنَامَ *and preserve me and my offspring from worshipping idols*.

يُجَنَّبُ *yujannab* [imperf. of pass. v. II جُنِّبَ *junniba*] to be spared from, to be protected from (92:17) وَسَيُجَنَّبُهَا الأَتْقَى *the most pious will be spared it*.

يَتَجَنَّبُ *yatajannab* [imperf. of v. V تَجَنَّبَ *tajannaba*, trans.] to avoid, to shun, to disdain (87:11) وَيَتَجَنَّبُهَا الأَشْقَى *but the most wicked will avoid it*.

اِجْتَنَبَ *ʾijtanaba* [v. VIII, trans.] to stay away from, to avoid, to shun (16:36) اُعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ *worship God and avoid false gods*.

جَنْبٌ *janb* [n. pl جُنُوبٌ *junūb*] side (4:103) فَإِذَا قَضَيْتُمُ الصَّلاَةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ *after you have performed the prayer, [continue to] remember God–standing, sitting and lying on your sides*; *(4:36) وَالصَّاحِبِ بِالْجَنْبِ *the friend-and-partner* [lit. *the friend at [your] side*], *the friend who shares business with one*, *one's spouse*; *(39:56) جَنْبِ اللَّهِ *that which is due to God*; *(32:16) تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ *they forsake their beds* [lit. *their sides keep off the beds*], *they spend the night in prayer*; *(22:36) وَجَبَتْ جُنُوبُهَا *when [the slaughtered animals] completely expire* [lit. *when its sides fall to the ground*].

جُنُبٌ *junub* [quasi-act. part.] **1** that which is to one side, unrelated, that which is separated, stranger (4:36) وَالْجَارِ الْجُنُبِ *the distant neighbour and/or who is not of kin*; *(28:11) فَبَصُرَتْ بِهِ عَنْ جُنُبٍ *so she watched him from a distance* **2** [jur.] one who is barred from prayer on account of having had intercourse until he/she performs total ablution (4:43) لاَ تَقْرَبُوا الصَّلاَةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلاَ جُنُبًا إِلاَّ عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا *do not come anywhere near prayer, while you are intoxicated, until you are aware of what you say, nor [enter a mosque] when you have had intercourse, until you have bathed, unless you are passing through.*

جَانِبٌ *jānib* [n.] **1** side (28:29) ءَانَسَ مِنْ جَانِبِ الطُّورِ نَارًا *he caught sight of a fire on the side of the Mount*; *(17:83) نَأَى بِجَانِبِهِ *he becomes haughty, arrogant* [lit. *he draws away with his side in disdain*] **2** direction (37:8) لاَ يَسَّمَّعُونَ إِلَى الْمَلإِ الأَعْلَى وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ *they cannot eavesdrop on the Supreme Assembly, and they are pelted from every direction.*

ج/ن/ح *j–n–ḥ* wings of a bird; side; arm, hand; to lean on, to tilt, to incline, to go over, to turn away; error, crime, harm. Of this root, five forms occur 34 times in the Qur'an: جَنَحَ *janaḥa* twice; جَنَاحٌ *janāḥ* five times; جَنَاحَيْنِ *janāḥayn* once; أَجْنِحَةٌ *ᵓajniḥatun* once and جُنَاحٌ *junāḥ* 25 times.

جَنَحَ *janaḥa* a [v. intrans. with prep. إِلى] to incline towards (8:61) وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا *but if they incline towards peace, then incline you to it [too].*

جَنَاحٌ *janāḥ* [n., dual جَنَاحَانِ *janāḥān*, pl. أَجْنِحَةٌ *ᵓajniḥatun*] **1** wing (6:38) وَمَا مِنْ دَابَّةٍ فِي الأَرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَالُكُمْ *there are no creatures on the earth, or birds that fly with their two wings, but they are communities like yourselves* **2** arm, side, flank, upper arm, armpit (20:22) وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ *and place your hand under your armpit: it will come out white without a blemish*; *(15:88) وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ *be tender for/to the believers* [lit. *lower your wing towards the believers*].

جُنَاحٌ *junāḥ* [n.] **1** sin, crime; blame, censure, discordance (4:128) وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا *and if a woman experiences discordance or alienation from her husband, there is no blame on them if they agree between them on a settlement* **2** [jur.] financial obligations (2:236) لاَ جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً *there are no financial obligations on you if you divorce women unless you have touched them or have appointed a dowry for them.*

ج/ن/د *j–n–d* troops, forces, host, army; helpers, supporters; thick rocky land; to enlist a fighting force, to muster. Of this root, two words occur 29 times in the Qur'an: جُنْدٌ *jund* seven times and جُنُودٌ *junūd* 22 times.

جُنْدٌ *jund* [coll. n.] host, army, helpers (67:20) أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ *who is this one who will be an army for you to defend you against the Beneficent?*

جُنُودٌ *junūd* [pl. of n. جُنْدٌ *jund*] army, host, helpers, companions (27:17) وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُون *and marshalled to Solomon were his hosts of jinn, humankind and birds and they were set in battle order.*

ج/ن/ف *j–n–f* hunchback, to incline, to deviate, to go over, to be crooked, crookedness. Of this root, two forms occur once each in the Qur'an: جَنَفٌ *janaf* and مُتَجَانِفٌ *mutajānif.*

جَنَفٌ *janaf* [n./v. n.] unfairness, straying away from the right path, deviation, mistake (2:182) فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا *but if anyone has reason to suspect that the testator has made a mistake, or done wrong.*

مُتَجَانِفٌ *mutajānif* [act. part.] one who inclines towards (5:3) فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ *but if any one is forced by hunger [to eat such food], with no inclination to sin, then God is most forgiving and merciful.*

ج/ن/ن *j–n–n* to shield, to cover, to engulf, shield, enclosure, place of hiding; the world of the jinn, the hidden people; night; grave; heart, inside, foetus; garden, verdant; madness; snake. Of this root, 10 forms occur 201 times in the Qur'an: جَنَّ *janna* once; جَانٌّ *jānn* seven times; جِنٌّ *jinn* 22 times; جِنَّةٌ *jinnatun* 10 times; مَجْنُونٌ *majnūn* 11 times; جَنَّةٌ *jannatun* 70 times; جَنَّتَان *jannatān* eight times; جَنَّات *jannāt* 69 times; جُنَّةٌ *junnatun* twice and أَجِنَّةٌ *ʾajinnatun* once.

جَنَّ *janna* u [v. trans./intrans. with prep. على] to cover up, to hide, to descend (6:76) فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا *when the night descended over him he saw a star.*

جَانٌّ *jānn* [nominalised act. part. used collectively; pl. (or a quasi-pl. of) جِنٌّ *jinn*] (members of a parallel but hidden world of invisible people, beings, forces, spirits, angels or a kind of demon and the like, both good and bad (see app. III of Muhammad

Asad's *The Message of the Qur'an*)); specific usages are contextually determined: **1** (as opposed to humans) the jinn (55:14–15) خَلَقَ الإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ *He created mankind out of dried clay, like pottery, the jinn out of a flame of smokeless fire* **2** a big snake, serpent (in one interpretation of 27:10) وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ *'and throw down your staff', but when he saw it writhing like a snake* (or, *a demon*), *he turned and fled, and did not come back.*

جِنٌّ *jinn* [coll. n./pl. (or sing.) of جَانٌّ *jānn*] **1** the *jinn* (as opposed to humans) (51:56) وَمَا خَلَقْتُ الْجِنَّ وَالإِنْسَ إِلاَّ لِيَعْبُدُونِ *I created the jinn and humankind only to worship Me*; * الْجِنَّ name of Sura 72, Medinan sura, so-named because of the reference in verses 1–17 to '*the Jinn*' **2** hidden beings generally including the jinn and angels, a species of angels said to have been entrusted with guarding the earth and the garden of Paradise (18:50) وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُوا لآدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ *and We said to the angels, 'Prostrate yourselves before Adam,' and they prostrated themselves, except ˀiblīs: he was one of the jinn and so broke away from the command of his Lord.*

جِنَّةٌ *jinnatun* **I** [n.] madness (7:184) أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ *have they not reflected?, there is no madness in their companion* **II** [collect. n.] **1** jinn (11:119) وَتَمَّتْ كَلِمَةُ رَبِّكَ لأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ *the word of your Lord will be fulfilled: 'I shall definitely fill Hell with jinn and men together'* **2** angels (7:158) وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ *they claim that He has kinship with the angels, yet the angels themselves know that they will be brought before Him [like the rest of His creation].*

مَجْنُونٌ *majnūn* [pass. part.] mad, possessed by a bad spirit (26:27) إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ *your Messenger who has been sent to you is truly possessed.*

جَنَّةٌ *jannatun* [n., dual جَنَّتَانِ *jannatān*, pl. جَنَّاتٌ *jannāt*] **1** garden (17:91) أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ *or until you have a garden of date palms and vines* **2** paradise (7:27) يَابَنِي ءَادَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ *children of Adam, do not let Satan seduce you–like his ousting your two parents, from the Garden.*

جُنَّةٌ *junnatun* [n.] shield, cover, protection (58:16) اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً *they have used their oaths as a cover for [their false deeds].*

أَجِنَّةٌ *ʾajinnatun* [pl. of جَنِينٌ *janīn*] foetuses, something hidden (53:32) وَإِذْ أَنْتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَاتِكُمْ *and when you were foetuses in the bellies of your mothers.*

ج/ن/ي *j–n–y* harvest, yield, crop, to harvest, to pick; to commit a crime, to cause an injury, crime. Of this root, two forms occur once each in the Qur'an: جَنَى *janā* and جَنِيٌّ *janiyy.*

جَنَى *janā* [coll. n.] fruit, yield, fruit ready for picking (55:54) مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ *they are reclining on couches lined with brocade, and the ripe fruits of both gardens are near [at hand].*

جَنِيٌّ *janiyy* [quasi-pas. part.] fresh, fruit ready for picking, fruit picked at the right time (19:25) وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا *and shake the trunk of the palm tree towards you, it will drop upon you ripe dates.*

ج/هـ/د *j–h–d* barren land, desert land; hardship, strive, to tire oneself, to exert oneself; ability, capacity, exertion; to become emaciated, to squander one's wealth. Of this root, five forms occur in 41 places in the Qur'an: جَاهَدَ *jāhada* 27 times; جَهْدٌ *jahd* five times; جُهْدٌ *juhd* once; جِهَادٌ *jihād* four times and مُجَاهِدُون *mujāhidūn* four times.

جَاهَدَ *jāhada* **I** [v. III, intrans. with prep. في] to strive, to endeavour, to fight (8:74) وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِى سَبِيلِ اللَّهِ *those who believed and emigrated, and struggled in God's cause* **II** [trans.] to urge; to argue, to dispute with, to put under pressure (31:51) وَإِنْ جَاهَدَاكَ عَلى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلاَتُطِعْهُمَا *but if they pressure you to associate with Me anything you do not know [to be deserving], do not obey them.*

جَهْدٌ *jahd* [v. n. used adverbially] the utmost of, the most possible, to the limit (16:38) وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ *they have sworn by God with the utmost of their oaths.*

جُهْدٌ *juhd* [n./v. n.] capacity, power, ability, extreme effort *(9:79) وَالَّذِينَ لاَ يَجِدُونَ إِلاَّ جُهْدَهُمْ *those who find nothing [to give for*

charity] but [the very little they can spare of] their utmost effort.

جِهَادٌ *jihād* [v. n./n.] striving, struggling, fighting (22:78) وَجَاهِدُوا فِى اللَّهِ حَقَّ جِهَادِهِ *strive for God's cause as striving for Him is due.*

مُجَاهِدُون *mujāhidūn* [pl. of act. part. مُجَاهِدٌ *mujāhid*] those who strive, those who fight (47:31) وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ *We will try you until We know those who strive among you, and the steadfast.*

ج/هـ/ر *j–h–r* plain treeless land; the outer appearance of a person, appearance; to declare, to say openly, to be loud, to be open, a loud voice; to be pure. Of this root, four forms occur 16 times in the Qur'an: جَهَرَ *jahara* five times; جَهْرٌ *jahr* seven times; جَهْرَةً *jahratan* three times and جِهَاراً *jihāran* once.

جَهَرَ *jahara* a [v. intrans. with prep. بِـ] **1** to speak loudly (17:110) وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلاً *and do not be loud in your prayer, or too quiet, but seek between this a way* **2** to speak openly (13:10) سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ *alike among you is the one who conceals his words and the one who speaks them openly.*

جَهْرٌ *jahr* [n./v. n.] **1** speaking loudly, raising the voice (7:205) وَاذْكُرْ رَبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ *and remember your Lord, in your soul imploringly and in awe, and in subdued tones* [lit. *without loudness*] **2** speaking openly (21:110) إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ *but He knows what is said openly and He knows what you conceal* **3** divulging, announcing, declaring, disclosure, telling (4:148) لاَ يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلاَّ مَنْ ظُلِمَ *God does not like the publicising of evil except [by] someone who has been wronged.*

جَهْرَةً *jahratan* [v. n. used adverbially] **1** openly, visibly (2:55) لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً *we will not believe you until we see God visibly* **2** expectedly, after a warning (6:47) إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً *if the punishment of God should come to you suddenly or with warning.*

جِهَاراً *jihāran* [v. n. used adverbially] openly (71:8) إِنِّي دَعَوْتُهُمْ جِهَارًا *I have called them openly/aloud.*

ج/هـ/ز *j–h–z* equipment, gear, rig; to fit out, to prepare, to equip, to make ready; to finish off, to be quick and light-footed. Of this root, two forms occur twice each in the Qur'an: جَهَّزَ *jahhaza* and جَهَازٌ/جِهَاز *jihāz/jahāz*.

جَهَّزَ *jahhaza* [v. II, trans.] to equip with necessary gear, to rig up, to provide with necessary provisions (12:70) فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِى رَحْلِ أَخِيهِ *and when he provided them with their provisions, he placed the drinking-cup in the pack of his brother*.

جَهَازٌ *jihāz/jahāz* [n.] gears, supplies, provisions (12:59) وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ *and when he had provided them with their provisions, he said, 'Bring me a [half] brother of yours from your father['s side].'*

ج/هـ/ل *j–h–l* ignorance, lack of knowledge, to ignore; foolishness, quick temper, to be peevish, to be rash. Of this root, six forms occur 24 times in the Qur'an: تَجْهَل *tajhal* five times; جَاهِلٌ *jāhil* once; جَاهِلُون *jāhilūn* nine times; جَهُولٌ *jahūl* once; جَهَالَةٌ *jahālatun* four times and جَاهِلِيَّةٌ *jāhiliyyatun* four times.

تَجْهَل *tajhal* [imperf. of v. trans. with no object] to be devoid of knowledge, to have no information, not to know; to be foolish (7:138) قَالُوا يَامُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ *they said, 'Moses, make for us a god as they have gods.' He said, 'Surely you are a people who do not know.'*

جَاهِلٌ *jāhil* [act. part., pl. جَاهِلُونٌ *jāhilūn*] **1** ignorant (2:67) قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ *they said, 'Are you making fun of us?', he answered, 'God forbid that I should be so ignorant'* **2** uninformed, undiscerning, unaware (2:273) يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ *the undiscerning might think them rich because of their self-restraint [from showing how needy they are]* **3** the angry, aggressors, abusers; foolish (25:63) وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلاَمًا *and who, when the abusers address them, say, 'Peace.'*

جَهُولٌ *jahūl* [intens. act. part.] very rash, very foolish; ignominious (33:72) وَحَمَلَهَا الإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولاً *but man carried it–indeed he is sinful, very foolish*.

جَهَالَةٌ *jahālatun* [n. state of complete unawareness, ignorance,

foolishness (6:54) مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ *whoever of you does evil in ignorance, and thereafter repents and makes amends, God is All-Forgiving, All-Compassionate.*

الجَاهِلِيَّةُ *ʾal-Jāhiliyyatu* [proper name] (normally associated with lawlessness) the time prior to the coming of Islam in Arabia, the state of pagan ignorance (5:50) أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ *do they want judgement according to the time prior to the coming of Islam in Arabia* [lit. *the state of pagan ignorance*]*?*

جَهَنَّمُ *jahannam* [a borrowing from Hebrew (also thought to be from Persian) occurring 77 times in the Qur'an] Hell (25:65) رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ *our Lord, turn away from us the chastisement of Hell.*

ج/و/ب *j–w–b* round pool, to pierce, to make a hole, to cut out, to split; to roam, to go about; to clear away, to reveal; to reply, to answer, to respond, to grant, to accede to a wish, compliance. Of this root, eight forms occur 43 times in the Qur'an: جَابَ *jāba* once; أَجَابَ *ʾajabā* six times; أُجِيبَ *ʾujība* twice; اسْتَجَابَ *ʾistajāba* 27 times; اسْتُجِيبَ *ʾistujība* once; جَوَابٌ *jawāb* four times; مُجِيبٌ *mujīb* once and مُجِيبُونَ *mujībūn* once.

جَابَ *jāba* u [v. trans.] to hollow out [and use for dwellings], to hew (89:9) وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ *and [with the tribe of] Thamūd, who hewed into the rocks in the valley.*

أَجَابَ *ʾajāba* [v. IV, trans.] **1** to reply, to answer (28:65) مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ *how did you answer the messengers* **2** to answer a distress call, to come to the rescue (27:62) أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ *who is it that answers the distressed when they call upon Him?* **3** to obey, to follow, to respond to (46:31) يَاقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ *our people, obey God's summoner and believe in Him.*

أُجِيبَ *ʾujība* [pass. of v. IV] **1** to be replied to, to be answered (5:109) يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ *on the Day when God assembles the messengers and asks, 'How were you answered?'* **2** to be granted, to be fulfilled (10:89) قَدْ أُجِيبَتْ دَعْوَتُكُمَا *your prayer has been accepted.*

اسْتَجَابَ *ʾistajāba* [v. X], **I** [intrans.] **1** to respond, to obey [a

command] (6:36) إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ *only those who can hear will respond* **2** [with prep. لِ] **a)** to answer a prayer/person (21:76) وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ *and [also mention] Noah when he cried out to Us long before that and We answered him and saved him and his household* **b)** to comply with, to follow the call of (13:18) لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَى *for those who respond to their Lord will be the best of rewards* **II** [trans.] to accept (42:26) وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ *and He accepts those who believe and do good deeds and gives them more of His bounty.*

اسْتُجِيبَ *ʾistujība* [pass. of v. X] to be obeyed, to be responded to (42:16) وَالَّذِينَ يُحَاجُّونَ فِى اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ *and those who argue about God after He has been obeyed.*

جَوَابٌ *jawāb* [n.] an answer, reply, response (27:56) فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَنْ قَالُوا ... *but the answer of his people was only to say …*

مُجِيبٌ *mujīb* [act. part., pl. مُجِيبُون *mujībūn*] responsive, granting [a wish], replying, answering [a prayer] (11:61) إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ *my Lord is Near, Responsive.*

ج/و/د *j–w–d* horses, to seek a horse; generosity, generous person; goodness, excellence, nobility; rain-laden clouds. Of this root, two forms occur once each in the Qur'an: الجُودِيُّ *ʾal-Jūdiyy* and جِيَادٌ *jiyād*.

الجودِيُّ *ʾal-Jūdiyy* [proper name] the mountain upon which Noah's ark settled, traditionally identified with Mount Ararat located in either Armenia or Syria and now said to be in Turkey (11:44) وَاسْتَوَتْ عَلَى الْجُودِيِّ *and it [the Ark] settled on [Mount] Jūdiyy.*

جِيَادٌ *jiyād* [pl. of n./quasi act. part. جَوَادٌ *jawād*] horses, chargers; magnificent, the select, well-bred (38:31) إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ... *when, at the close of the day, well-bred light-footed horses were paraded before him …*

ج/و/ر *j–w–r* neighbour, adjacent; to protect, to shelter, to give refuge, to seek refuge, protégé, spouse; to veer away, to tilt, to deviate; to

be unjust, injustice. Of this root, seven forms occur 13 times in the Qur'an: يُجَاوِرُ *yujāwir* once; يُجِيرُ *yujīr* five times; يُجَارُ *yujār* once; اسْتَجَارَ *ᵓistajāra* once; جَارٌ *jār* three times; جَائِرٌ *jāᵓir* once and مُتَجَاوِرَاتٌ *mutajāwirāt* once.

يُجَاوِرُ *yujāwir* [imperf. of v. III جَاوَرَ *jāwara*, trans.] to dwell in the neighbourhood of, to be or become adjacent to, to be a neighbour of (33:60) ثُمَّ لاَ يُجَاوِرُونَكَ فِيهَا إِلاَّ قَلِيلاً *and then they will not be your neighbours in it but for a short time.*

يُجِيرُ *yujīr* [imperf. of v. IV أجار *ᵓajāra*, trans. with prep. من] to protect, to grant asylum or sanctuary (72:22) لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ *no one will protect me against God.*

يُجَار *yujār* [imper. pass.of v. IV أجار *ᵓajāra*, with prep. على] to be protected over/against something or someone, to be given sanctuary against (23:88) قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلاَ يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ *say, 'Who holds in His hand the dominion of everything and protects while against Him there is no protection, [speak] if you know?'*

اسْتَجَارَ *ᵓistajāra* [v. X, trans.] to ask for protection, to seek asylum, to seek sanctuary (9:6) وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ *if any one of the polytheists should seek your protection [Prophet], grant it to him.*

جَارٌ *jār* **I** [n.] neighbour (4:36) وَالْجَارِ ذِي الْقُرْبَى *and the neighbour who is of kin* **II** [quasi-act. part.] one who protects, one who provides asylum or sanctuary (8:48) لاَ غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ *no man shall conquer you today for I am a protector for you.*

جَائِرٌ *jāᵓir* [act. part.] deviant, going the wrong way, straying away (16:9) وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ *for some of them [the roads] are going the wrong way: if He willed, He would have guided you all together.*

مُتَجَاوِرَاتٌ *mutajāwirāt* [pl. of quasi act. part. fem. مُتَجَاوِرَةَ *mutajāwiratun*] adjacent, side by side, next to one another, bordering on one another, within easy reach of one another (13:4) وَفِي الأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ *and in the land there are neighbouring plots.*

ج/و/ز *j–w–z* beam; to cross, to traverse, road, crossing; to allow, to pass off, to help to cross; to pardon, to disregard; to reward, prize. Of this root, جَاوَزَ *jāwaza*, occurs five times in the Qur'an.

جَاوَزَ *jāwaza* [v. III, trans.] **1** to cross, to traverse (2:249) فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ *when he crossed it with those who had kept faith with him* **2** to pass by, to leave behind, to go further (18:62) فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا *then when they had gone past the appointed time/place, he said to his servant, 'Fetch us our lunch!'* **3** [with prep. عن] to forgo, to overlook, to pass over (46:16) وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ *and We forgo their bad deeds.*

ج/و/س *j–w–s* to rummage, to peer about, to play havoc, to overrun; to investigate, to spy. Of this root, جَاسَ *jāsa* occurs once in the Qur'an.

جَاسَ *jāsa* u [v. intrans.] to overrun, to ravage, to plunder (17:5) بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ *We send against you servants of Ours of great might, and they spread destruction throughout the habitation.*

ج/و/ع *j–w–ᶜ* hunger, to hunger, to yearn for something, to starve, starvation, famine. Of this root, two forms occur five times in the Qur'an: تَجُوعُ *tajūᶜ* once and جُوعٌ *jūᶜ* four times.

تَجُوعُ *tajūᶜ* [imperf. of v. جَاعَ *jāᶜa*, intrans.] to become or go hungry, to hunger (20:118) إِنَّ لَكَ أَلاَّ تَجُوعَ فِيهَا وَلاَ تَعْرَى *it is [granted] for you that in it [the Garden] you will not go hungry, or naked.*

جُوعٌ *jūᶜ* [n./v. n.] hunger, starvation (106:4) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ *He who has removed hunger from them* [lit. *fed them away from hunger*], *and made them safe [away] from fear.*

ج/و/ف *j–w–f* belly, the interior, the inside; valley, to be hollow; to penetrate. Of this root, جَوْفٌ *jawf* occurs once in the Qur'an.

جَوْفٌ *jawf* [n.] the interior, the inside, cavity (33:4) مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ *God does not give a man two hearts inside him.*

ج/و/و *j–w–w* atmosphere, the arch of the sky, air, the space between the face of the earth and what appears to be the sky; large expanse of open land. Of this root, جَوٌّ *jaww* occurs once in the Qur'an.

جَوٌّ *jaww* [n.] mid-air, air (16:79) أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِى جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلاَّ اللَّهُ *do they not consider the birds, sustained* (or, *enabled*) [lit. *subjected*] *in the air of the sky, nothing holding them up except God?*

ج/ي/ء *j–y–ʾ* to come, to arrive, to reach, to get, to bring; large ditch for collecting rain. Of this root, three forms occur 278 times in the Qur'an: جَاءَ *jāʾa* 275 times; جِيءَ *jīʾa* twice and أَجَاءَ *ʾajāʾa* once.

جَاءَ *jāʾa* i **I** [v. intrans.] **1** to come (36:20) وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى *from the furthest part of the city, a man came running*; *(4:43) جَاءَ أَحَد منكُم مِن الغَائطِ *one who has answered the call of nature* [lit. *one of you came from the low land*] **2** to arrive, to approach (10:49) لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ *to every nation a term; when their term arrives they shall not put it back by a single hour, nor put it forward* **3** [with prep. بِـ] to bring, to bring about, to do (6:160) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلاَ يُجْزَى إِلاَّ مِثْلَهَا *whoever brings about [something] good, shall have ten times the like of it, and whoever brings about [something] evil, shall be repaid only the like of it* **II** [v. trans.] **1** to come to (10:57) قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ *a teaching from your Lord has come to you* **2** to commit (18:71) أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا *did you make a hole in it, so as to drown its passengers[/occupants]!?, indeed, you have committed a foul thing!* **3** to come to, to visit someone, to approach, overtake (6:61) حَتَّى إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا *till death visits/approaches any of you, Our envoys claim him* **4** [with prep. بِـ] to bring something to someone, to offer, to come to someone with (30:58) وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلاَّ مُبْطِلُونَ *yet if you brought them a miracle, the disbelievers would still say, 'You [messengers] are only bringers of falsehood.'*

جِيءَ *jīʾa* [pass. v. with prep. بِـ] to be brought (89:23) وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ *and on that Day Hell is brought near.*

أَجَاءَ *ʾajāʾa* [v. IV, trans.] to cause to come/go, to compel to come/go, to drive someone to something (19:23) فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ *birth-pangs drove her to the trunk of the palm tree*.

ج/ي/ب *j–y–b* neckline of a garment; to cut out, to hollow; breast, bosom; entrance. Of this root, two forms occur three times in the Qur'an: جَيْبٌ *jayb* twice and جُيُوبٌ *juyūb* once.

جَيْبٌ *jayb* [n., pl جُيُوبٌ *juyūb*] **1** garment's neckline (24:31) وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ *they should draw their head scarves to cover their necklines* **2** an opening in a garment (28:32) اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ *put your hand inside your garment and it will come out white without a blemish*.

ج/ي/د *j–y–d* neck, long beautiful neck, to have a long beautiful neck. Of this root, جِيدٌ *jīd* occurs once in the Qur'an.

جِيدٌ *jīd* [n.] neck (111:5) فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ *around her neck [let there be] a rope of palm fibre*.

ح / ḥāʾ

الحَاءُ *ʾal-ḥāʾ* the sixth letter of the alphabet; it represents a voiceless pharyngeal fricative sound.

ح/ب/ب *ḥ–b–b* grains, seeds, plants, bulbs; core of the heart, affection, love, to love, to prefer; loved one, a friend; dew. Of this root, eight forms occur 95 times in the Qur'an: حَبَّبَ *ḥabbaba* once; أَحَبَّ *ʾaḥabba* 64 times; اسْتَحَبَّ *ʾistaḥabba* four times; حُبٌّ *ḥubb* nine times; أَحَبُّ *ʾaḥabb* three times; أَحِبَّاءُ *ʾaḥibbāʾ* once; مَحَبَّةٌ *maḥabbatun* once; حَبٌّ *ḥabb* seven times and حَبَّةٌ *ḥabbatun* five times.

حَبَّبَ *ḥabbaba* [v. II, trans.] to render likeable, to cause something to be loved, liked or accepted, to endear something (49:7) وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الإِيمَانَ وَزَيَّنَهُ فِى قُلُوبِكُمْ *but God has endeared faith to you and made it beautiful in your hearts*.

أَحَبَّ *ʾaḥabba* [v. IV, trans.] **1** to like (49:12) أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا *would any of you like to eat the flesh of his brother [even] dead?* **2** to want dearly, to wish, to desire (9:108) فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا *in it are men who desire to grow in purity*.

اسْتَحَبَّ *ʾastaḥabba* [v. X, trans.] to prefer, to find more likeable, desirable (41:17) وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى *as for Thamūd, We showed them the right way, but they preferred blindness to guidance*.

حُبٌّ *ḥubb* [n.] love (2:165) وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ *there are some who choose to worship others besides God as rivals to Him, loving them with the love due to God, but the believers have greater love for God*; *(12:30) شَغَفَهَا حُبًّا *he has smitten her with love* [lit. *penetrated the core of*

her heart]; *(76:8) وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ *and they give food, for the love of Him* [also interpreted as: *even though they long for it themselves*].

أَحَبُّ *ʾaḥabb* [elat.] **1** dearer, more loved (12:8) إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى أَبِينَا مِنَّا *when they said [to each other], 'Joseph and his brother are indeed dearer to our father than we are'* **2** more desirable, dearer, preferable (12:33) قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ *he said, 'My Lord!, the prison is more desirable to me than what they are asking me to do.'*

أَحِبَّاءُ *ʾaḥibbāʾ* [pl. of n. حَبِيب *ḥabīb*] loved ones (5:18) وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ *the Jews and the Christians say, 'We are the children of God and His beloved ones.'*

مَحَبَّةٌ *maḥabbatun* [v. n./n.] love (20:39) وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي *and I showered My love* [lit. *love from Me*] *upon you*.

حَبٌّ *ḥabb* [coll. n.] **1** grains (50:9) وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ *and We send down from the sky blessed water, and with it grow gardens and grain of harvested crops* **2** seed (6:95) إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ *it is God who splits open the seed and the fruit stone: He brings out the living from the dead*.

حَبَّةٌ *ḥabbatun* [n.] a single grain (2:261) مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِى سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ *the likeness of those who spend their wealth in God's cause is as the likeness of a grain that produces seven ears, each bearing a hundred grains*.

ح/ب/ر *ḥ–b–r* trace of an old mound, striped cloth made in the Yemen; embroidery, to embroider, silken material; to make beautiful, to make happy, to make pleasant; ink, writing; learned person, priest, rabbi, an authority in matters of faith. Of this root, two forms occur six times in the Qur'an: يُحْبَرُون *yuḥbarūn* twice and أَحْبَارٌ *ʾaḥbār* four times.

يُحْبَرُ *yuḥbar* [imperf. of pass. v. حُبِر *ḥubira*] to be made happy (30:15) فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ *as for those who believed and did good deeds, they will be in a Garden, made happy*.

أَحْبَارٌ *ʾaḥbār* [pl. of n. حَبْرٌ *ḥabr/ḥibr*] variously interpreted as a learned person, an authority in matters of faith, a priest, a rabbi إِنَّا أَنزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا (5:44) وَالرَّبَّانِيُّونَ وَالأَحْبَارُ *We revealed the Torah, with guidance and light in it, by which the prophets, who had submitted [to God], made judgement for the Jews, and [so did] the rabbis and the scholars.*

ح/ب/س *ḥ–b–s* to detain, to restrict, to confine, prison; to endow. Of this root, يَحْبِسُ *yaḥbis* occurs twice in the Qur'an.

يَحْبِسُ *yaḥbis* [imperf. of v. حَبَس *ḥabasa*, trans.] **1** to delay, to stop from happening (11:8) وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ *and if We delay the chastisement till a reckoned time they are sure to say, 'What is delaying it?'* **2** [jur.] to detain, to keep back (5:106) يَاأَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِى الأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ *you who believe, the method of testifying among you when death approaches any of you and you are making a bequest, is to let two just men of your own people act as witnesses, or let two men from another people, if you are journeying in the land and the calamity of death afflicts you–you should keep back the two witnesses after prayer.*

ح/ب/ط *ḥ–b–ṭ* cattle disease of swelling of the stomach caused by overeating and gas, to bloat; to be frustrated, to come to nothing, to be undone, to be futile, to be of no avail. Of this root, two forms occur 16 times in the Qur'an: حَبِطَ *ḥabiṭa* 12 times and أَحْبَطَ *ʾaḥbaṭ* four times.

حَبِطَ *ḥabiṭa* a [v. intrans.] to be futile, to come to nothing, to be of no avail, to be in vain (39:65) لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ *if you ascribe any partner [to God], all your work will come to nothing.*

أَحْبَطَ *ʾaḥbaṭa* [v. IV, trans.] to frustrate, to cause to come to nothing, to cause to be of no avail (33:19) أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ *such people have not believed, so God brings their deeds to nothing.*

ح/ب/ك *ḥ–b–k* knot, belt, girdle; to weave tightly, to braid; track, lines,

trails of ships, wake, orbits of stars and planets. Of this root, حُبُك *ḥubuk* occurs once in the Qur'an.

حُبُكٌ *ḥubuk* [pl. of n. حِبَاكٌ *ḥibāk*] trails, orbits (51:7) وَالسَّمَاءِ ذَاتِ الْحُبُكِ *by the sky with its many orbits.*

ح/ب/ل *ḥ–b–l* rope, halter; connection, link, means, covenant, pledge; snare, wiles, stratagem; to conceive a child. Of this root, two words occur seven times in the Qur'an: حَبْل *ḥabl* five times and حِبَالٌ *ḥibāl* twice.

حَبْلٌ *ḥabl* [n.; pl. حِبَالٌ *ḥibāl*] rope, cord (26:44) فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ *they threw their ropes and staffs, and said: 'By Pharaoh's might, we shall be the victors'*; *(3:103) بِحَبْلِ اللَّهِ *bond*, *pledge*, *covenant of God* [lit. *by the rope of God*]; *(3:112) حَبْلٍ مِنَ النَّاسِ *assistance from mankind*; *(50:16) حَبْلِ الْوَرِيدِ *the jugular vein.*

حَتَّى *ḥattā* particle occurring 142 times in the Qur'an and broadly functioning as: **I** preposition, meaning 'until', 'to the point of', 'up to', 'as far as'. It precedes either a noun, as in (97:5) حَتَّى مَطْلَعِ الْفَجْرِ *till the rising of dawn*; or a sentence, as in (20:91) حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى *until Moses returns to us* **II** conjunction **1** meaning 'in order that', 'in order to', as in (63:7) هُمُ الَّذِينَ يَقُولُونَ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا *they are the ones who say, 'Do not give financial support to those who follow God's Messenger, so that they may disperse.'* Many instances of the conjunctive, meaning 'in order to' are also interpreted as prepositional, meaning 'until', as in (49:9) فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ *fight that which does wrong until* (or, *in order that*) *it returns to God's commandment* **2** meaning 'unless' (8:53) ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ *that is because God would never change a favour He had conferred upon a people unless they change what is in themselves* **III** said to be synonymous with the meaning of exceptive إلاَّ, possibly as in (2:102) وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ *yet they [these two] never taught anyone before/without first saying, 'We are a test, so do not [fall for us and] reject the faith.'*

ح/ت/م *ḥ–t–m* fate, decree, to ordain, to make absolutely irreversible; black; ill-fated. Of this root, حَتْمٌ *ḥatm* occurs once in the Qur'an.

حَتْم *ḥatm* [v. n.; n.] decree, ordinance, judicial decision (19:71) وَإِنْ مِنْكُمْ إِلاَّ وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا *there is not one of you but shall come to it, it is a decree [imposed by Him] upon your Lord Himself, that must be fulfilled.*

ح/ث/ث *ḥ–th–th* to urge, to spur on; to be fast, energetic; agitation; continuous motion. Of this root, حَثِيثٌ *ḥathīth* occurs once in the Qur'an.

حَثِيثٌ *ḥathīth* [quasi-act. part., used adverbially] swift, brisk (7:54) يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا *He makes the night cover the day; going after it swiftly.*

ح/ج/ب *ḥ–j–b* barrier, cover; to veil, to screen, to seclude, to prevent; to disappear, to vanish; eyebrow; doorkeeper. Of this root, two forms occur eight times in the Qur'an: حِجَاب *ḥijāb* seven times and مَحْجُوبُون *maḥjūbūn* once.

حِجَاب *ḥijāb* [n./v. n.] **1** screen, curtain, veil (33:53) وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ *and if you ask them for something, do so from behind a screen* **2** seclusion (19:17) فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا *so, she went into seclusion away from them.*

مَحْجُوبُون *maḥjūbūn* [pl. of pass. part. محجوب *maḥjūb*] secluded, debarred, shut off, excluded (83:15) كَلاَّ إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ *no indeed!, on that Day they will be debarred from their Lord.*

ح/ج/ج *h–j–j* head fracture, to test the depth of a head fracture; proof, argument, to argue, to defeat in an argument; to visit, to make a pilgrimage–particularly to the Holy Mosque in Mecca, pilgrim; a year's work, year. Of this root, eight forms occur 33 times in the Qur'an: حَجَّ *ḥajja* once; حَاجَّ *ḥājja* 12 times; يَتَحَاجُّون *yataḥājjūn* once; حَجٌّ *hajja* nine times; حِجٌّ *hijj* once; حَاجٌّ *ḥājj* once; حِجَج *ḥijaj* once and حُجَّةٌ *ḥujjatun* seven times.

حَجَّ *hajja* u [v. trans.] [jur.] to perform the ritual of ḥajj (rendered as: major pilgrimage, for the want of a better term)

pilgrimage in the Holy places in Mecca during the prescribed period (2:158) إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا *Ṣafā and Marwa are among the rites of God, so for those who make major or minor pilgrimage to the House it is no offence to circulate between the two.*

حَاجَّ *ḥājja* [v. III trans.] to argue with one another, to dispute with one another (6:80) وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِّي فِي اللَّهِ وَقَدْ هَدَانِ *and his people disputed with him, and he said, 'How can you dispute with me about God when He has guided me.'*

حَجٌّ *ḥajj* [n.] [jur.] the annual pilgrimage to the Holy Places in Mecca during the prescribed period and carried out in the prescribed manner (2:197) الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ *the Pilgrimage takes place during prescribed months*; *(9:20) الْحَجُّ الأكبر *the Greater/est Pilgrimage* most probably refers to the last pilgrimage led by the Prophet in the year 10 A.H./632 A.D. It is particularly known as the 'Farewell Pilgrimage' (حجّة الوداع) because the Prophet died soon after it; * الْحَجُّ name of Sura 22, Medinan sura, so-named because of the reference in verse 27 to the call to '*the Pilgrimage*'.

حِجٌّ *ḥijj* [v. n.] visiting, making the pilgrimage to Mecca during the prescribed time (3:97) وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلا *owed to God by all people is making the pilgrimage to the House, [a duty incumbent upon one] who can find a way to it.*

حِجَجٌ *ḥijaj* [pl. of fem. n. حِجَّة *ḥijjatun*] a year (28:27) إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِيَ حِجَجٍ *I wish to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years.*

حُجَّةٌ *ḥujjatun* [n.] argument, proof, evidence (42:16) وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ *and [as for] those who argue about God after He has been obeyed, their argument is null and void with their Lord.*

ح/ج/ر *ḥ–j–r* stone, to stone; to solidify; enclosure, room; to confine; to deny access, to limit, to declare legally incompetent, to freeze; cunning person, brains, discerning faculty. Of this root, five

forms occur 21 times in the Qur'an: حِجْر *ḥijr* seven times; حُجُور *ḥujūr* once; حُجُرَاتٌ *ḥujurāt* once; حَجَر *ḥajar* twice and حِجَارَةٌ *ḥijāratun* 10 times.

حِجْرٌ *ḥijr* **I** [v. n.] **1** [functioning as a quasi-pass. part.] that which is earmarked for a certain purpose, reserved for exclusive use (6:138) وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لاَ يَطْعَمُهَا إِلاَّ مَنْ نَشَاءُ بِزَعْمِهِمْ *and they [also] say, 'These sacredly reserved cattle and tillage [crops], none but those we wish may eat them'–so they claim!*; *(25:22) حِجْرًا مَحْجُورًا [an interjection] *absolutely forbidden!; absolutely untouchable!* used as an expression in pre-Islamic Arabia to gain safe conduct from an enemy during the forbidden months: (25:22) يَوْمَ يَرَوْنَ الْمَلاَئِكَةَ لاَ بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَحْجُورًا *the day they will see the angels, [there will be] no good tidings that day for the guilty, they [the angels] will say [to them 'halt'] it is absolutely forbidden [for you to go any further towards the Garden]* **2** [functioning as a quasi-act. part.] controlling power, restrictive power *(89:5) لِذِي حِجْرٍ *for a rational person*, *person of discernment*, *reasonable person* [lit. *for a person with restraint*] **II** [n.] enclosure, stone dwelling, stone city, name of the city in which the tribe of Thamūd lived *(15:80) أَصْحَابُ الْحِجْرِ *the people of ʾal-Ḥijr*, *the inhabitants of ʾal-Ḥijr*, *the tribe of Thamūd* (q.v.) who hued for themselves dwellings in the rock face; * الْحِجْرِ name of Sura 15, Meccan sura, so-named because of the reference in verse 80 to the '*Stone City*' of Thamūd.

حُجُورٌ *ḥujūr* [pl. of n./v. n. حَجْر *ḥijr* or *ḥajr*] bosom, lap (front of a garment from the waist to the knee); restriction *(4:23) فِي حُجُورِكُمْ *in your care, under your guardianship* [lit. *in your laps*].

حُجُرَاتٌ *ḥujurāt* [pl. of n. حُجْرَةٌ *ḥujratun*] enclosures of any type, rooms, bedrooms, private quarters (49:4) إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لاَ يَعْقِلُونَ *those who call you [Prophet] from outside your private rooms–most of them lack understanding*; * الْحُجُرَاتِ name of Sura 49, Medinan sura, so-named because of the reference in verse 4 to the Prophet's '*Private Quarters*'.

حَجَرٌ *ḥajar* [n., pl. حِجَارَةٌ *ḥijāratun*] **1** stone, rock (2:74) ثُمَّ قَسَتْ

قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً *even after that, your hearts became hard, as hard as rocks, or even harder* **2** clumps of hardened mud (51:33) لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ *that We may shower upon them clumps of hard clay.*

ح/ج/ز *ḥ–j–z* barrier, dam, to separate, to put a stop to, to deny; to knot a belt, to truss up a camel in order to treat body sores. Of this root, two forms occur once each in the Qur'an: حَاجِزٌ *ḥājiz* and حَاجِزِين *ḥājizīn*.

حَاجِز *ḥājiz* [n.] barrier (27:61) وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا *and ordained a barrier between the two bodies of water.*

حَاجِزِين *ḥājizīn* [pl. of act. part. حَاجِزٌ *ḥājiz*] one who keeps back, one who prevents, one who shields (69:47) فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ *and not one of you could have shielded* (or, *defended*) *him.*

ح/د/ب *ḥ–d–b* rocky hill; to be a hunchback; high waves, hardship, difficult situation; to dote on, to take care of, care. Of this root, حَدَبٌ *ḥadab* occurs once in the Qur'an.

حَدَبٌ *ḥadab* [n.] high rocky land (21:96) حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ *until when the peoples of Gog and Magog are let loose and they stream swiftly out of every highland.*

ح/د/ث *ḥ–d–th* new, novel, youth; to originate, to create; to happen, incident, occurrence; to tell, to narrate, to speak to, to disclose. Of this root, five forms occur 36 times in the Qur'an: تُحَدِّثُ *tuḥaddith* three times; يُحْدِثُ *yuḥdith* three times; مُحْدَثٌ *muḥdath* twice; حَدِيثٌ *ḥadīth* 23 times and أَحَادِيث *ʾaḥādīth* five times.

تُحَدِّثُ *tuḥaddith* [imperf. of v. II حَدَّثَ *ḥaddatha*] **1** to divulge, to disclose, to tell (something) (99:4) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا *on that Day, it will tell its story* **2** [with prep. بِـ] to acquaint someone with, to tell someone something, to inform someone of (2:76) أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ *how can you disclose to them what God has revealed to you, so that they may be able to use it to argue against you before your Lord?* **3** to acknowledge, to show gratitude (93:11) وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ *and as for the blessings of your Lord, so [forever] acknowledge [them].*

يُحْدِثُ *yuḥdith* [imperf. of v. IV أَحْدَثَ *ʾaḥdatha*] **1** to cause something to come about (65:1) لاَ تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا *you can never know, for God may very well bring about a [new] situation* **2** to initiate (18:70) فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا *if you follow me, then, do not ask me about anything till I [myself] start to make a mention of it to you.*

مُحْدَثٌ *muḥdath* [pass. part.] something newly created, fresh (21:2) مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ إِلاَّ اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ *no newly revealed reminder comes to them from their Lord, but they listen to it as they play.*

حَدِيثٌ *ḥadīth* [n., pl. أَحَادِيثُ *ʾaḥādīth*] **1** discourse (52:34) فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ *let them produce one discourse like it if they are truthful* **2** conversation, chat (33:53) فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ *then, when you have eaten, disperse, and do not stay on desiring a chat* **3** statement, tiding, news (53:59) أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ *do you [people] marvel at this tiding?* **4** topic, subject of conversation (6:68) وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِى ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِى حَدِيثٍ غَيْرِهِ *when you come across people who speak ill of our revelations, turn away from them until they move on to another topic* **5** piece of information (66:3) وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا *and when the Prophet told something in confidence to one of his wives* **6** story, account, tale (51:24) هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ *has the story of the honoured guests of Abraham reached you?* **7** lesson, example, cautionary tale (23:44) كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أحاديث *whenever a messenger came to a community, they called him a liar, so We destroyed them one after the other and made them into cautionary tales* **8** events, happenings (in an interpretation of 12:6) وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ *thus, your Lord will choose you, teach you to interpret events and perfect His blessing on you* **9** dreams (in an interpretation of 12:6) وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ *thus, your Lord will choose you, teach you to interpret dreams and perfect His blessing on you.*

ح/د/د *ḥ–d–d* boundary, edge; to limit, to delimit; to sharpen, to hone; to define, to distinguish; to become angry; (of sight) to be sharp;

to be in mourning; to oppose, to act contrary to, iron. Of this root, four forms occur 25 times in the Qur'an: حَادَّ *ḥādda* four times; حُدُود *ḥudūd* 14 times; حِدَادٌ *ḥidād* once and حَدِيدٌ *ḥadīd* six times.

حَادَّ *ḥādda* [v. III, trans.] to oppose, to act contrary to (9:63) أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا *do they not know that whoever sets himself against God and His Messenger, for him will be the Fire of Hell, there to stay.*

حُدُودٌ *ḥudūd* [pl. of n. حَدٌّ *ḥadd*] **1** prescribed limits, boundaries (9:97) الأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلاَّ يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ *the desert Arabs are excessive in their disbelief and hypocrisy, and more likely not to know the limits of what God has sent down upon His Messenger* **2** ordinance, decrees, laws (65:1) لاَ تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلاَ يَخْرُجْنَ إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ *do not drive them out of their homes–nor should they themselves leave–unless they commit a flagrant indecency, these are God's decrees–whoever goes against God's decrees wrongs himself.*

حَدِيد *ḥadīd* **I** [n.] iron (57:25) وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ *and We sent iron, of great strength and many uses for mankind* **II** [quasi-act. part., pl. *ḥidād*] sharp; *(33:19) سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ *they lash at you with sharp tongues*; *(50:22) فَبَصَرُكَ الْيَوْمَ حَدِيدٌ *so your sight is sharp today*; * الحَديد name of Sura 57, Medinan sura, so-named because of the reference in verse 25 to '*Iron*' as a metal of great strength.

ح/د/ق *ḥ–d–q* pupil of the eye, to gaze; to encircle, to encompass; walled garden or cultivated land, large deep ditch for storing water. Of this root, حَدَائِقُ *ḥadāʾiq* occurs three times in the Qur'an.

حَدَائِقُ *ḥadāʾiq* [pl. of n. حَدِيقَة *ḥadīqatun*] garden planted with trees, particularly fruit-bearing ones (27:60) وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ *and We sent for you water from the sky with which We caused gardens of delight to grow.*

ح/ذ/ر *ḥ–dh–r* rough, stony, difficult-going land; caution, alertness, precaution; to beware, to be on one's guard; to warn, to caution. Of this root, six forms occur 21 times in the Qur'an: يَحْذَرُ *yaḥdhar*

12 times; يُحَذِّرُ *yuḥadhdhir* twice; حَذَرٌ *ḥadhar* twice; حِذْرٌ *ḥidhr* three times; حَاذِرُون *ḥādhirūn* once and مَحْذُورٌ *maḥdhūr* once.

يَحْذَرُ *yaḥdhar* [imperf. of حَذِرَ *ḥadhira*, trans.] **1** to beware of, to be on one's guard (63:4) هُمُ الْعَدُوُّ فَاحْذَرْهُمْ *they are the enemy, beware of them* **2** to fear (9:64) يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِى قُلُوبِهِمْ *the hypocrites fear that a sura will be revealed exposing to them [the believers] what is in their [the hypocrites'] hearts* **3** to take precautions, to guard against something (9:122) وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ *and to warn their people when they return to them, so that they may guard [against evil]* **4** to be in awe of, to be mindful of, to be conscious of (2:235) وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِى أَنْفُسِكُمْ فَاحْذَرُوهُ *remember that God knows what is in your souls, so be mindful of Him.*

يُحَذِّرُ *yuḥadhdhir* [imperf. of v. II حَذَّرَ *ḥadhdhara*, doubly trans.] to warn or caution or make someone aware of (3:30) وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ *God warns you to beware of Himself; God is compassionate towards His servants.*

حَذَر *ḥadhar* [v. n.] guarding against, avoiding, fearing (2:19) يَجْعَلُونَ أَصَابِعَهُمْ فِى ءَاذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ *they put their fingers into their ears because of the thunderclaps, fearing death.*

حِذْرٌ *ḥidhr* [v. n.] precaution, guard *(4:71) خُذُوا حِذْرَكُمْ *be on your guard.*

حَاذِرُون *ḥādhirūn* [pl. of act. part. حَاذِر *ḥādhir* (variant reading حَذِرُون *ḥadhirūn*, pl. of quasi-act. part حَذِرٌ *ḥadhir*)] one who is on his guard, one taking precautions, vigilant, attentive, careful, alert (26:56) وَإِنَّا لَجَمِيعٌ حَاذِرُونَ *and we are a large army, vigilant.*

مَحْذُورٌ *maḥdhūr* [pass. part.] that which is to be reckoned with, to be feared (17:57) إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا *the punishment of your Lord is to be feared.*

ح/ر/ب *ḥ–r–b* spear; to extort; war, to wage war; to become angry; lion's den; palace; temple, prayer niche, place of honour; studs in a coat of armour. Of this root, four forms occur 11 times in the Qur'an: حَارَبَ *ḥāraba* twice; حَرْبٌ *ḥarb* four times; مِحْرَابٌ *miḥrāb* four times and مَحَارِيبُ *maḥārīb* once.

حَارَبَ *ḥāraba* [v. III, trans.] to wage war (9:107) وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ *and those who took for themselves [built] a mosque in an attempt to cause harm, disbelief and disunity among the believers, and as an outpost for those who fought God and His Messenger.*

حَرْبٌ *ḥarb* [n.] war (5:64) كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ *whenever they kindle a fire of war, God puts it out.*

مِحْرَابٌ *miḥrāb* [n.; pl. مَحَارِيبُ *maḥārīb*] **1** palace, private quarters, sanctuary (38:21) وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ *and has the story of the litigants come to you, when they climbed into the private quarters?* **2** temple, sanctuary (3:39) فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ *so the angels called out to him, while he stood praying in the sanctuary.*

ح/ر/ث *ḥ–r–th* plantation, cultivated land; plough, to plough, to sow seeds, to till, tillage; earnings, to earn, to work for one's living; to study footprints. Of this root, two forms occur 14 times in the Qur'an: تَحْرُثُون *taḥruthūn* once and حَرْثٌ *ḥarth* 13 times.

تَحْرُثُ *taḥruth* [imperf. of حَرَثَ *ḥaratha*, trans.] to till, to cultivate, to sow seeds, to plant (56:63–4) أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ *have you considered what you till?, is it you who cause it to grow or are We the grower?!*

حَرْث *ḥarth* [n.] **1** field, planted land (2:71) إِنَّهَا بَقَرَةٌ لاَ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لاَ شِيَةَ فِيهَا *it is a cow, not broken to plough the earth or water the tillage, perfect and unblemished* **2** crops, yields of agricultural land (6:138) وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لاَ يَطْعَمُهَا إِلاَّ مَنْ نَشَاءُ بِزَعْمِهِمْ *they [also] say, 'These are sacrosanct cattle and tillage [crops]; none but those we wish may eat them'– so they claim!* **3** reward, recompense, harvest (42:20) مَنْ كَانَ يُرِيدُ حَرْثَ الآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ *anyone who desires the harvest of the life to come, We shall increase his harvest for him* **4** tillage, land prepared for sowing seeds (2:223) نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ *your women are fields for you, so go into your fields [whenever, however or whichever way] you like.*

ح/ر/ج *ḥ–r–j* thick tangle of reeds or trees; arbour; to oppress;

distress, critical situation; to commit an offence; prohibition, to impede; to refrain from doing. Of this root, حَرَجٌ *ḥaraj* occurs 15 times in the Qur'an.

حَرَجٌ *ḥaraj* **I** [n.] **1** crime, sin, blame, reproach, censure (48:17) لَيْسَ عَلَى الأَعْمَى حَرَجٌ وَلاَ عَلَى الأَعْرَجِ حَرَجٌ وَلاَ عَلَى الْمَرِيضِ حَرَجٌ *no blame/censure attaches to the blind, the lame, or the sick [for not fighting]* **2** hardship, burden (5:6) مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ *God does not desire to place any hardship on you* **3** difficulty, constriction, impediment, constraint (4:65) فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ *but no, by your Lord, they will not believe until they seek your arbitration in what has erupted between them and then will find no constraint in their hearts regarding your judgement* **II** [v. n. used adjectivally (also read as: حَرِج *ḥarij* quasi-pass. part.)] that which is oppressed or constricted (6:125) وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ *but whomsoever He wishes to lead astray, He makes narrow his breast as if he was ascending into the sky.*

ح/ر/د *ḥ–r–d* severance of the tendon of a camel's front leg; to cut, to perforate; to deny, to hold back, to stop; to intend, resolution; anger; to stay away from a group, to be twisted. Of this root, حَرْدٌ *ḥard* occurs once in the Qur'an.

حَرْدٌ *ḥard* [v. n.] variously interpreted as: denial (of a share of a crop to the poor); cutting off, reaping (a harvest); (carrying out) a resolution; or, anger and resentment (towards the needy or towards giving the needy their prescribed share of the crop) (68:25) وَغَدَوْا عَلَى حَرْدٍ قَادِرِينَ *they left early, bent on their purpose [depriving the poor].*

ح/ر/ر *ḥ–r–r* heat, thirst, to become hot, to intensify; volcanic rocky land; free person, to liberate, to set free; the best of anything, to dedicate to the service of God; silk, to set right. Of this root, six forms occur 15 times in the Qur'an: تَحْرِيرٌ *taḥrīr* five times; مُحَرَّرٌ *muḥarrar* once; حُرٌّ *ḥurr* twice; حَرٌّ *ḥarr* three times; حَرُورٌ *ḥarūr* once and حَرِيرٌ *ḥarīr* three times.

تَحْرِيرٌ *taḥrīr* [v. n.] liberating, setting free *(4:92) تَحْرِيرُ رَقَبَةٍ

setting a slave free [lit. *liberating a neck*].

مُحَرَّرٌ *muḥarrar* [pass. part.] person dedicated, or consecrated, to the service of God (3:35) إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي *and remember when a woman of [the house of] ᶜimrān said, 'Lord, I vow in dedication what is in my womb entirely to you; so accept [this] from me.'*

حُرٌّ *ḥurr* [quasi-act. part.] a free man (as opposed to a slave) (2:178) كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ *fair retribution is prescribed for you in cases of the slain: freeman for freeman, slave for a slave.*

حَرٌّ *ḥarr* [n.] heat (9:81) وَقَالُوا لاَ تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا *and they said, 'Don't go to war in the heat', say, 'Hellfire is more intense in heat.'*

حَرُورٌ *ḥarūr* [n.] heat of the sun, intense heat (35:21) وَلاَ الظِّلُّ وَلاَ الْحَرُورُ *neither the shade, nor the heat [alike].*

حَرِيرٌ *ḥarīr* [n.] silk, silk material (35:33) وَلِبَاسُهُمْ فِيهَا حَرِيرٌ *and their clothes therein will be [of] silk.*

ح/ر/س *ḥ–r–s* guard, to stand guard, to watch, to protect. Of this root, حَرَسٌ *ḥaras* occurs once in the Qur'an.

حَرَسٌ *ḥaras* [coll. n.] guard, watch, garrison (72:8) وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا *we probed heaven, but found that it had been filled with strong guards and meteors.*

ح/ر/ص *ḥ–r–ṣ* to peel off; to split, to rip open; intense desire, greed, to covet; to show concern for, to take great care of. Of this root, three forms occur five times in the Qur'an: حَرَصَ *ḥaraṣa* three times; حَرِيصٌ *ḥarīṣ* once and أَحْرَصُ *ᵓaḥraṣ* once.

حَرَصَ *ḥaraṣa* i [v. intrans.] **1** to take extra care, to be meticulously on your guard (4:129) وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ *you will never be able to deal equally between [your] wives, no matter how much care you take* **2** [with prep. على] to show concern for, to be anxious about (16:37) إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لاَ يَهْدِي مَنْ يُضِلُّ *even if you [Prophet] are anxious for their*

guidance, God does not guide those who misguide others.

حَرِيص *ḥarīṣ* [intens. act. part.] full of concern, solicitous, caring (9:128) لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ *a Messenger has come to you from among yourselves–distressing to him is your suffering; he is deeply concerned for you.*

أَحْرَص *ʾaḥraṣ* [elat.] more/most covetous, more/most attached to (2:96) وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ *and of all other people you are sure to find them, most attached to life.*

ح/ر/ض *ḥ–r–ḍ* base person, corruption, to corrupt; to perish, to be in danger of death, to be mentally and physically degenerate; to urge, to spur on, to rouse, foolish person. Of this root, two forms occur three times in the Qur'an: حَرِّض *ḥarriḍ* twice and حَرَض *ḥaraḍ* once.

حَرِّض *ḥarriḍ* [imper. of v. حَرَّضَ *ḥarraḍa*, trans.] to urge, to spur on, to exhort (8:65) يَاأَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ *Prophet, exhort the believers to fight.*

حَرَضٌ *ḥaraḍ* [v. n. functioning as a quasi-act/pass. part.] one who is mentally and physically degenerate, emaciated (12:85) قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ *they said, 'By God!, you will continue remembering/mentioning Joseph until you become extremely emaciated, or become of the dead.'*

ح/ر/ف *ḥ–r–f* edge, ledge, side; to deviate, to veer, to slant; to distort, to pervert; a profession, a craft; to take up a trade; to be hot and spicy. Of this root, three forms occur six times in the Qur'an: يُحَرِّفُون *yuḥarrifūn* four times; مُتَحَرِّفٌ *mutaḥarrif* once and حَرْفٌ *ḥarf* once.

يُحَرِّفُ *yuḥarrif* [imperf. of v. II حَرَّف *ḥarrafa*, trans.] to alter, to distort, to twist to pervert (2:75) يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ *they hear the words of God and then pervert them after they have understood them.*

مُتَحَرِّفٌ *mutaḥarrif* [act. part.] one who approaches from the side, one coming sideways *(8:16) مُتَحَرِّفًا لِقِتَالٍ *going sideways for fighting, manoeuvring for battle.*

حَرْفٌ *ḥarf* [n.] side, edge *(22:11) مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ *the one who serves God with a shaky faith, sitting on the fence* [lit. *he worships God on the very edge*].

ح/ر/ق *ḥ–r–q* fire, flame, to burn, to scorch; to eradicate; to erode, to file away; to be bad-tempered; to long for; palm-tree pollen. Of this root, three forms occur nine times in the Qur'an: نُحَرِّقُ *nuḥarriq* three times; احْتَرَقَ *ʾiḥtaraqa* 11 times and حَرِيق *ḥarīq* five times.

نُحَرِّقُ *nuḥarriq* [imperf. of v. II حَرَّقَ *ḥarraqa*, trans.] **1** to torch, to burn (21:68) قَالُوا حَرِّقُوهُ وَانْصُرُوا ءَالِهَتَكُمْ *they said, 'Burn him and avenge your gods'* **2** (possibly) to abrade, to wear down by rubbing, to scrape away, to rub away into powder (20:97) وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا *and look at your god to which you have remained devoted–we will grind it down and blow its dust into the sea.*

احْتَرَقَ *ʾiḥtaraqa* [v. VIII, intrans.] to burn away (2:266) فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ *then a fiery whirlwind struck it and it burnt away.*

حَرِيقٌ *ḥarīq* [v. n./n.] the act of burning/fire (85:10) وَلَهُمْ عَذَابُ الْحَرِيقِ *and for them is the chastisement of burning.*

ح/ر/ك *ḥ–r–k* movement, to move, to be agile, to be lively and intelligent; the joint between the head and the neck. Of this root, تُحَرِّكُ *tuḥarrik* occurs once in the Qur'an.

تُحَرِّكُ *tuḥarrik* [imperf. of v. II حَرَّكَ *ḥarraka*, trans. with prep. بِـ] to move, to stir (75:16) لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ *[Prophet] do not move your tongue with it [Qur'anic verses as they are being revealed] in an attempt to hasten it [your memorising of the Revelation].*

ح/ر/م *ḥ–r–m* inviolable place, sanctuary, that which is under one's protection; womenfolk, wife; to forbid, forbidden; sinful, illegitimate, taboo; to deny someone something, to preclude, exclusion; to respect, to honour, to revere, to venerate. Of this root, 10 forms occur 83 times in the Qur'an: حَرَّمَ *ḥarrama* 33

times; حُرِّمَ *ḥurrima* six times; حَرَمٌ *ḥaram* twice; حُرُمٌ *ḥurum* five times; حَرَامٌ *ḥarām* 26 times; حُرُمَات *ḥurumāt* twice; مَحْرُومٌ *maḥrūm* twice; مَحْرُومُون *maḥrūmūn* twice; مُحَرَّمٌ *muḥarram* four times and مُحَرَّمَةٌ *muḥarramatun* once.

حَرَّمَ *ḥarrama* [v. II, trans.] **1** to make unlawful, to declare as sinful (2:275) وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا *but God has allowed trade and forbidden usury* **2** to make or declare sacred, inviolable (27:91) إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا *I have only been commanded to serve the Lord of this town, which He has made inviolable* **3** [with prep. على] to deny something to someone (5:72) إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ *if anyone associates others with God, God will deny/forbid the Garden to him* **4** [with prep. على] to make something unacceptable or abhorrent (28:12) وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ *and We had previously made wet-nurses unacceptable to him.*

حُرِّمَ *ḥurrima* [pass. v.] to be forbidden, made unlawful or declared sinful (5:3) حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ *forbidden to you are un-slaughtered dead animals.*

* **التَّحريم** name of Sura 66, Medinan sura, so-named because of the reference in verse 1 to '*Prohibitions*' imposed by the Prophet upon himself.

حَرَمٌ *ḥaram* [n.] sanctuary, sacred territory (29:67) أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ *can they not see that We have granted [them] a secure sanctuary when all around them people are snatched away?*

حُرُمٌ *ḥurum* **I** [pl. of quasi-pass. part. حَرَامٌ *ḥarām*] forbidden (9:36) إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ *indeed, the number of months with God is twelve months–[ordained] in the Book of God on the Day He created the heavens and earth–of them four are forbidden/sacred* **II** [pl. of quasi-act. part. حِرْم *ḥirm*] [jur.] sanctified by being in the state of performing the pilgrimage, marked by donning the prescribed attire (5:95) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ *you who believe, do not kill game while you are in the state of pilgrimage sanctity.*

حَرَامٌ *ḥarām* [quasi-pass. part.] **1** sanctified, sacred, inviolable

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ (5:97) *God has made the Kaᶜba–the Sacred House–a rallying point for humankind* **2** forbidden (sacred) (5:2) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تُحِلُّوا شَعَائِرَ اللَّهِ وَلاَ الشَّهْرَ الْحَرَامَ *you who believe, do not violate the sanctity of God's rites, or the sacred month* **3** [jur.] unlawful, sinful (as opposed to حلال *ḥalāl*) (10:59) قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلاَلاً *say, 'Have you considered what provision God has sent down for you, of which you have made some unlawful and some lawful'* **4** prevented, banned (21:95) وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لاَ يَرْجِعُونَ *a ban [is imposed] upon townships We have destroyed: they shall return* (or, *that they can not escape returning* or, *they will not turn away from their misdeeds*).

حُرُمَاتٌ *ḥurumāt* [pl. of n. حُرْمَةٌ *ḥurmatun*] **1** either inviolable ordinances or all of God's commands, sacred ordinances of God (22:30) ذَلِكَ وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ *that is so, and whosoever honours the sacred ordinances of God, it will be good for him with his Lord* **2** forbidden acts generally, personal sanctuaries, those people or things under a person's protection (2:194) الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ *a sacred month is for a sacred month: [and violation of] sacred things [is subject to] fair retribution, so whosoever commits aggression against you, commit aggression against him in the same way as he committed aggression against you.*

مَحْرُومٌ *maḥrūm* [pass. part.; pl. مَحْرُومُون *maḥrūmūn*] **1** one who is deprived, disadvantaged (said to mean those who cannot ask for alms, either because of personal dignity or because they cannot speak, such as animals and birds) (70:25) لِلسَّائِلِ وَالْمَحْرُومِ *for the beggar and the deprived* **2** one who is denied (something); desolate, destitute (68:26–7) فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ بَلْ نَحْنُ مَحْرُومُونَ *but when they saw it [the garden], they said, 'We must have lost our way!, no–we [have been made] destitute!'*

مُحَرَّمٌ *muḥarram* [pass. part.; fem. مُحَرَّمَةٌ *muḥarramatun*] **1** sanctified, sacred (14:37) رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ *our Lord, I have settled some of my offspring in an uncultivated valley, close to Your Sacred House* **2** forbidden,

denied to (5:26) قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِى الأَرْضِ *He said, 'It is forbidden to them for forty years, [they will] wander in the land being lost.'*

ح/ر/و–ي *ḥ–r–w/y* nest, den, inviolable place; to take great care, to be intent; to be worthy; to be hot. Of this root, تَحَرَّوا *taḥarraw* occurs once in the Qur'an.

تَحَرَّى *taḥarrā* [v. V, trans.] to pursue meticulously, to seek out something with intent, to take great care in achieving something to the full (72:14) وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا *and among us there are the ones who surrendered, and the ones who deviate: those who surrendered have sought out guidance.*

ح/ز/ب *ḥ–z–b* rocky hill; hardship, to afflict; group, faction, to divide, to partition, to gang up. Of this root, three forms occur in 20 places in the Qur'an: حِزْبٌ *ḥizb* eight times; حِزْبَيْنِ *ḥizbayn* once and أَحْزَابٌ *ʾaḥzāb* 11 times.

حِزْبٌ *ḥizb* [n.; dual حِزْبَيْنِ *ḥizbayn*; pl. أَحْزَابٌ *ʾaḥzāb*] **1** group, party (23:53) فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ *but they split their affair into sects, each faction rejoicing in what they have* **2** supporters, faction, partisans (58:22) أُولَئِكَ حِزْبُ اللَّهِ أَلاَ إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ *these are on God's side, and God's side are the successful.*

أَحْزَابٌ *ʾaḥzāb* [pl. of n. حِزْب *ḥizb*] **1** parties, allies, particularly those ganging up against the cause of God and His messengers (38:13) وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الأَيْكَةِ أُولَئِكَ الأَحْزَابُ *Thamūd, the people of Lot and the forest-dwellers, each of these formed opposition [against their messenger]* **2** (with the definite article) the Allies, the Confederates, the Joint Forces, Quraysh and other tribes who in the year 5 A.H./627 A.D. attacked the Prophet in Medina in what became known as the 'Battle of the Ditch' (غزوة الخندق) and also 'the battle of the Joint Forces' (غزوة الأحزاب) (33:22) وَلَمَّا رَأَى الْمُؤْمِنُونَ الأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ *when the believers saw the joint forces, they said, 'This is what God and His Messenger promised us: the promise of God and His Messenger is true'*; * الأَحْزَابُ name of Sura 33, Medinan sura, so-

named because of the reference in verses 9–27 to the story of the '*Joint Forces*' that besieged Medina.

ح/ز/ن *ḥ–z–n* rocks, boulders, rocky hard-going terrain; to cause hardship, to distress; to afflict; to become sad, to grieve, sadness; responsibility. Of this root, four forms occur 42 times in the Qur'an: تَحْزَنْ *taḥzan* 23 times; يحْزُنُ *yaḥzun* nine times; حُزْنٌ *ḥuzn* twice and حَزَن *ḥazan* three times.

تَحْزَنْ *taḥzan* [imperf. of v. حَزِن *ḥazina*, intrans.] to become sad, to grieve, to worry (9:40) ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِى الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا *the second of two when the two of them were in the cave, when he [Muḥammad] said to his companion [ʾabū Bakr], 'Don't worry, God is with us.'*

يَحْزُنُ *yaḥzun* [imperf. of v. حَزَنَ *ḥazana*, trans.] to sadden, to cause someone to grieve, to cause unrest (58:10) إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا *furtive conversation is the work of Satan, designed to cause grief to the believers.*

حُزْنٌ *ḥuzn* [v. n.; n.] sadness, grief, sorrow (12:84) وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ *and his eyes went blind* (or, *became flooded with tears*) *out of grief.*

حَزَنٌ *ḥazan* [v. n./n. used adverbially] sadness; grieving (9:92) توَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلاَّ يَجِدُوا مَا يُنْفِقُونَ *they turned away with their eyes overflowing with tears, grieving that they had no resources to pay [for a mount].*

ح/س/ب *ḥ–s–b* good lineage, great ancestry; honour and glory; sufficiency, to suffice; to submit to; to reckon, to calculate, to take to task; to consider, to assume, to presume; to investigate. Of this root, nine forms occur 109 times in the Qur'an: حَسِبَ *ḥasiba* 44 times; حَاسَبَ *ḥāsaba* twice; يُحَاسَبُ *yuḥāsabu* once; يَحْتَسِبُ *yaḥtasibu* three times; حَسْبٌ *ḥasb* 11 times; حَاسِبِين *ḥāsibīn* twice; حِسَابٌ *ḥisāb* 39 times; حَسِيبٌ *ḥasīb* four times and حُسْبَانٌ *ḥusbān* three times.

حَسِب *ḥasiba* a [v. trans.] **1** to fancy, to assume, to think, to presume (23:55–6) أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِين نُسَارِعُ لَهُمْ فِى الْخَيْرَاتِ

do they think by giving them wealth and sons, We hasten to give them good things? **2** [doubly trans.] to take something to be, to mistake for, to deem to be (27:44) فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا *when she saw it, she took it to be a deep pool of water, and bared her legs*.

حَاسَبَ *ḥāsaba* [v. III, trans.; pass. يُحَاسَبُ *yuḥāsabu*] **1** to call to account (2:284) وَإِنْ تُبْدُوا مَا فِى أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ *whether you reveal what you have in your heart or conceal it, God will call you to account for it* **2** to take to task (65:8) وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكْرًا *many a town that insolently opposed the command of its Lord and His messengers–We have taken it to task and punished them severely*.

يَحْتَسِبُ *yaḥtasib* [imperf. of v. VIII احْتَسَبَ *ʾiḥtasaba*, trans.] to expect, to foresee, to surmise, to reckon with (39:47) وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ *and there will appear to them from God what they never reckoned with*; *(65:3) مِنْ حَيْثُ لاَ يَحْتَسِبُ *from a most unexpected source*.

حَسْبُ *ḥasb* [v. n. used in construct (إِضَافَةٌ) as a quasi-act. part.] sufficient, one who/which suffices (8:64) يَاأَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ *Prophet, God is all sufficient for you, and for the believers who follow you*; *(3:173) حسبنا الله [interjection] *we put our case before God alone, we appeal to God* [lit. *God is sufficient for us*].

حَاسِب *ḥāsib* [act. part.] one who reckons, one who works out an account (21:47) وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ *even if it be the weight of a mustard seed, We will bring it out–and We are reckoners enough*.

حِسَاب *ḥisāb* [v. n.; n.] **1** reckoning, accounting, calculation, judgement (14:41) رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ *our Lord, forgive me, and my parents, and the believers on the Day when the Reckoning is held* **2** reward, retribution (23:117) وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ لاَ بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ *whoever prays to another deity alongside God–a deity for whose existence he has no evidence–his retribution will be with his Lord* **3** [adjectivally/adverbially] sufficient, fitting, plenty/in accordance

with (78:35–6) جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا *a reward from your Lord, a fitting gift* (or, *in accordance with their deeds*); *(3:27) بِغَيْرِ حِسَاب *with no limit, generously* [lit. *without counting*]; *(78:27) لاَ يَرْجُونَ حِسَاباً *they do not believe in the Day of Judgment* [lit. *they do not fear any reckoning*].

حَسِيبٌ *ḥasīb* [intens. act. part.] a meticulous reckoner (17:14) اقْرَأْ كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا *read your record, today your own soul suffices as a meticulous reckoner of your deeds.*

حُسْبَانٌ *ḥusbān* **I** [v. n.] reckoning, calculating (6:96) وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ *He made the night for resting; and the sun and the moon for reckoning* (or, *to a precise calculation*)*, that is the design of the Almighty, the All-Knowing* **II** [n.] projectile, thunderbolt, force of destruction (18:40) وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا *and sends on it a measured thunderbolt from the sky, so that it becomes slippery [barren] earth.*

ح/س/د *ḥ–s–d* to peel off, to scrape off; to envy, to grudge. Of this root, three forms occur five times in the Qur'an: حَسَدَ *ḥasada* three times; حَسَدٌ *ḥasad* once and حَاسِدٌ *ḥāsid* once.

حَسَدَ *ḥasada* u [v. trans.] to envy (4:54) أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ *do they envy [other] people for the bounty God has granted them?*

حَسَد *ḥasad* [v. n.] the act of envying (2:109) وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ *many of the People of the Book wish they could revert you to disbelief after you have believed, out of their own envy.*

حَاسِد *ḥāsid* [act. part.] one who envies, one who harms with envy (113:5) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ *and from the evil of the envier when he envies.*

ح/س/ر *ḥ–s–r* to be without headgear, to be without clothes; to peel off; to recede, to abate, to regress, to withdraw; to become tired; to be penniless; to have great sorrow, to regret, to long for. Of this root, five forms occur 12 times in the Qur'an: يَسْتَحْسِرُون

yastaḥsirūn once; حَسْرَةٌ *ḥasratun* seven times; حَسَرَات *ḥasarāt* twice; حَسِير *ḥasīr* once and مَحْسُورٌ *maḥsūr* once.

يَسْتَحْسِرُ *yastaḥsir* [imperf. of v. X اِسْتَحْسَرَ *ʾistaḥsara*, intrans.] to tire, to abate, to collapse with fatigue, to become weary (21:19) وَمَنْ عِنْدَهُ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلاَ يَسْتَحْسِرُونَ *and those that are with Him are never too proud to worship Him, nor do they grow weary.*

حَسْرَةٌ *ḥasratun* [n.; pl. حَسَرَاتٌ *ḥasarāt*] deep sorrow, anguish (3:156) لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ *that God may make that an anguish in their hearts* *(39:56) يَاحَسْرَتَا *woe is me!*, *woe to me!*, *O grief!*

حَسِيرٌ *ḥasīr* [quasi-act/pass. part.] weary, defeated (67:3–4) يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ *your sight will come back to you, weak and defeated.*

مَحْسُورٌ *maḥsūr* [pass. part.] stripped, bare, destitute, regretful (17:29) وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلاَ تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا *and do not let your hand be chained to your neck, nor outspread it in complete spreading, lest you end up blamed and overwhelmed with regret.*

ح/س/س *ḥ–s–s* faint noise, hissing sound, whispering sound, concealed gentle sound; to feel, to perceive through the senses, to find out, to probe, to spy; to kill, to rout, to strike hard; movement; to remove the dust. Of this root, four forms occur five times in the Qur'an: تَحُسُّون *taḥussūn* once; أَحَسَّ *ʾaḥassa* three times; تَحَسَّسُوا *taḥassasū* once and حسيس *ḥasīs* once.

تَحُسُّ *taḥuss* [imperf. of v. حَسَّ *ḥassa*, trans.] to slay, to eradicate, to destroy, to rout (3:152) وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ *and indeed God fulfilled His promise to you when you were routing them by His permission.*

أَحَسَّ *ʾaḥassa* [v. IV, trans.] **1** to find, to become conscious of, to become aware of (3:52) فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّه *when Jesus became aware of their disbelief, he said, 'Who will be my helpers in God's cause?'* **2** to see, to perceive (19:98) وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا *how many*

generations We have destroyed before them!, do you perceive a single one of them [now], or hear from them as much as a whisper?

تَحَسَّسَ *taḥassasa* [v. V, trans. with prep. مِن] to probe, to gather intelligence about, to collect information discreetly about (12:87) يَابَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلاَ تَيْئَسُوا مِنْ رَوْحِ اللَّهِ *my sons, go and seek news of Joseph and his brother, and do not despair of God's mercy.*

حَسِيس *ḥasīs* [v. n.; n.] sound, hissing sound, churning sound, murmur (21:102) لاَ يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِى مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ *they will not hear a murmur from it–and they will stay forever in everything their souls desire.*

ح/س/م *ḥ–s–m* cauterisation, burning, to cauterise; to cut, to finish, to terminate; to be decisive; unlucky, misfortune, evil omen; successive. Of this root, حُسُومٌ *ḥusūm* occurs once in the Qur'an.

حُسُوم *ḥusūm* [pl. of act. part. حَاسِمٌ *ḥāsim*] variously interpreted as: successive, consecutive, constant, unabated, evil-bringing, unlucky, destructive (69:7) سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا *He mustered it [the soaring wind] against them for seven nights and eight consecutive days.*

ح/س/ن *ḥ–s–n* beauty, to be or become beautiful; to improve, to adorn; goodness, charity; to favour, to act properly; to deem good, to approve, to appreciate. Of this root, 14 forms occur 195 times in the Qur'an: حَسُنَ *ḥasuna* three times; أَحْسَنَ *ʾaḥsana* 21 times; حُسْنٌ *ḥasuna* 13 times; حَسَن *ḥasuna* 19 times; حَسَنَةٌ *ḥasanatun* 28 times; حَسَنَاتٌ *ḥasanāt* three times; حُسْنَى *ḥusnā* 17 times; حُسْنَيين *ḥusnayayn* once; حِسَان *ḥisān* twice; أَحْسَنُ *ʾaḥsan* 36 times; إِحْسَانٌ *ʾiḥsān* 12 times; مُحْسِنٌ *muḥsin* three times; مُحْسِنُون *muḥsinūn* 35 times and مُحْسِنَاتٌ *muḥsināt* once.

حَسُنَ *ḥasuna* u [v. intrans, used interjectionally] to be or become good, fine, beautiful; used in the sense of 'How beautiful!', 'How fine!', 'How desirable!', 'How befitting!' (4:69) وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا *whoever obeys God and the*

Messenger will be among those God has blessed: the messengers, the truthful, the martyrs and the righteous–what excellent companions these are!

أَحْسَنَ *ʾaḥsan* [v. IV, trans.] **1** to do perfectly, to perfect (32:7) الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ *who gave everything its perfect form* **2** to make agreeable, to make beautiful (40:64) وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ *He shaped you, and made beautiful your form* **3** to do good (17:7) إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا *if you do good, you do good for your own souls, and if you do evil it is to yourselves*; *(12:23) أَحْسَنَ مَثْوَايَ *he made good my residence [under his roof]* **4** [with prep. بـ and an elliptical object] to do well by, to treat well (12:100) وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ *and He has been gracious to me, releasing me from prison and bringing you here from the desert.*

حُسْنٌ *ḥusn* [v. n./ n.] **1** beauty, charm (33:52) لاَ يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلاَ أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ *women are not permitted [in marriage] to you [Prophet] thereafter, nor [is it permitted] for you to take [other] wives in exchange for them [the ones you already have], even if their beauty attracts you* **2** goodness (27:11) إِلاَّ مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ *except for those who do wrong, and then substitute good for* [lit. *after*] *evil* **3** kindness, to be kind; to treat someone well, with good treatment (29:8) وَوَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ حُسْنًا *We have commanded people to treat their parents well.*

حَسَنٌ *ḥasan* [quasi-act. part.] **1** good (18:2) وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا *and [giving] glad news to the believers who do good deeds that for them is a good reward* **2** fair, gracious (20:86) قَالَ يَاقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا *he said, 'My people, has your Lord not made you a fair promise?* **3** proper, goodly (3:37) وَأَنْبَتَهَا نَبَاتًا حَسَنًا *and brought her up with a goodly upbringing.*

حَسَنَة *ḥasanatun* **I** [n.; pl حَسَنَاتٌ *ḥasanāt*] **1** a good deed, an act of piety, a good work (41:34) وَلاَ تَسْتَوِي الْحَسَنَةُ وَلاَ السَّيِّئَةُ *they are not equal–a good deed and an evil one* **2** a benefit, a boon, a piece of good fortune (9:50) إِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ *if good fortune comes to you, it grieves them* **3** a good reward (16:30) لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا

حَسَنَةٌ *for those who do good there is a reward in this present world* **II** [quasi-act. part.] good (33:21) لَقَدْ كَانَ لَكُمْ فِى رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ *you have had in the Messenger of God a good model.*

حُسْنَى *ḥusnā* **I** [elat. fem.; dual حُسْنَيَيْن *ḥusnayayn*; masc. أَحْسَنُ *ʾaḥsan*] better/best (7:180) وَلِلَّهِ الأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا *to God belong the names most beautiful; call upon Him by them* **II** [n.: الحسنى *ʾal-ḥusnā*] **1** the best [of rewards], interpreted as Paradise (10:26) لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ *for the good-doers is the reward most fair and more besides*; *(9:52) إِحْدَى الْحُسْنَيَيْنِ *one of the two best outcomes*, (said to mean *martyrdom* and *victory*) **2** all that is good, all that is being ordained by God, the true faith (92:6) وَصَدَّقَ بِالحُسْنَى *and believes in the truth of what God has ordained.*

حِسَانٌ *ḥisān* [pl. of quasi-act. parts. fem. حَسَنَةٌ *ḥasanatun* and حَسْنَاء *ḥasnāʾ*] beautiful, fine (55:76) مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ *they will be reclining on green cushions and fine carpets.*

إِحْسَانٌ *ʾiḥsān* [v. n./ n.] **1** good work, doing good deeds (55:60) هَلْ جَزَاءُ الإِحْسَانِ إِلاَّ الإِحْسَانُ *shall the reward of goodness be [anything] but goodness?!* **2** uprightness, correctness, piety, goodness, doing good (9:100) وَالسَّابِقُونَ الأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ *and the first vanguards of the emigrants* (q.v.) *and the Helpers* (q.v.) *and those who followed them in goodness/in doing good.*

مُحْسِنٌ *muḥsin* [act. part.; pl. مُحْسِنُون *muḥsinūn*; pl. fem. مُحْسِنَاتٌ *muḥsināt*] one who does good, who is good, a charitable person, a righteous person (33:29) فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا *that God has prepared for those of you who do good a great reward.*

ح/ش/ر *ḥ–sh–r* insects; yield of the land; to gather together, to assemble, to rally, to round up (of animals); to hone, to sharpen up; to ruin. Of this root, five forms occur 43 times in the Qur'an: حَشَرَ *ḥashara* 19 times; حُشِرَ *ḥushira* 18 times; حَشْر *ḥashr* twice; حَاشِرِين *ḥāshirīn* three times and مَحْشُورَةٌ *maḥshūratun* once.

حَشَرَ *ḥashara* u [v. trans.; pass. حُشِر *ḥushira*] **1** to assemble, call up for a gathering (79:23) فَحَشَرَ فَنَادَى فَقَالَ أَنَا رَبُّكُمُ الأَعْلَى *so, he gathered [his people], proclaiming, I am your supreme lord* **2** to

array, to muster, to bring together (6:111 وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلاَّ أَنْ يَشَاءَ اللَّهُ *even if We sent the angels down to them, and the dead spoke to them, and We gathered all things right before them, they still would not believe, unless God so willed* **3** to marshal, to bring for the final Judgement (17:97 وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا *and We marshal them, on the Day of Resurrection, lying on their faces, blind, dumb and deaf.*

حَشْرٌ *ḥashr* [v. n./ n.] **1** assembly, gathering, raising from the dead (50:44 يَوْمَ تَشَقَّقُ الأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ *on the Day when the earth is split asunder from about them, [emerging] in haste–that is a gathering easy for Us to muster*; * الْحَشْرْ name of Sura 59, Medinan sura, so-named because of the reference in verse 2 to the '*Gathering of Forces*' **2** migration, evacuation, exile (59:2 هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لأَوَّلِ الْحَشْرِ *it was He who drove out those among the People of the Book who disbelieved from their homes at the first exile* [also interpreted as: *the first gathering of forces*].

حاشِرين *ḥāshirīn* [pl. of act. part. حاشِرَ *ḥāshir*] ones who call for assembly, summoners (7:111 قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ *they said, 'Delay him and his brother for a while and send, into the cities, summoners.'*

مَحْشُورَةٌ *maḥshūratun* [pass. part. fem.] gathered together, assembled (38:19 وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ *and the birds, gathered together; each to him reverting.*

حَاشَ لِلهِ *ḥāsha li 'llāh* (see **ح/و/ش** *ḥ–w–sh*).

ح/ص/ب *ḥ–ṣ–b* pebbles, to pelt with pebbles; gravel-carrying wind, hail-showering clouds; measles; fuel, to fuel, to torment. ʾal-Suyūṭī reports that حَصَب *ḥaṣab* is said to mean fuel in the language of the '*Zanj*'. Of this root, two forms occur five times in the Qur'an: حَصَبٌ *ḥaṣab* once and حَاصِب *ḥāṣib* four times.

حَصَب *ḥaṣab* [n.] fuel (21:98 إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ *you [disbelievers] and what you worship instead of God will be*

fuel for Hell.

حَاصِبٌ *ḥāṣib* [act. part.] stone-showering stormy wind (17:68) أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا *do you feel secure that He will not cause a side of the shore to swallow you up*, or, *He will not send upon you a stone-pelting storm?*

ح/ص/ح/ص *ḥ–ṣ–ḥ–ṣ* stones, brisk walking; to (come to) settle, to fit in properly; to become manifest, (of the truth) to become clear (as in 'the truth will out'). Of this root, حَصْحَصَ *ḥaṣḥaṣa* occurs once in the Qur'an.

حَصْحَصَ *ḥaṣḥaṣa* [v. intrans.] to become manifest, to come out (12:51) قَالَتِ امْرَأَةُ الْعَزِيزِ الآنَ حَصْحَصَ الْحَقُّ *the governor's wife said, 'Now the truth has come out.'*

ح/ص/د *ḥ–ṣ–d* to reap, to harvest, yield; to twist a rope tightly, to do something with exactitude; to become angry. Of this root, three forms occur six times in the Qur'an: حَصَدَ *ḥaṣada* once; حَصَادٌ *ḥaṣād* once and حَصِيدٌ *ḥaṣīd* four times.

حَصَدَ *ḥaṣada* u [v. trans.] to reap, to harvest (12:47) فَمَا حَصَدْتُمْ فَذَرُوهُ فِى سُنْبُلِهِ إِلاَّ قَلِيلًا مِمَّا تَأْكُلُونَ *whatever [grain] you reap leave in its ears apart from the little you eat.*

حَصَادٌ *ḥaṣād* [v. n.] the act of reaping, harvesting (6:141) كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ *so eat of their fruit, when they bear fruit, but pay its dues [the Poor's share] on the day of harvesting it.*

حَصِيدٌ *ḥaṣīd* [quasi-pass. part./n.] **1** harvest (50:9) وَانَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ *We send down from the sky blessed water, and with it grow gardens and grain of harvested crops* **2** cut down, mown down, destroyed, levelled (11:100) ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ *We relate to you [Muḥammad] such accounts of earlier towns: some of them are still standing; some have been mown down.*

ح/ص/ر *ḥ–ṣ–r* to encircle, to blockade, to forbid, to constrict, to confine; timid person, abstemious person (particularly concerning

women), celibate person; miserly person; reed mat. Of this root, four forms occur six times: حَصِرَ *ḥaṣira* twice; أُحْصِرَ *ʾuḥṣira* twice; حَصُورٌ *ḥaṣūr* once and حَصِير *ḥaṣīr* once.

حَصَرَ *ḥaṣara* **I** [(imperf. يَحْصُرُ *yaḥṣur*) v. trans.] to besiege, confine, restrict (9:5) وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ *take them, besiege them and ambush them at every post* **II** [(imperf. يَحْصَرُ yaḥṣar) v. intrans.] to become constricted, to shrink from, to abhor (4:90) أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ *or [those] who come to you because their hearts shrink from fighting against you or against their own people*.

أُحْصِرَ *ʾuḥṣira* [pass. of v. IV] **1** to be prevented, confined, besieged, to be made destitute (2:196) وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ *perform the pilgrimages, major and minor, for the sake of God. If you are prevented [from doing so], then [send] whatever offering for sacrifice that is affordable to you* **2** to be incapacitated; to be straitened; to be destitute (also to be devoted to a certain task) (2:273) لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ *[give] to those needy who are wholly occupied* (or, *who are straitened*, or, *who are incapacitated*) *in God's way and cannot travel* [lit. *hit the road*] *in the land [for earning a living]*.

حَصُورٌ *ḥaṣūr* [intens. act. part.] celibate, ascetic, abstemious, chaste (3:39) أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ *God gives you the good tidings of John, who will confirm a word of God, a chief, and chaste, a prophet, one of the righteous*.

حَصِير *ḥaṣīr* [n.] prison, confinement (17:8) وَجَعَلْنَا جَهَنَّم لِلْكَافِرِينَ حَصِيرًا *We have made Hell a prison for those who deny God.*

ح/ص/ل *ḥ–ṣ–l* residue, yield, crop; result, to come out, reject, waste; to collect. Of this root, حُصِّلَ *ḥuṣṣila* occurs once in the Qur'an.

حُصِّلَ *ḥuṣṣila* [pass. of v. II] to be collected, to be made manifest (100:10) وَحُصِّلَ مَا فِي الصُّدُورِ *when what is in the bosoms* (or, *the minds*) *is brought out* (or, *gathered/scrutinized*).

ح/ص/ن *ḥ–ṣ–n* fortress, palace, to be inaccessible, to be immune; to fortify, armament, lock; to be chaste, a married person; stallion, horse. Of this root, seven forms occur 18 times in the Qur'an: أَحْصَنَ *ᵓaḥṣana* four times; أُحْصِنَّ *ᵓuḥṣinna* once; مُحْصِنِين *muḥṣinīn* twice; مُحْصَنَاتٌ *muḥṣanāt* eight times; تَحَصُّنٌ *taḥaṣṣun* once; حُصُونٌ *ḥuṣūn* once and مُحَصَّنَةٌ *muḥaṣṣanatun* once.

أَحْصَنَ *ᵓaḥṣana* [v. IV, trans.] **1** to protect, to shield (21:80) وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ *and We taught him the making of garments [of mail] to fortify you against your violence*; *(66:12) أَحْصَنَتْ فَرْجَهَا *she guarded her chastity* **2** to keep in store, to store up (12:48) ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلاَّ قَلِيلاً مِمَّا تُحْصِنُونَ *after that will come seven years of hardship which will consume all but a little of what you stored up [for them].*

أُحْصِنَّ *ᵓuḥṣinna* [pass. v. IV] [jur.] (of a woman) to be protected by marriage (4:25) فَإِذَا أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ *but when they enter wedlock, if they [slave girls] commit indecency, they shall be liable to half the punishment prescribed for free women.*

مُحْصِنِين *muḥṣinīn* [pl. of act. part. مُحْصِنٌ *muḥṣin*] [jur.] ones who take women in lawful wedlock (4:24) وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ *lawful for you is that which is beyond those mentioned, [so long as] you seek [them] with [dowries from] your property, taking them in wedlock, not in fornication.*

مُحْصَنَاتٌ *muḥṣanāt* [pl. of pass. part. fem. مُحْصَنَةٌ *muḥṣanatun*] [jur.] chaste woman, woman who is protected (or should be protected against unchastity) by being married, married woman; (24:4) وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلاَ تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا *give those who accuse chaste women of adultery, and then fail to provide four witnesses, eighty lashes, and reject their testimony ever after.*

تَحَصُّنٌ *taḥaṣṣun* [v. n.] the state of being chaste, chastity (24:33) وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا *do not force your slave girls into prostitution, if they themselves desire being chaste.*

حُصُونٌ *ḥuṣūn* [pl. of n. حِصْنٌ *ḥiṣn*] fortresses, fortifications

وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ (59:2) *and they thought their fortifications would protect them against God.*

مُحَصَّنَةٌ *muḥaṣṣanatun* [pass. part. fem.] (59:14) لاَ يُقَاتِلُونَكُمْ جَمِيعًا إِلاَّ فِى قُرًى مُحَصَّنَةٍ *they will not fight against you together except from within fortified townships.*

ح/ص/ي *ḥ–ṣ–y* pebbles, to count; to comprehend; to keep, to stick with; mind, discerning faculty; ability to express oneself clearly. Of this root, two forms occur 11 times in the Qur'an: أَحْصى **(1)** *ʾaḥṣā* 10 times and أَحْصى **(2)** *ʾaḥṣā* once.

أَحْصى (1) *ʾaḥṣā* [v. IV, trans.] **1** to keep a record of, to record (36:12) وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِى إِمَامٍ مُبِينٍ *and everything We keep an account of in a clear Record* **2** to reckon, to calculate, to enumerate (14:34) وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لاَ تُحْصُوهَا *if you count God's blessings you will never [be able to] enumerate them* **3** to comprehend (19:93–4) لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا *He has comprehended them and counted them exactly* **4** to bear; keep count of (73:20) إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثَىِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْءَانِ *[Prophet] your Lord knows that you [sometimes] stay up [praying] nearly two thirds of the night, and [sometimes] half the night, and [sometimes] a third of the night–as do a party of those with you–it is God who determines the [division of] night and day–He knows that you will not bear it [staying up all night]* (or, *maintains all of it [the hours of the night]*) *and He has relented towards you, so recite as much of the Qur'an as is feasible.*

أَحْصَى (2) *ʾaḥṣā* [elat.] more/most capable of calculating or reckoning or working out (18:12) ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا *then We woke them that We may know which of the two parties was better able to calculate the period they had remained [in the cave].*

ح/ض/ر *ḥ–ḍ–r* urban areas, a community settled around a water source; to be present, to be at home, adjacency to water; to bring, to fetch; to lie down dying, hardship, strife. Of this root, nine forms occur 25 times in the Qur'an: حَضَرَ *ḥaḍara* seven times;

أَحْضَرَ ʾ*aḥḍara* twice; أُحْضِرَ ʾ*uḥḍira* once; حَاضِر *ḥāḍir* once; حَاضِرِي *ḥāḍirī* once; حَاضِرَةٌ *ḥāḍiratun* twice; مُحْضَرٌ *muḥḍar* once; مُحْضَرُون *muḥḍarūn* nine times and مُحْتَضَرٌ *muḥtaḍar* once.

حَضَرَ *ḥaḍara* u [v. trans.] **1** to attend, to witness, to be present at (4:8) وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ *and if [other] kinsmen, orphans or the poor attend the distribution, make provision for them out of it [the estate]* **2** to approach, to come to (2:133) أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ *were you there to bear witness when death came to Jacob?*

أَحْضَرَ ʾ*aḥḍara* [v. IV, trans.] **1** to bring, to cause to be present (19:68) فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا *so by your Lord We will gather them together with the devils, and set them around Hell kneeling* **2** to put forward, to bring about, to submit (81:12–13) وَإِذَا الْجَنَّةُ أُزْلِفَتْ عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ *and when Paradise is brought near; then every soul will know what it has brought about.*

أُحْضِرَ ʾ*uḥḍira* [pass. of doubly trans v. IV] to be brought *(4:128) وَأُحْضِرَتِ الأَنْفُسُ الشُّحَّ *human souls are ever prone to stinginess* [lit. *stinginess is brought close to souls*].

حَاضِرٌ *ḥāḍir* [act. part.; pl. حَاضِرُون *ḥāḍirūn*; fem. حَاضِرَةٌ *ḥāḍiratun*] **1** present, there close at hand (18:49) وَوَجَدُوا مَا عَمِلُوا حَاضِرًا *and they will find what they did, there [in front of them]* **2** ready, current, in hand (2:283) إِلاَّ أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلاَّ تَكْتُبُوهَا *but if the merchandise is there and you hand it over, there is no blame on you if you do not write it down* **3** residing at, a resident of (2:196) لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ *this applies to those whose family is not residing near the Sacred Mosque* **4** adjacent to, bordering on, by (7:163) وَاسْأَلْهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ *and ask them about the township by the sea; how its people used to break the Sabbath.*

مُحْضَرٌ *muḥḍar* [pass. part.; pl. مُحْضَرُون *muḥḍarūn*] **1** that which is brought (3:30) يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا *on the Day when every soul finds all the good it has done brought [before it]* **2** brought there, made ready (36:75) لاَ يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ *they cannot help them although they are for them an*

army made ready **3** to be handed over, to be taken (37:57) وَلَوْلاَ نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ *had it not been for the grace of my Lord, I would also have been one of those taken to Hell.*

مُحْتَضَرٌ *muḥtaḍar* [pass. part./v. n.] that which is attended, witnessed or that which is taken in turns (54:28) وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ *and instruct them: the water is to be shared between them–each drinking is to be attended [by those whose turn it is* (or, *each drinking side shall come to the water on their day in turn*)*].*

ح/ض/ض *ḥ–ḍ–ḍ* foot of a mountain, depth, bottom of a valley; to incite, to encourage, to urge. Of this root, two forms occur three times in the Qur'an: يَحُضُّ *yaḥuḍḍ* twice and تَحَاضُّون *taḥāḍḍūn* once.

يَحُضُّ *yaḥuḍḍ* [imperf. of v. حَضَّ *ḥaḍḍa*, trans.] to urge, to instigate, to encourage (69:34) وَلاَ يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ *he never encouraged feeding the poor.*

تَحَاضُّون *taḥāḍḍūn* [imperf. of v. VI تَحَاضَّ *taḥāḍḍa*, with prefix تـ elided] to urge one another, to encourage one another (89:18) وَلاَ تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ *and you do not urge one another to feed the poor.*

ح/ط/ب *ḥ–ṭ–b* firewood, to gather wood for burning, fuel; to gossip. Of this root, حَطَبٌ *ḥaṭab* occurs twice in the Qur'an.

حَطَب *ḥaṭab* [coll. n.] firewood, fuel (72:15) وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا *but for those who are unjust, they are firewood for Hell*; *(111:4) حَمَّالَةَ الْحَطَبِ interpreted as either a *gossip monger*, or, *one who carries thorny wood and throws it in the road frequented by the Prophet and his companions* [lit. *the firewood-carrier*].

ح/ط/ط *ḥ–ṭ–ṭ* to take down, to reduce, alleviation, reduction, relief, حِطَّةٌ *ḥiṭṭatun*, classified by philologists under this root, is variously described as being of Hebrew, Nabatean, Syriac or of unknown origin. Of this root, حِطَّةٌ *ḥiṭṭatun* occurs once in the Qur'an.

حِطَّة *ḥiṭṭatun* [n./v. n.] forgiveness, putting off [of sins],

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا unloading (2:58) الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ *remember when we said, 'Enter this town and eat freely there as you will, but enter its gate humbly and say, "[We beg] for relief [unload us of our sins]"', then We shall forgive you your sins.*

ح/ط/م *ḥ–ṭ–m* to break, to shatter, to crush; fragment, piece; wreckage, debris; a cruel person; a glutton; severe. Of this root, three forms occur six times in the Qur'an: يَحْطِمُ *yaḥṭim* once; حُطَامٌ *ḥuṭām* three times and حُطَمَةٌ *ḥuṭamatun* twice.

يَحْطِمُ *yaḥṭim* [imperf. v., trans.] to crush, smash up, break into small pieces (27:18) يَاأَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لاَ يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لاَ يَشْعُرُونَ *ants!, go into your homes, lest Solomon and his hosts crush you while they are unaware.*

حُطَامٌ *ḥuṭām* [coll. n.; pl. of. n. حَطْمَةٌ *ḥuṭmatun*] wreckage, debris, smithereens (56:65) لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ *if We willed, We could turn it [your harvest] into debris, and leave you wailing.*

حُطَمَةٌ *ḥuṭamatun* [intens. act. part.] crusher, smasher, an epithet of Hellfire (104:4) كَلاَّ لَيُنْبَذَنَّ فِى الْحُطَمَةِ *no indeed!, he will be thrust into the Crusher!*

ح/ظ/ر *ḥ–ẓ–r* enclosure, animal pen, barn, to fence in; to prohibit; ban. Of this root, two forms occur once each in the Qur'an: مَحْظُورٌ *maḥẓūr* and مُحْتَظِرٌ *muḥtaẓir*.

مَحْظُورٌ *maḥẓūr* [pass. part.] limited, prevented, stopped, restricted (17:20) كُلا نُمِدُّ هَؤُلاَءِ وَهَؤُلاَءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا *to both, We give of your Lord's bounty, your Lord's bounty is not restricted.*

مُحْتَظِرٌ *muḥtaẓir* [act. part.] one who has/takes/constructs an enclosure for animals; animal fodder (54:31) إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ *We sent a single cry against them, and they became like dry sticks of a pen-builder.*

ح/ظ/ظ *ḥ–ẓ–ẓ* luck, good fortune, a fortunate person; a share, an allocation. Of this root, حَظٌّ *ḥ–ẓ–ẓ* occurs seven times in the

Qur'an.

حَظٌّ *ḥ–ẓ–ẓ* [n.] **1** share, portion (4:11) لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ *to the male is the like of the share of two females* **2** luck, good fortune (28:79) يَالَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ *if only we had the like of what Qārūn has been given: he really has good fortune*.

ح/ف/د *ḥ–f–d* briskness; to care for, to aid; entourage, household; daughters, extended family, grandchildren, in-laws, family lineage. Of this root, حَفَدَةٌ *ḥafadatun* occurs once in the Qur'an.

حَفَدَةٌ *ḥafadatun* [pl. of n./act. part. حَافِد *ḥāfid*] **1** grandchildren, offspring, in-laws generally (in an interpretation of 16:72) وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً *and He has given you through your spouses children and grandchildren* **2** daughters (in another interpretation of 16:72) وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً *and He has given you through your spouses sons and daughters.*

ح/ف/ر *ḥ–f–r* hoof; to dig, to carve, to engrave, hole in the ground, pit; to expose; to return to the original state, a former state; to emaciate. Of this root, two forms occur once each in the Qur'an: حُفْرَةٌ *ḥufratun* and حَافِرَةٌ *ḥāfiratun*.

حُفْرَةٌ *ḥufratun* [n.] pit (3:103) وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا *and you were on the brink of a pit of the Fire and He saved you from it.*

حَافِرَةٌ *ḥāfiratun* [n./act. part. fem.] original state, original or former condition (79:10–11) يَقُولُونَ أَئِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ أَئِذَا كُنَّا عِظَامًا نَخِرَةً *they say, 'What?, shall we be brought back to the original state [life], after we have turned into decayed bones?'*

ح/ف/ظ *ḥ–f–ẓ* to keep, to preserve, to maintain; to remember, to learn, to internalise; to guard, to protect; to entrust, custodian; to be attentive, to be constant; to anger, grudge, rancour. Of this root, 10 forms occur 43 times in the Qur'an: حَفِظَ *ḥafiẓa* five times; يُحَافِظُون *yuḥāfiẓūn* four times; اِسْتُحْفِظُوا *ʾistuḥfiẓū* once; حِفْظ *ḥifẓ* three times; حَافِظٌ *ḥāfiẓ* twice; حَافِظَات *ḥāfiẓāt* twice; حَافِظُون *ḥāfiẓūn* 10 times; حَفَظَةٌ *ḥafaẓatun* once; حفيظٌ *ḥafīẓ* 11 times and مَحْفُوظٌ *maḥfūẓ*

twice.

حَفِظَ *ḥafiẓa* a [v. trans.] **1** to guard (15:17) وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ *and We guarded it from every outcast devil*; *(24:30) يَحْفَظُوا فُرُوجَهُمْ *to guard their chastity* (or, *to guard against commiting any sin*) [lit. *guard their private parts*, or, *to guard all their bodily orifices*]; *(5:89) احْفَظُوا أَيْمَانَكُمْ either *be true to your oaths* or, *do not be too liberal in taking an oath* [lit. *guard/keep your oaths*] **2** to take care of (12:65) وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا *we will get provisions for our household and we will take care of our brother*.

يُحَافِظُ *yuḥāfiẓ* [imperf. of v. III حَافَظَ *ḥāfaẓa*, intrans. with prep. عَلَى] to be constant at, to be mindful of, to keep up (6:92) وَهُمْ عَلَى صَلاَتِهِمْ يُحَافِظُونَ *and they maintain their prayer*.

اِسْتُحْفِظَ *ʾistuḥfiẓa* [pass. of v. X إِسْتَحْفَظَ *ʾistaḥfaẓa*] to be entrusted to preserve, to be made to guard (5:44) بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ *in accordance with that part of the Book of God which they were entrusted to preserve*.

حِفْظٌ *ḥifẓ* [v. n./n.] **1** the act of guarding, keeping watch, protecting (37:6–7) إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ *We have adorned the sky with stars, and with protection against every rebellious devil* **2** preserving, maintaining (2:255) وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالأَرْضَ وَلاَ يَئُودُهُ حِفْظُهُمَا *His throne embraces the heavens and the earth; preserving them both does not weary Him*.

حَافِظٌ *ḥāfiẓ* [act. part.; pl. masc. حَافِظُون *ḥāfiẓūn*; pl. fem. حَافِظَات *ḥāfiẓāt*] **1** one who guards, keeps watch over, keeper (12:64) فَاللَّهُ خَيْرٌ حَافِظًا *God is the best guardian*; *(12:81) ما كُنَّا لِلْغَيْبِ حَافِظِينَ *we could not guard against the unforeseen*; *(4:34) حَافِظَاتٌ لِلْغَيْبِ *true to their husbands in their absence, guarding their fidelity* [lit. *guarding during the absence*; or, *the secrets of her husband*] **2** one who preserves, maintains (15:9) إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ *We, it is, who have sent down the Remembrance, and We, Ourselves, are guarding it*.

حَفِيظ *ḥafīẓ* [intens. act. part.; pl. حَفَظَة *ḥafazatun*] **1** keeper, guardian (6:104) قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ *clear proof has come to you from your Lord: so*

whoever sees [clearly], it is for his own [gain]; and whoever becomes blind [to it], it is to his own [loss–Say], 'I am not your keeper' **2** comprehensive. preserving (50:4) قَدْ عَلِمْنَا مَا تَنْقُصُ الأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ *We know what the earth diminishes from them: with Us is a record preserving [everything]* **3** constant, preserving, diligent, attentive, heedful (50:32) هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ *this is what you were promised–this is for every penitent and heedful one* **4** watchful (42:6) وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَولِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ *as for those who take protectors other than Him, God is watching over them; you are not responsible for them* **5** protector, guard; recorder (6:61) وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّى إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا *He is the Supreme Master over His subjects, He sends out recorders/protectors to watch over you until, when death comes to any of you, Our messengers claim him.*

مَحْفُوظٌ *maḥfūẓ* [pass. part.] **1** guarded, secured (21:32) وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا *and We made the sky a well-secured canopy* **2** well-kept, maintained (85:22) فِى لَوْحٍ مَحْفُوظٍ *[written] on a protected, or guarded Tablet.*

ح/ف/ف *ḥ–f–f* sides of a mountain; entourage; to surround, to encompass; to clip, to trim, edges; paucity of food. Of this root, two forms occur once each in the Qur'an: حَفَفْنَا *ḥafafnā* and حَافِّين *ḥāffīn*.

حَفَّ *ḥaffa* u [v. trans.] to encircle, to surround (18:32) جَعَلْنَا لأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا *for one of them We made two gardens of grape vines, surrounded them with date palms and grew between them planted fields.*

حَافِّين *ḥāffīn* [pl. of act. part. حَاف *ḥāff*] encircling, surrounding (39:75) وَتَرَى الْمَلاَئِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ *and you see the angels encircling the Throne, proclaiming the praise of their Lord.*

ح/ف/و–ي *ḥ–f–w/y* condition of chafing, abrading or wearing out of feet, particularly of camel hooves, caused by long travel barefoot in the hot desert, barefootedness; to strip bare, to scrape off, to

trim; to welcome, to be gracious; to dispute; to exact, to harass; to be knowledgeable. Of this root, two forms occur three times in the Qur'an: يُحْفِي *yuḥfī* once and حَفِيٌّ *ḥafiyy* twice.

يُحْفِي *yuḥfī* [imperf. of v. IV, trans.] to press, to importune, to exhort, to put pressure on (47:37) إِنْ يَسْأَلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا *if he were to ask you for them [your possessions] and put pressure on you, you would be niggardly.*

حَفِيٌّ *ḥafiyy* [quasi-act. part.] **1** kind, caring, welcoming, gracious (19:47) سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا *I will beg my Lord to forgive you–He is always gracious to me* **2** knowledgeable (also said to mean solicitous) (7:187) يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ *they ask you as if you are knowledgeable about it [the Hour]* [also interpreted as: *as if you must be eager to find out*] *say, 'Knowledge of it is only with God.'*

ح/ق/ب *ḥ–q–b* retention of urine; to store, to collect; saddlebag; long space of time, year, span of eighty years. Of this root, two forms occur once each in the Qur'an: حُقُب *ḥuqub* and أَحْقَابٌ *ʾaḥqāb.*

حُقُب *ḥuqub* [either a variant of sing. n. حُقْبٌ *ḥuqb* or its plural] a year/years (18:60) لاَ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا *I will not desist [from journeying] until I reach the place where the two seas meet, even if I go on for ages.*

أَحْقَابٌ *ʾaḥqāb* [pl. of n. حُقْبٌ *ḥuqb*] long period of time, years, eighty years (78:23) لابِثِينَ فِيهَا أَحْقَابًا *to stay in it for a long, long time.*

ح/ق/ف *ḥ–q–f* a curved elongated sand dune, to curve, to turn, base of a mountain. Of this root, الأَحْقَافُ *ʾal-ʾaḥqāf* occurs once in the Qur'an.

الأَحْقَافُ *ʾal-ʾaḥqāf* [proper n.] the region inhabited by the people of ʿād, said to be located either near Ṭāʾif or Ḥaḍramawt in Arabia and marked by high sand dunes (46:21) وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالأَحْقَافِ *mention the brother of [the tribe of] ʿād–when he warned his people among the sand dunes*; * الأَحْقَافُ name of Sura 46, Meccan sura, so-named because of the reference in verse 2 to

the '*Sand Dunes*' where the people of ᶜād used to live.

ح/ق/ق *ḥ–q–q* the socket into which the head of the thigh bone fits; (of camels) to reach maturity; centre; truth, to be sure; to verify, to give someone their dues, to deserve; calamity, affliction; to dispute, to prove a point, an argument. Of this root, eight forms occur 268 times in the Qur'an: حَقَّ *ḥaqqa* 18 times; حُقَّ *ḥuqqa* twice; يُحِقّ *yuḥiqq* four times; اِسْتَحَقَّ *ᵓistaḥaqqa* twice; حَقّ *ḥaqq* 247 times; أَحَقّ *ᵓaḥaqq* 10 times; حَقِيق *ḥaqīq* 11 times and حَاقَّة *ḥāqqatun* three times.

حَقَّ *ḥaqqa* i [v. intrans.] **1** to become just, suitable, applicable right, fitting, deserved (17:16) وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا *and if We desire to destroy a township, We command those of its inhabitants who are living at ease, and they commit abominations in it, so the word [of doom] becomes just [deserved] against it and We destroy it utterly* **2** to become necessitated, to be realised, to come true (32:13) حَقَّ الْقَوْلُ مِنِّي لأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ *My word has come true–I shall fill Hell with jinn and men together* **3** to become true of, to take firm hold of (16:36) فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلاَلَةُ *some of them, God guided; and some were those upon whom error took firm hold.*

حُقَّ *ḥuqqa* [pass. v.] to be made to follow a command, a norm, or a system (84:1–2) إِذَا السَّمَاءُ انْشَقَّتْ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ *when the sky is ripped apart, and submits to its Lord as it is obliged.*

يُحِقّ *yuḥiqq* [imperf. of v. IV, أحق *ᵓaḥaqqa* trans.] to cause to manifest, to cause to overcome, to confirm, to establish, to ascertain, to attest (8:7) وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ *and God willed to establish the truth according to His Words and cut off the roots of the disbelievers.*

اِسْتَحَقَّ *ᵓistaḥaqqa* [v. X, trans.] to deserve, to merit, to qualify for (5:107) فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا *but if it is discovered that these two have merited [the accusation of] a sin [i.e. perjured themselves], then two others should replace them.*

حَقّ *ḥaqq* **I** [n.] **1** recognized share, claim, right, privilege

وَالَّذِينَ فِى أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ للسائل والمَحْرُوم (70:24) *and those in whose possessions is a recognised right for the beggar and the deprived* **2** justification (3:112) وَيَقْتُلُونَ الأَنْبِيَاءَ بِغَيْرِ حَقٍّ *and killed the prophets with no justification* **3** duty, dues (6:141) كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ *so eat of their fruit, when they bear fruit, and pay its dues [the poor's share] on the day of harvesting it* **4** correct argument, just claim (24:49) وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ *but if they have a just claim, they come to him submissively* **5** truth (2:42) وَلاَ تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ *do not mix truth with falsehood, or hide the truth when you know it* **6** liability (2:282) وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ *and let the one with the liability [the debtor] dictate, and let him fear God, his Lord* **7** [always with the definite article] an attribute of God (22:6) ذلك بِأَنَّ اللَّهَ هُوَ الْحَقُّ *this is [so] because God is the Truth* **II** [quasi-act. part.] **1** true (3:62) إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ *this is the true account* **2** real (51:23) فَوَرَبِّ السَّمَاءِ وَالأَرْضِ إِنَّهُ لَحَقٌّ *by the Lord of the heavens and earth! It is real, as real as your speaking* **III** [adverbially] **1** truly (8:4) أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ *those are the believers truly, for them are degrees with their Lord* **2** as it should be, as it ought to be (3:102) يَاأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ *you who believe, be mindful of God, as is His due* **3** as a duty incumbent upon (2:236) وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ *make provision for them, the rich according to his means and the poor according to his, in a fair manner; as a duty incumbent upon those who do good.*

أَحَقُّ *ʾaḥaqq* [elat.] **1** more/most worthy, deserving (5:107) فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا *let them swear by God, 'Our testimony is more worthy [of being accepted] than theirs'* **2** [used in the sense of act. part.] having more/most right to do, more/most worthy of doing (2:228) وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاَثَةَ قُرُوءٍ وَلاَ يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِى أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَّ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَلِكَ إِنْ أَرَادُوا إِصْلاَحًا *divorced women must wait for three monthly periods [before remarrying], and, if they really believe in God and the Last Day, it is not lawful for them to conceal what God has created in their wombs [pregnancy]: and their husbands are [more] entitled to take them back* (or, *more worthy of taking them back*) *during this period provided they wish to put things*

right.

حَقِيقٌ *ḥaqīq* [quasi-act/pass. part.] befitting, incumbent upon, worthy of (7:105) حَقِيقٌ عَلَى أَنْ لاَ أَقُولَ عَلَى اللَّهِ إِلاَّ الْحَقَّ *I am duty-bound* (or, *I am disposed*) *to say nothing about God but the truth*.

الحَاقَّةُ *ʾal-ḥāqqatu* [act. part. fem. functioning as a proper noun] that which sorts out truth from falsehood; that which is inevitable (an epithet of the Day of Judgement) (69:3) وَمَا أَدْرَاكَ مَا الْحَاقَّةُ *what will explain to you what the inevitable Hour is*; * الحَاقَّةُ name of Sura 69, Meccan sura, so-named because of the reference in verses 1–3 to the '*Inevitable Hour*'.

ح/ك/م *ḥ–k–m* bit of a bridle; to curb, to restrain; to govern, to control; to judge between, to sentence, to express an opinion, to arbitrate; wisdom, knowledge; to tighten, to fortify; to recognize. Of this root, 14 forms occur 209 times in the Qur'an: حَكَمَ *ḥakama* 45 times; يُحَكِّمُون *yuḥakkimūn* twice; يُحْكِمُ *yuḥkim* once; أُحْكِمَ *ʾuḥkima* once; يَتَحَاكَمُوا *yataḥākamū* once; حُكْمٌ *ḥukm* 30 times; حَكَمٌ *ḥakam* three times; حَاكِمِين *ḥākimīn* four times; حُكَّامٌ *ḥukkām* once; حِكْمَةٌ *ḥikmatun* 20 times; حَكِيمٌ *ḥakīm* 97 times; أَحْكَمُ *ʾaḥkam* twice; مُحْكَمَةٌ *muḥkamatun* once and مُحْكَمَاتٌ *muḥkamāt* once.

حَكَمَ *ḥakama* u [v. intrans.] **1** to pass judgement, to judge between, to decide a case (4:58) وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ *and when you judge between people, judge with justice* **2** to arbitrate (21:78) وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِى الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ *and [remember] David and Solomon, when they arbitrated regarding the field into which sheep strayed by night and grazed* **3** to form an opinion, to conclude, to judge (68:36) مَا لَكُمْ كَيْفَ تَحْكُمُونَ *what is the matter with you, how can you reach such a conclusion?* **4** to decree, to ordain, to command (5:1) إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ *God ordains what He will* **5** to find a solution, to decide فَلَنْ أَبْرَحَ الأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ (12:80) *never will I leave this land until my father gives me leave or God decides for me; He is the best of deciders*.

يُحَكِّمُ *yuḥakkim* [imperf. of v. II حَكَّمَ *ḥakkama*, trans.] to make someone judge, to choose someone to arbitrate, to entrust

someone with judgement, to ask someone to judge or arbitrate (4:65) فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ *but no, by your Lord, they will not [truly] believe until they make you the judge in what has erupted between them.*

يُحْكِمُ *yuḥkim* [imperf. of v. IV أَحْكَمَ *ʾaḥkama*, trans.] to protect, to affirm (22:52) فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَاتِهِ *but God annuls what Satan insinuates and then God affirms His revelations.*

أُحْكِمَ *ʾuḥkima* [pass. v. IV] to be perfected, affirmed (11:1) كِتَابٌ أُحْكِمَتْ ءَايَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ *[this is] a Scripture whose verses are perfected, then set out clearly, from One who is all wise, all aware.*

يَتَحَاكَمُ *yataḥākam* [imperf. of v VI intrans. with prep. إلى] to agree mutually to bring a dispute before a chosen judge (4:60) يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ *they want to bring their disputes to idols for judgement, although they have been ordered to reject them.*

حُكْمٌ *ḥukm* [n.] **1** wisdom, sound judgement (3:79) مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ *it is not for any person to whom God gives the Scripture, wisdom and prophethood, ever to say to people, 'Be my servants/worshippers apart from God'* **2** ordinance, constitution (13:37) وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا *in this way We have sent down the Qur'an as an ordinance in the Arabic language* **3** practices, customs, norms (5:50) أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ *do they want judgement according to the customs of the time of pagan ignorance?* **4** verdict, decision (13:41) وَاللَّهُ يَحْكُمُ لاَ مُعَقِّبَ لِحُكْمِهِ *God judges; none reverse His verdict* **5** article of law, verdict, legal judgement of a case (5:43) وَكَيْفَ يُحَكِّمُونَكَ وَعِنْدَهُمُ التَّوْرَاةُ فِيهَا حُكْمُ اللَّه *how can they come to you for judgement when they have the Torah with God's judgement* **6** will, scheme of things, wisdom, law (68:48) فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلاَ تَكُنْ كَصَاحِبِ الْحُوتِ *so [Prophet] patiently submit to your Lord's will: do not be like the fellow of the whale* **7** rule, judgement as to what is right or wrong, responsibility (12:40) إِنِ الْحُكْمُ إِلاَّ لِلَّهِ أَمَرَ أَلاَّ تَعْبُدُوا إِلاَّ إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ *all command belongs only to God, He ordained that you worship*

none but Him: that is the true faith **8** realm, kingdom, domain, government (18:26) مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلاَ يُشْرِكُ فِى حُكْمِهِ أَحَدًا *they have no one, other than Him, as a protector; and He allows no one to share in His realm*.

حَكَمٌ *ḥakam* [quasi-pass./act. part.] arbitrator, arbiter, judge (4:35) وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا *if you fear a breach between the two, appoint one arbiter from his family and one from hers*.

حَاكِمِين *ḥākimīn* [pl. of act. part. حَاكِمٌ *ḥākim*] **1** judges, arbitrators (7:87) فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ *then be patient till God judges between us, He is the best of all judges* **2** one who decides (12:80) فَلَنْ أَبْرَحَ الأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ *never will I leave this land until my father gives me leave or God judges for me; He is the best of deciders*.

حُكَّامٌ *ḥukkām* [pl. of act. part. حَاكِم *ḥākim* and حَكَم *ḥakam*] either judges or rulers (2:188) وَلاَ تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالإِثْمِ وَأَنْتُمْ تَعْلَمُونَ *do not consume [each other's] property among yourselves wrongfully, nor use it to bribe judges/rulers, intending sinfully and knowingly to usurp parts of other people's property*.

حِكْمَةٌ *ḥikmatun* [n.] wisdom, prudence (4:113) وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ *and God has sent down upon you the Book and the Wisdom, and taught you that which you did not know*.

حَكِيمٌ *ḥakīm* [quasi-act. part.] **1** wise (44:4) فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ *[a night] when every matter of wisdom is made distinct* **2** an attribute of God, the Wise (3:6) لاَ إِلَهَ إِلاَّ هُوَ الْعَزِيزُ الْحَكِيمُ *there is no God but He, the Mighty, the Wise*.

أَحْكَمُ *ʾaḥkam* [elat.] more/most wise (95:8) أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ *is God not the wisest of rulers/judges?!*

مُحْكَمَةٌ *muḥkamatun* [pass. part. fem; pl. مُحْكَمَاتٌ *muḥkamāt*] **1** (as opposed to مُتَشابِهات *mutashābihāt* resembling one another, alike (q.v.)) admitting of a single interpretation, free of ambiguity, precise (3:7) هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ ءَايَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ

مُتَشَابِهَاتٌ *it is He who has sent this Book down to you, in which are verses definite in meaning–these are the essence of the Book–and others are ambiguous/allegorical* **2** it may also mean non-abrogated, decisive or clearly worded; such interpretations are possible in (47:20) وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلاَ نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِى قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ *the believers say, 'If only a sura were to be revealed!' Yet when a clearly worded sura is revealed, and fighting is mentioned in it, you see those in whose hearts is sickness looking at you [Prophet] with the look of one fainting because of [the approach of] death.*

ح/ل/ف *ḥ–l–f* to be solid; an oath, to swear, to take an oath; to become an ally, to enter into an alliance, an alliance. Of this root, two forms occur 13 times in the Qur'an: حَلَفَ *ḥalafa* 12 times and حَلاَّفٌ *ḥallāf* once.

حَلَفَ *ḥalafa* i [v. intrans. with على which is often elided] to swear, to take an oath (9:56) وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ *and they swear by God that they belong with you*; *(58:14) يَحْلِفُونَ عَلَى الْكَذِبِ *they swear to the truthfulness of a falsehood* [lit. *they swear on the lying*].

حَلاَّفٌ *ḥallāf* [intens. act. part.] one given to too much swearing, one who takes oaths too easily and too often (68:10) وَلاَ تُطِعْ كُلَّ حَلاَّفٍ مَهِينٍ *and do not yield to any contemptible swearer.*

ح/ل/ق *ḥ–l–q* throat; circle, to encircle; to fly, to hover, to circle in the air; to peel off, to shave off hair; famine. Of this root, two forms occur once each in the Qur'an: تَحْلِقُ *taḥliq* and مُحَلِّقِين *muḥalliqīn*.

تَحْلِقُ *taḥliq* [imperf. of v. حَلَقَ *ḥalaqa*, trans.] to shave off, to shave (2:196) وَلاَ تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ *Do not shave your heads until the offering has reached its place of sacrifice.*

مُحَلِّقِين *muḥalliqīn* [pl. of intens. act. part. مُحَلِّقٌ *muḥalliq*] ones having their hair shaved (48:27) لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ *you shall indeed enter the Sacred Mosque, if God wills, secure, having your heads shaven or cropped.*

ح/ل/ق/م *ḥ–l–q–m* throat, gullet, windpipe; extreme ends, dates ripe at one end. Of this root, حُلْقُومٌ *ḥulqūm* occurs once in the Qur'an.

حُلْقُومٌ *ḥulqūm* [n.] throat, gullet, windpipe (56:83) فَلَوْلاَ إِذَا بَلَغَتِ الْحُلْقُومَ *if only when it [the soul of a dying person] comes up to his throat*.

ح/ل/ل *ḥ–l–l* locale, residing area, township; stopping place, way station; to unpack, to come down, to take up residence, to terminate one's travelling; to become permissible, to become free, spouse; to untie, to solve; to dissolve; to deserve. Of this root, nine forms occur 52 times in the Qur'an: حَلَّ *ḥalla* 14 times; أَحَلَّ *ᵓaḥalla* 11 times; أُحِلَّ *ᵓuḥilla* nine times; حِلٌّ *ḥill* five times; حَلاَلٌ *ḥalāl* six times; حَلاَئِلُ *ḥalāᵓil* once; تَحِلَّةٌ *taḥillatun* once; مَحِلٌّ *maḥill* three times and مُحِلٌّ *muḥill* twice.

حَلَّ *ḥalla* **I** [imperf. يَحِلُّ *yaḥill* v. intrans. with لِـ] **1** [jur.] to be or become religiously lawful, permissible, allowable (4:19) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا *you who believe, it is not lawful for you to inherit women against their will* **2** [with على] to become deserved, to become inevitable; to fall upon (in the main reading of the occurrences in verses 11:39; 20:81; 20:86; 39:40) (20:86) أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي *did my presence amongst you become a distant memory to you?* or, *was my being away too long for you?* [lit. *did my being amongst you seem too distant (for you)?*] *or did you desire that anger from God befall you, so you broke your promise to me?* **II** [imperf. يَحُلُّ *yaḥull*] **1** [v. trans.] to untie, to release, to free, to undo, to loosen (20:27) وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي *and loosen a knot from my tongue* **2** [v. intrans.] **a)** [jur.] to become free of religious obligations of the pilgrimage (5:2) وَإِذَا حَلَلْتُمْ فَاصْطَادُوا *but when you have quitted [the state of] the pilgrimage sanctity, you may hunt* **b)** to alight, to ascend (13:31) وَلاَ يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ *as for those who disbelieve, disaster will not cease to strike them, or fall close to their homes, because of what they do* **c)** [with على] (in a variant reading of the occurrences in verses 11:39; 20:81; 20:86; 39:40) to come upon, to fall upon (20:86) أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ *was my*

absence too long for you?, or did you desire that anger from God befall you?

أَحَلَّ *ʾaḥalla* [v. IV] **I** [trans.] **1** to make something religiously permissible, make lawful (7:157) وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ *who makes lawful to them good things, and makes unlawful to them bad things* **2** [jur.] to violate the sanctity of religious obligations يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تُحِلُّوا شَعَائِرَ اللَّه *you who believe, do not violate God's rites* **II** [doubly trans.] to cause someone to take an abode (14:28) أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ *have you given thought to those who exchange God's favour for ingratitude and cause their people to end up in the home of utter ruin.*

أُحِلَّ *ʾuḥilla* [v. pass.] to be made religiously allowable (5:5) الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ *today all good things have been made lawful for you.*

حِلٌّ *ḥill* **I** [quasi-act. part.] one who is residing in a place, a resident (as in one interpretation of verse 90:2) وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ *and you [Prophet] are an inhabitant of this city* **II** [quasi-pass. part.] [jur.] being religiously lawful, allowable (60:10) فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلاَ تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لاَ هُنَّ حِلٌّ لَهُمْ وَلاَ هُمْ يَحِلُّونَ لَهُنَّ *and if you conclude that they are believers, do not send them back to the disbelievers: they are not lawful [as wives] for them, nor do the disbelievers] make lawful [husbands] for them.*

حَلاَلٌ *ḥalāl* [v. n./n. in apposition] [jur.] that which is religiously allowable, lawful or permissible (the opposite of حَرَامٌ *ḥarām* (q.v.)) (16:116) وَلاَ تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلاَلٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ *do not describe the falsehood your tongues utter, [saying], 'This is lawful and that is forbidden', inventing a lie about God.*

حَلاَئِلُ *ḥalāʾil* [pl. n./quasi-pass. part. حَلِيلٌ *ḥalīl* and حَلِيلَةٌ *ḥalīlatun*] a spouse, a lawful wife or husband (4:23) وَحَلاَئِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلاَبِكُمْ *and the wives of your begotten sons who are of your loins.*

تَحِلَّةٌ *taḥillatun* [n.; v. n.] dissolving, annulling, releasing, expiating (66:2) قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ *God has ordained a way*

for you [believers] to release you from [such of] your oaths.

مَحِلٌّ *maḥill* [n. of place or time] the place and/or the time where something becomes lawful, permissible, the correct place/time (22:33) ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ *then their correct place of sacrifice is near the ancient House.*

مُحِلٌّ *muḥill* [act. part.] [jur.] one who violates what God has made as حَرَامٌ *ḥarām*, forbidden, religiously unlawful; or one who treats something as religiously lawful, or permissible (5:1) غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ *not considering as permissible killing game while you are in the state of the pilgrimage sanctity.*

ح/ل/م *ḥ–l–m* dream, to dream, to have wet dreams, to attain puberty; to gain wisdom, to be patient, clemency; a sensible person; nipple, a young goat. Of this root, three forms occur 24 times in the Qur'an: حُلُمٌ *ḥulum* twice; أَحْلَامٌ *ʾaḥlām* four times and حَلِيمٌ *ḥalīm* 18 times.

حُلُمٌ *ḥulum* [v. n./n.] dream, wet dream *(24:58) الَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ *those who have not reached or attained puberty* [lit. *the ones who have not yet attained wet dreams*].

أَحْلَامٌ *ʾaḥlām* **I** [pl. of n. حُلْمٌ *ḥulm* and حُلُمٌ *ḥulum*] dreams (12:44) مَا نَحْنُ بِتَأْوِيلِ الأَحْلَامِ بِعَالِمِينَ *we are not knowledgeable in the interpretation of dreams*; *(12:44) أَضْغَاثُ أَحْلَامٍ *muddled, jumbled dreams* [lit. *stalks of dreams*] **II** [pl. of nominalised v.n. حِلْمٌ *ḥilm*] rationality, sensibility, intelligence, reason, mind (52:30–2) أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ *does their reason really tell them to do this, or are they simply insolent people?*

حَلِيمٌ *ḥalīm* [intens. act. part.] **1** forbearing, patient, sensible, prudent (11:75) إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ *for Abraham was forbearing, tender-hearted and devout* **2** an attribute of God (4:12) وَاللَّهُ عَلِيمٌ حَلِيمٌ *God is All-Knowledgeable, All-Forbearing.*

ح/ل/و–ي *ḥ–l–w/y* ornament, jewellery, to adorn, to grace; dowry, gratuity; sweet, to sweeten, to enjoy. Of this root, three forms occur nine times in the Qur'an: حُلُّوا *ḥullū* four times; حِلْيَةٌ *ḥilyatun* four times and حُلِيٌّ *ḥuliyy* once.

حُلِّيَ *ḥulliya* [pass. of v. II حَلَّى *ḥallā*, doubly trans.] to be ornamented, decorated, adorned with (76:21) وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ *and they will be adorned with bracelets of silver.*

حِلْيَةٌ *ḥilyatun* [coll. n./n.; pl. حُلِّيٌّ *ḥulliyy*] adornment, ornamentation, jewellery/ piece of jewellery (16:14) وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا *He it is who subjected the sea to you that you may eat from it fresh flesh and bring out from it ornaments you wear*; *(43:18) مَنْ يُنَشَّأُ فِي الْحِلْيَةِ *little girls* [lit. *one who is brought up in/wearing jewellery*].

حم *ḥā mīm* two letters initiating the seven suras from numbers 40 to 46, known as 'the family of *Ḥā mīm*' (آل حاميم); they are also more commonly known as *ʾal-ḥawāmīm* (الحواميم), a designation described by ʾal-Jawharī, as quoted in *Lisān ʾal-ʿarab*, as 'not from the idiom of the Arabs'. For various opinions regarding the meaning of such letters in the Qur'an (see **ألر** *ʾalif–lām–rā*); * حم and السَّجدَة name of Sura 41, Meccan sura. It derives its name from a combination of its initial letters together with the kneeling referred to in verse 37, also called فُصِّلَت (see **ف/ص/ل** *f–ṣ–l*) It should be distinguished from Sura 32 which is called السَّجدَة.

ح/م/أ *ḥ–m–ʾ* stinking black mud, (of a well) to accumulate such mud, to dredge; to be angry, in-laws. Of this root, two forms occur four times in the Qur'an: حَمَأٌ *ḥamaʾ* three times and حَمِئَة *ḥamiʾatun* once.

حَمَأٌ *ḥamaʾ* [n.] stinking black mud (15:33) قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ *and he answered, 'It is not befitting for me to bow to a mortal You created from clay formed of stinking black mud.'*

حَمِئَةٌ *ḥamiʾatun* (also read as حَامِيَةٌ *ḥāmiyatun*) [quasi-act. part. fem.] foul, muddy, murky, stinking mud (18:86) حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ *until when he reached the setting-place/time of the sun, he found it set into a murky pool.*

ح/م/د *ḥ–m–d* praise, praiseworthy, to commend, to find to be praiseworthy. Of this root, seven forms occur 68 times in the

Qur'an: يُحْمَدُوا *yuḥmadū* once; حَمْدٌ *ḥamd* 43 times; حامِدُون *ḥāmidūn* once; مَحْمُودٌ *maḥmūd* once; حَمِيدٌ *ḥamīd* 17 times; أَحْمَدُ *ᵓaḥmad* once and مُحَمَّدٌ *Muḥammad* four times.

يُحْمَدُ *yuḥmad* [imperf. of pass. v. حُمِدَ *ḥumida*] to be praised, to be commended (3:188) وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا *and they love to be praised for what they have not done.*

حَمْدٌ *ḥamd* [n./v. n.] praise (1:2) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ *Praise belongs to God, Lord of the Worlds.*

حَامِدُون *ḥāmidūn* [pl. of act. part. حَامِدٌ *ḥāmid*] those who praise (9:112) التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ *those who repent, those who worship, those who praise Him.*

مَحْمُودٌ *maḥmūd* [pass. part.] praised, exalted, praiseworthy (17:79) عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا *it may be that your Lord may elevate you to a [highly] praised status.*

حَمِيدٌ *ḥamīd* [quasi-pass./act part.] worthy of great praise, an attribute of God (31:12) فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ *God is All-sufficient, worthy of all praise.*

أَحْمَدُ *ᵓaḥmad* [elat.; proper name] most praiseworthy; one of the names of the Prophet Muḥammad (61:6) وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ *and bringing good news of a messenger to follow me whose name will be ᵓaḥmad.*

مُحَمَّدٌ *Muḥammad* [intens. pass. part.; proper name] one worthy of much and constant praise; name of the Prophet (48:29) مُحَمَّدٌ رَسُولُ اللَّهِ *Muḥammad is the Messenger of God*; * مُحَمَّدٌ name of Sura 47, Medinan sura, so-named because of the reference in verse 2 to the '*Prophet Muḥammad*'.

ح/م/ر *ḥ–m–r* redness, to dye or colour red; (of a person) to be fair in colour; to be difficult; donkey; big boulders; to scrape off, to flay. Of this root, four forms occur six times in the Qur'an: حِمَار *ḥimār* twice; حُمُرٌ *ḥumur* once; حَمِير *ḥamīr* twice and حُمْرٌ *ḥumr* once.

حِمَارٌ *ḥimār* [n., pl. حُمُر *ḥumur* and حَمِير *ḥamīr*] donkey, ass, zebra (74:50) كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ *they are like stampeding zebras.*

حُمْر *ḥumr* [pl. of quasi-act. part. أَحْمَرُ *ʾaḥmar*] red (35:27) وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ *and [consider as well] in the mountains are tracks/layers of white and red of various hues, and jet black.*

ح/م/ل *ḥ–m–l* load, burden, to bear, to carry; to bear up, to sustain; animals of burden; to take up, to carry off; to become angry, to charge; to depart, a camel's litter; to forebear; to conceive a child, pregnancy, to fruit; a lamb. Of this root, 12 forms occur 64 times in the Qur'an: حَمَلَ *ḥamala* 37 times; حُمِلَ *ḥumila* four times; تُحَمِّلُ *tuḥammil* once; حُمِّلَ *ḥummila* four times; اِحْتَمَلَ *ʾiḥtamala* three times; حَمْلٌ *ḥaml* seven times; أَحْمَالٌ *ʾaḥmāl* once; حِمْل *ḥiml* three times; حَامِلِين *ḥāmilīn* once; حَامِلاَتٌ *ḥāmilāt* 11 times; حَمَّالَةٌ *ḥammālatun* once and حَمُولَةٌ *ḥamūlatun* once.

حَمَلَ *ḥamala* i **I** [v. intrans. with prep. على] to attack, to charge, to drive away (7:176) فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ *so his likeness is as the likeness of a dog, if you attack him, he pants [with his tongue out] and if you leave him alone, he pants [with his tongue out]* **II** [v. trans.] **1** to carry (12:36) وَقَالَ الآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا *and the other said, 'I saw myself carrying on my head bread'* **2** to contain (6:146) وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَا *and of cattle and sheep, We forbade them their fat, except what their backs contain* **3** to incur, to commit (20:111) وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا *faces will become humbled [or downcast] before the Living, Eternal One; and those who carry [the burden of having committed] injustice will meet with failure* **4** to assume responsibility, to undertake, to shoulder (33:72) إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنْسَانُ *We offered the trust to the heavens, the earth and the mountains, yet they refused to carry it and were afraid of it; but man shouldered it* **5** to provide a mount for (9:92) وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ *nor [is there blame attached] to those who, whenever they came for you [Prophet] to mount them, you said, 'I cannot find anything I can mount you on'* **6** to load upon, to lay upon, to burden (2:286) رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا *our Lord, and do not lay upon us a burden such as You did lay upon those before us* **7** to store (29:60) وَكَأَيِّنْ مِنْ

دَابَّةٍ لاَ تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ *how many are the creatures who do not have their sustenance stored up–God sustains them and He will sustain you* **8** to conceive (a child) (41:47) وَمَا تَحْمِلُ مِنْ أُنْثَى وَلاَ تَضَعُ إِلاَّ بِعِلْمِه *nor does a female bear a child or give birth, but with His knowledge.*

حُمِلَ *ḥumila* [pass. v.] **1** to be carried, to be borne (23:22) وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ *and on them and on the ships you are borne* **2** to be lifted up, raised high (69:14) وَحُمِلَتِ الأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً *and the earth and the mountains are lifted up and crushed with a single crushing* **3** to be alleviated, to be lifted off (35:18) وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَيْءٌ *and [even] if a heavily-laden [soul] calls for its burden* (or, *sins*) [lit. *load*] *[to be carried], not a thing of it will be carried.*

تُحَمِّلُ *tuḥammil* [imperf. of v. II, doubly trans.] to load upon, to burden someone with (2:286) رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ *Lord, do not burden us with more than we have strength to bear.*

حُمِّلَ *ḥummila* [pass. of v. II] **1** to be made to carry something (20:87) وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ *but we were laden with burdens of the ornaments of the people* **2** to be burdened with, to be placed upon (24:54) فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ *if you turn away, [know that] he is responsible for what is placed upon him and you are responsible for what is placed upon you* **3** to be charged with the responsibility for (62:5) مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا *those who have been charged with obedience to the Torah, but have failed to carry it out, are like asses carrying books.*

اِحْتَمَلَ *ʾiḥtamala* [v. VIII, trans.] **1** to bear away, to carry away, to bear along (13:17) أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا *He sends water from the sky, so ravines flow, each according to its capacity, and the flood carries with it a swelling froth* **2** to incur (4:112) وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا *whosoever commits an offence or a sin, and then casts it upon the innocent, has laid upon himself deceit and flagrant sin.*

حَمْلٌ *ḥaml* [n./v. n.; pl. أَحْمَالٌ *ʾaḥmāl*] **1** pregnancy (7:189) فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلاً خَفِيفًا *and when he covered her she bore a light*

pregnancy **2** child during pregnancy (65:6) وَإِنْ كُنَّ أُولاَتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ *if they are with child, pay their maintenance until they are delivered of their child* **3** period of pregnancy (46:15) وَحَمْلُهُ وَفِصَالُهُ ثَلاَثُونَ شَهْرًا *the bearing of him and the weaning of him is thirty months.*

حِمْلٌ *ḥiml* [n.] **1** load (12:72) قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ *they said, 'We are missing the king's cup and for the one who returns it there will be a camel-load [of grain]'* **2** burden (35:18) وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَا لاَ يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى *and [even] if a heavily-laden [soul] calls for its burden* (or, *sins*) [lit. *load*] *[to be carried], not a thing of it will be carried.*

حَامِلِين *ḥāmilīn* [mas. pl. of act. part. حَامل *ḥāmil*; fem. pl. حاملات *ḥāmilāt*] those who carry, bear (29:12) وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ *yet they will not bear any of their sins.*

حَمَّالَةٌ *ḥammālatun* [intens. act. part. fem.] one who usually carries, one whose profession is to carry things (111:4) وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ *and [so will be] his wife, the firewood-carrier.*

* **حَمَّالَةَ الْحَطَب** (in another interpretation of 111:4) وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ *and [so will be] his wife, the gossip monger* [lit. *firewood-carrier*].

حَمُولَةٌ *ḥamūlatun* [coll. n.] beasts of burden (6:142) وَمِنَ الأَنْعَامِ حَمُولَةً وَفَرْشًا *and of the livestock, [He gave you] beasts of burden and [beasts] as [providers of] furnishing* (فَرْشًا is also interpreted as: *providers of food*).

ح/م/م *ḥ–m–m* death; to become due; hot boiling water, to heat up, a bath, to bathe; fever, to develop a fever; coal, black choking smoke, intense fire; an intimate friend, family, entourage; pigeon. Of this root, two forms occur 21 times in the Qur'an: حَمِيمٌ *ḥamīm* 20 times and يَحْمُومٌ *yaḥmūm* once.

حَمِيمٌ *ḥamīm* [quasi-act./pass. part.; n.] **1** boiling [water] (22:19) لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ *for them are garments of fire, scalding water will be poured over their heads* **2** intimate [friend], close [relative] (69:35) فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ *so today he has no intimate friend here*.

يَحْمُومُ *yaḥmūm* [n.] thick, black smoke; hot fire; canopy of hot fire (56:43) وَظِلٍّ مِنْ يَحْمُومٍ *and a shadow of black smoke.*

ح/م/و–ي *ḥ–m–w/y* sanctuary, protection, to protect, to rebel, to avoid; in-laws; to heat up, to become angry, hot-headedness, zeal, fervour, impetuosity. Of this root, four forms occur six times in the Qur'an: يُحْمَى *yuḥmā* once; حَامِي *ḥāmī* once; حَامِيَةٌ *ḥāmiyatun* twice and حَمِيَّة *ḥamiyyatun* twice.

يُحْمَى *yuḥmā* [imperf. of pass. v. حُمِيَ *ḥumiya*, with prep. على] to be heated, to be burnt, to be brought to a hot condition (9:35) يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ *on the day when they will be heated in the fire of Hell, and their foreheads, sides and backs will be branded by them.*

حَامِي *ḥāmī* [nominalised act. part.] an old stud-camel left by pagan Arabs to spend the rest of its life in peace and tranquillity (5:103) مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلاَ سَائِبَةٍ وَلاَ وَصِيلَةٍ وَلاَ حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ *God did not institute the dedication of such as bahiratun, sāʾibatun, waṣilatun* (q.v.) *or ḥām [to idols]; but the disbelievers invent lies about God.*

حَامِيَةٌ *ḥāmiyatun* [act. part. fem.] burning hot, blazing (88:4) تَصْلَى نَارًا حَامِيَةً *scorched by a blazing fire.*

حَمِيَّة *ḥamiyyatun* [v. n./n.] fiery fervour, high spirits, eagerness, passion, rashness, zeal, impetuousness (48:26) إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ *while the disbelievers had excited fervour in their hearts–the fervour of ignorance.*

ح/ن/ث *ḥ–n–th* manhood, maturity; sin, blasphemy, denial of God, wickedness; breaking an oath, perjury; to purify oneself, to worship, responsibility. Of this root, two forms occur once each in the Qur'an: تَحْنَثُ *taḥnath* and حِنْث *ḥinth.*

تَحْنَثُ *taḥnath* [imperf. of v. حَنِثَ *ḥanitha*, intrans. with prep. فِي] to break one's oath, to fail to honour one's oath (38:44) وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلاَ تَحْنَثْ *and take in your hand a small bunch of grass, and strike with it, so as not to break your oath.*

حِنْث *ḥinth* [v. n.; n.] abomination, sinning, breaking one's oath,

denial of God (56:46) وَكَانُوا يُصِرُّونَ عَلَى الْحِنْثِ الْعَظِيمِ *and they always persisted in great sin*.

ح/ن/ج/ر *ḥ–n–j–r* larynx, throat, windpipe; to slay. Of this root, حَنَاجِر *ḥanājir* occurs twice in the Qur'an.

حَنَاجِر *ḥanājir* [pl. of حَنْجَرَةٌ *ḥanjaratun*] larynx, throat *(33:10) وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ *fear gripped everyone* [lit. *and hearts rose into the throats*].

ح/ن/ذ *ḥ–n–dh* to cause slimming of a horse by inducing sweating; to mix wine with water, to roast meat by sealing it up inside a fire, roasted meat, hot water. Of this root, حَنِيذٌ *ḥanīdh* occurs once in the Qur'an.

حَنِيذ *ḥanīdh* [quasi-pass. part.] roasted (11:69) قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ *he answered, 'Peace,' and without delay he brought in a roasted calf.*

ح/ن/ف *ḥ–n–f* inclination of the toes to one side, to incline, to deviate, to abandon common practices and beliefs, to incline towards the right religion, the true religion. Of this root, two forms occur 12 times in the Qur'an: حَنِيف *ḥanīf* 10 times and حُنَفَاءُ *ḥunafāʾ* twice.

حَنِيف *ḥanīf* [quasi-act. part.; pl. حُنَفَاء *ḥunafāʾ*] inclined towards [God], inclined away [from false deities] and so considered upright (6:161) دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ *an upright religion, the faith of Abraham, an upright man, he was not one of the polytheists.'*

Ḥanīf is also used to describe the ascetic monotheists of Mecca who refused idolatry and its practices. One of their practices, followed by Muḥammad was *taḥannuf*: to retreat during Ramadan and it was during one such retreat that he received the first revelation of the Qur'an.

ح/ن/ك *ḥ–n–k* roof of the mouth, to massage the roof of the mouth with soft dates; to train in ways of the world, wisdom, experience; a mouth halter, to control, to overpower. Of this root, أَحْتَنِكُ *ʾaḥtanik* occurs once in the Qur'an.

أَحْتَنِكُ *ʾaḥtanik* [imperf. of v. VIII اِحْتَنَكَ *ʾiḥtanaka*, trans.] to devour by the mouth, to devour; to eradicate, to have full control over, to lead by the mouth/nose (17:62) لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلاَّ قَلِيلاً *if You defer me until the Day of Resurrection, I will have complete control over them* (or, *lead all of his descendants by the nose*) *[I will have full control over them] except for a few*.

ح/ن/ن *ḥ–n–n* moaning sound of a she-camel longing for her young, yearning, mercy, kindness, compassion, wife. Of this root, two forms occur once each in the Qur'an: حَنَانٌ *ḥanān*; and حُنَيْن *ḥunayn*.

حَنَان *ḥanān* [v. n./n.] mercy, compassion, tenderness (19:12–13) وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا *while he was still a boy, We granted him wisdom, tenderness from Us, and purity, he was devout.*

حُنَيْن *Ḥunayn* [proper name] name of a valley nearly three miles from Mecca where the Muslims fought a battle in 8 A.H./630 A.D. with their opponents (9:25) وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا *and on the day of the battle of Ḥunayn, when you were well pleased with your multitude, but they availed you nothing*.

ح/و/ب *ḥ–w–b* relatives on the mother's side, parents and brothers and sisters; mercy, worship; hardship, sorrow; sinning, wrongdoings. Of this root, حُوب *ḥūb* occurs once in the Qur'an.

حُوب *ḥūb* [v. n./n.] abomination, great sin, crime (4:2) وَءَاتُوا الْيَتَامَى أَمْوَالَهُمْ وَلاَ تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلاَ تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا *give orphans their property, do not exchange [their] good things for bad, and do not consume their property with your own–truly, this is a great sin*.

ح/و/ت *ḥ–w–t* fish, great fish, whale; to hover, to circulate in the air, to dodge. Of this root, two forms occur five times in the Qur'an: حُوتٌ *ḥūt* four times and حِيتَانٌ *ḥītān* once.

حُوتٌ *ḥūt* [n.; pl. حِيتَانٌ *ḥītān*] fish, whale, large fish (37:142) فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ *so the great fish swallowed him while he was*

blameworthy; an epithet of Prophet Jonah *(68:48) كَصَاحِبِ الْحُوتِ *the fellow of the whale*.

ح/و/ج *ḥ–w–j* need, wish, errand; poverty; resentment, objection; to need, to require, the needy. Of this root, حَاجَةٌ *ḥājatun* occurs three times in the Qur'an.

حَاجَةٌ *ḥājatun* [n.] desire, wish, need, something necessary, errand (40:80) وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ *and in them [cattle] you have benefits; and that you may attain, on them, a need/errand in your breasts*; *(59:9) وَلاَ يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا *and they do not [find a need in their bosoms for] harbour resentment on account of what they [the others] have been given*.

ح/و/ذ *ḥ–w–dh* the back of an animal's thighs where the tail begins; to contain, to take possession, property; to seize; to urge, agility. Of this root, اِسْتَحْوَذَ *ʾistaḥwadha* occurs twice in the Qur'an.

اِسْتَحْوَذَ *ʾistaḥwadha* [v. X, intrans. with prep. على] to seize, to prevail over, to gain mastery over, to take complete control (58:19) اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ *Satan has gained control over them and made them forget God*.

ح/و/ر *ḥ–w–r* circle, to encircle, to return to, to go away from; to have a dialogue, entourage, disciples; discerning power; to decrease; marked contrast between black and white in a woman's eye, fair skin; oyster shell. Of this root, five forms occur 13 times in the Qur'an: يَحُورُ *yaḥūr* once; يُحَاوِرُ *yuḥāwir* twice; تَحَاوُرٌ *taḥāwur* once; حُور *ḥūr* four times and حَوَارِيُّون *ḥawāriyyūn* five times.

يَحُورُ *yaḥūr* [imperf. of v. حَارَ *ḥāra*, intrans.] to return, to go back (84:14) إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ *and he thinks that he would not return [to his Lord]*.

يُحَاوِرُ *yuḥāwir* [imperf. of v. III حَاوَرَ *ḥāwara*, trans.] to debate with, to have a dialogue with (18:34) فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالا وَأَعَزُّ نَفَرًا *so, he said to his friend, while disputing with him, 'I am more than you in wealth, and mightier in respect of supporters.'*

تَحَاوُرٌ *taḥāwur* [v. n.] debating, engaging in a dialogue, disputing (58:1) قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا *God has heard the words of her who disputes with you [Prophet] concerning her husband and complains to God and God hears your dispute*.

حُور *ḥūr* [pl. of quasi-act. part. fem. حَوْرَاء *ḥawrā*ʾ] pure, fair-skinned (also said to mean: having eyes marked by contrast between the deep black and the pure white in them), pleasant (44:54) كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ *so it will be, and We will wed them to wide-eyed houris*.

الحَوَّارِيُّون *ʾal-ḥawāriyyūn* [pl. of n./quasi-act. part. حَوَارِيٌّ *ḥawāriyy*] the disciples of Christ (61:14) كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ *as Jesus, son of Mary, said to the disciples, 'Who will come with me to help God?', the disciples said, 'We shall be God's helpers.'*

ح/و/ز *ḥ–w–z* area, domain, holding; to incline, to side with, to press together. Of this root, مُتَحَيِّزٌ *mutaḥayyiz* occurs once in the Qur'an.

مُتَحَيِّزٌ *mutaḥayyiz* [act. part.] one siding with a faction, one who abandons his position for another (8:16) وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلاَّ مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ *and whoever on that day turns his back on them–unless manoeuvring for battle or to side with a [fighting] group–he incurs wrath from God*.

ح/و/ش *ḥ–w–sh* an enclosure; unfamiliar; to exclude, to avoid, to turn away from; to hold off. Of this root, only حَاشَا *ḥāshā* occurs twice in the Qur'an.

حَاشَ لِلَّهِ/حَاشَى لِلَّهِ *ḥāsha li'llāh/ḥāshā li'llāh* (also read as حاشاً لله *ḥā shan* with *tanwīn*) [consisting of حَاشَ *ḥāsha*, {denoting exception and classified as a noun, also said to be a verb} + redundant prep. *li* (حرف الجر الزائد لـ) {denoting emphasis} + Allah (الله). Interjection generally expressing dissociation by the speakers from their having unworthy thoughts of, or commiting certain actions towards, someone by invoking God as witness and ascribing to Him remoteness from ever allowing a certain thing].

'God forbid!', Good gracious [lit. God stops one from ever contemplating shuch-and-such (unworthy thoughts)] (12:31) فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلاَّ مَلَكٌ كَرِيمٌ *when they saw him, they exalted him and slashed their hands, and said, 'God forbid! This is not a human being, this is but a gracious angel!'*

ح/و/ط *ḥ–w–ṭ* wall, fence, to encircle, to encompass, to protect; to comprehend; to be careful, to guard against; to overwhelm, to overtake. Of this root, four forms occur 28 times in the Qur'an: أَحَاطَ *ᵓaḥāṭa* 14 times, أُحِيطَ *ᵓuḥīṭa* three times; مُحِيطٌ *muḥīṭ* nine times and مُحِيطَةٌ *muḥīṭatun* twice.

أَحَاطَ *ᵓaḥāṭa* [v. IV, intrans. with prep. بـ] **1** to surround, to enclose, to envelop from all sides (18:29) إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا *We have prepared for the wrongdoers a Fire whose pavilion will surround them on all sides* **2** to learn, to comprehend, to gain full knowledge of (27:22) أَحَطتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ *I have learned something you did not know, and I have brought to you from Sheba a sure item of news* **3** to overwhelm, to engulf, to take control (2:81) بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ *truly those who do evil and whose sins have overwhelmed them.*

أُحِيطَ *ᵓuḥīṭa* [pass. of v. IV, with prep. بـ] **1** to be encircled from all directions, to become trapped, to be in mortal danger (10:22) جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ *there comes upon them a stormy wind, and waves come at them from every side, and they think they are encompassed* **2** to be prevented, to be incapacitated, to be besieged (12:66) قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلاَّ أَنْ يُحَاطَ بِكُمْ *he said, 'Never will I send him with you until you have given me a pledge by God that you will bring him back to me unless you are prevented.'*

مُحِيطٌ *muḥīṭ* [quasi-act. part.; fem. مُحِيطَةٌ *muḥīṭatun*] **1** that which/who encompasses or overtakes from all directions (29:54) يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ *they challenge you to hasten the punishment: Hell will encompass all those who deny the truth* **2** one who collects and gathers together (in an interpretation of

verse 2:19) وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ *but God will collect together the disbelievers [on the Day of Resurrection]* (or, *He will surround them*) **3** [an attribute of God] All-Encompassing, All-Comprehending (41:54) أَلاَ إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ *truly He is encompassing everything.*

ح/و/ل *ḥ–w–l* year, to complete a year; to change, to alter, to shift, to deviate; to prevent, to screen off, to interpose, to bar; to try; to refer; around, about, circa; power; to plan, to contrive, to beguile; method; circumstance, conditions. Of this root, seven forms occur 26 times in the Qur'an: حَالَ *ḥāla* twice; حِيلَ *ḥīla* once; حَوْلٌ *ḥawl* 17 times; حَوْلَيْنِ *ḥawlayn* once; حِوَلٌ *ḥiwal* once; حِيلَةٌ *ḥīlatun* once and تَحْوِيلٌ *taḥwīl* three times.

حَالَ *ḥāla* u [v. intrans., pass. حِيلَ *ḥīla*] **1** to separate between, to come between, to cut off from (11:43) وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ *and the waves came between them and he was among the drowned* **2** to interpose, to intervene, to come between (8:24) وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ *and know that God stands between a person and his heart* (or, *his secret thoughts*) *and that you shall be gathered to Him.*

حَوْلٌ *ḥawl* **I** [n.; dual حَوْلَيْنِ *ḥawlayn*] year (2:233) وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلاَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ *mothers shall suckle their children for two whole years, for those who wish to complete the period of nursing* **II** [adverb of place] **1** around (6:92) وَلِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا *and to warn the Mother of Cities and [those who are] around it* **2** [preceded by prep. من] all around, about (39:75) وَتَرَى الْمَلاَئِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ *and you see the angels circling around the Throne.*

حِوَلٌ *ḥiwal* [v. n./n.] turning away, removal from one place to another (18:108) خَالِدِينَ فِيهَا لاَ يَبْغُونَ عَنْهَا حِوَلاً *there they will remain, never wishing to turn away from it.*

حِيلَةٌ *ḥīlatun* [n.] a method, means, way out, solution (4:98) إِلاَّ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لاَ يَسْتَطِيعُونَ حِيلَةً وَلاَ يَهْتَدُونَ سَبِيلاً *but not so the truly helpless men, women and children who cannot find a solution nor any way to leave.*

تَحْوِيلٌ *taḥwīl* [v. n.] deviating, turning away, shifting (35:43) فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلا *you will never find any changing in God's way and you will never find any deviating in God's way.*

ح/و/ي *ḥ–w–y* dark colours, particularly reddish black and greenish black; colour of dead vegetation; container, to collect; coil, to coil, intestines. Of this root, two forms occur once each in the Qur'an: حَوَايَا *ḥawāyā* and أَحْوَى *ʾaḥwā.*

حَوَايَا *ḥawāyā* [pl. of n. حَوِيَّةٌ *ḥawiyyatun*, حَاوِيَةٌ *ḥāwiyatun*; and حَاوِيَاء *ḥāwiyāʾ*] intestines, entrails (6:146) وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلاَّ مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا *and of cattle and sheep, We forbade to them their fat, except what their backs carry, and the entrails.*

أَحْوَى *ʾaḥwā* [quasi-act. part.] that which has lost its colour, stale, faded, ashen, wan (87:5) فَجَعَلَهُ غُثَاءً أَحْوَى *then turned it into dark debris.*

حَيْثُ *ḥaythu* [adverb of place, always in construct (إضافة) with a following sentence, occurring 31 times in the Qur'an] **1** wherever (2:35) يَاآدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا *Adam, dwell you and your wife in the Garden and both of you eat freely from its yield wherever you will* **2** [with a preceding prep. من] from where, from the place where, from the direction where (7:27) إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لاَ تَرَوْنَهُمْ *he and his forces can see you from where you do not see them* **3** [with a following ما] wherever (2:150) وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ *wherever you all may be, turn your faces towards it.*

ح/ي/د *ḥ–y–d* protrusions, to project; sides; to twist, to bend, to deviate from, to stray, to swerve, to avoid. Of this root, تَحِيدُ *taḥīd* occurs once in the Qur'an.

تَحِيدُ *taḥīd* [imperf. of v. حَادَ *ḥāda*, intrans.] to swerve, to turn away, to avoid (50:19) وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ *the throes of death will bring the truth with them* (or, *they come in truth*), *'This is what you have been trying to evade.'*

ح/ي/ر *ḥ–y–r* (there is a degree of overlapping between this root and root ح/و/ر *ḥ–w–r*) a ditch into which flood water is trapped, to go from one side to the other; to be confused, to be puzzled, to be distracted. Of this root, حَيْرَان *ḥayrān* occurs once in the Qur'an.

حَيْرَان *ḥayrān* [quasi-act. part.] bewildered, confused (6:71) وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِى الأَرْضِ حَيْرَانَ *and to be turned on our heels, bewildered, after God has guided us, like someone whom devils have lured into the earth.*

ح/ي/ص *ḥ–y–ṣ* to veer away, to swerve, to dodge; confusion; an escape. Of this root, مَحِيصٌ *maḥīṣ* occurs five times in the Qur'an.

مَحِيصٌ *maḥīṣ* [v. n./n. of place] escaping/a place of escape (50:36) فَنَقَّبُوا فِى الْبِلاَدِ هَلْ مِنْ مَحِيصٍ *so they searched throughout the land: is there any escape/place to escape to?*

ح/ي/ض *ḥ–y–ḍ* flooding, to flood; to menstruate, menstruation. Of this root, two forms occur four times in the Qur'an: يَحِضْنَ *yaḥiḍn* once and مَحِيضٌ *maḥīḍ* three times.

يَحِيضُ *taḥīḍ* [imperf. of v. حَاضَتْ *ḥāḍat*, intrans.] to menstruate (65:4) وَاللاَّئِي لَمْ يَحِضْنَ *and for those who have not [yet] menstruated.*

مَحِيضٌ *maḥīḍ* [v. n.;n. of time] menstruating/period of menstruating (2:222) فَاعْتَزِلُوا النِّسَاءَ فِى الْمَحِيضِ *so keep away from [do not have intercourse with] women during menstruation.*

ح/ي/ف *ḥ–y–f* deviation, to veer away; to be unjust, to wrong; to curtail, to impair. Of this root, يَحِيفُ *yaḥīf* occurs once in the Qur'an.

يَحِيفُ *yaḥīf* [imperf. of v. حَافَ *ḥāfa*, intrans. with prep. على] to make incursions into, to deal unjustly with, to lean heavily on (24:50) أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ ورسوله *or do they fear that God and His Messenger might deal with them unjustly?*

ح/ي/ق *ḥ–y–q* to surround, to encompass; to come back against, hardship; retribution, befitting punishment. Of this root, حَاقَ *ḥāqa*

occurs 10 times in the Qur'an.

حَاقَ *ḥāqa* [v. intrans.] to befall, to return upon, to overwhelm, to rebound (35:43) وَلاَ يَحِيقُ الْمَكْرُ السَّيِّئُ إِلاَّ بِأَهْلِهِ *evil plotting only rebounds on those who plot.*

ح/ي/ن *ḥ–y–n* time, period, a certain time; to approach, to draw near, to watch out for, to await the opportunity, to fix a regular time. Of this root, two forms occur 35 times in the Qur'an: حِين *ḥīn* 34 times and حِينَئِذٍ *ḥīnaʾidhin* once.

حِين *ḥīn* a nominal used in the Qur'an as either a free unit or the first or second part in construct (إضافة): **I** [as a free unit] time, point in time, period of time (76:1 هَلْ أَتَى عَلَى الإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا *has there ever come a point in time when man was not something insignificant, non-existent* [lit. *worthy of being mentioned/remembered*]; (2:36) وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ *on earth you will have a place to settle in and livelihood for a time* **II** [in construct (إضافة)] **1** [as the first part] 'at the time of', 'when', 'while' with the second part **a)** as a noun (28:15) وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا *and he entered the city at a moment of heedlessness from its people* **b)** as a clause (5:101) وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَان تُبْدَ لَكُمْ *but if you ask about them while the Qur'an is being revealed they will be made known to you* **2** [as the second part of a construct] a while, span of time, regular period of time (14:25) تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا *yielding its fruit every season by its Lord's leave.*

ح/ي/ي *ḥ–y–y* life, living, to live, to bring to life, to keep alive; livelihood; animal kingdom; fertility, rain; living quarters, district; to keep vigil, to occupy with activity, to celebrate the memory of; to greet, greeting; to be modest, to be shy, bashfulness; adder, serpent. Of this root, 15 forms occur 189 times in the Qur'an: حَيَّ *ḥayya* seven times; حَيًّا *ḥayyā* three times; حُيِّيَ *ḥuyyiya* once; أَحْيَا *ʾaḥyā* five times; يَسْتَحْيِي *yastaḥyī* nine times; حَيٌّ *ḥayy* 19 times; أَحْيَاءٌ *ʾaḥyāʾ* five times; حَيَاةٌ *ḥayātun* 76 times; حَيَوَانٌ *ḥayawān* once; تَحِيَّةٌ *taḥiyyatun* six times; اِسْتِحْيَاءٌ *ʾistiḥyāʾ* once; مَحْيَا *maḥyā* twice; مُحْيِي *muḥyī* twice; يَحْيَى *yaḥyā* five times

and حَيَّةٌ *ḥayyatun* once.

حَيَّ *ḥayya* a [an assimilated form of the verb حَيِيَ *ḥayiya*, intrans.] **1** to live (7:25) قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ *He said, 'There you will live; there you will die; from there you will be brought out'* **2** to survive, to remain alive (8:42) لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ *that he who perished might perish by a clear proof, and that he who survived might survive by a clear proof.*

حَيَّا *ḥayyā* [v. II, trans.; pass. حُيِّيَ *ḥuyyiya*] to greet, to salute (58:8) وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ *when they come to you they greet you with words God never used to greet you.*

أَحْيَى *ʾaḥyā* [v. IV, trans.] **1** to bring to life, to give life to (45:26) قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ *say, 'It is God who gives you life, then causes you to die'* **2** to restore to life (2:164) وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الأَرْضَ بَعْدَ مَوْتِهَا *and in the water which God sends down from the sky to restore life to the earth after it had been lifeless* **3** to help to live, to preserve someone's life (16:97) مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً *whosoever does right, whether male or female, and has faith–We will make them live a good life.*

اِسْتَحْيَى *ʾistaḥyā* [v. X] **I** [intrans. with prep. من or particle أن] to feel shy, to be embarrassed, to be ashamed (33:53) فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لاَ يَسْتَحْيِي مِنَ الْحَقِّ *then, when you have eaten, disperse, and do not stay on desiring a chat, for that used to inconvenience the Prophet, but he felt embarrassed [to ask] you [to go], but God is not embarrassed by the truth* **II** [trans.] to spare from killing, to retrieve from death, to save from death (28:4) يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ *slaughtering their sons and sparing the lives of their women.*

حَيٌّ *ḥayy* [quasi-act. part., pl أَحْيَاءٌ *ʾaḥyāʾ*] **1** living (21:30) وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ *and We fashioned from water every living thing* **2** [الْحَيِّ *ʾal-ḥayy* an attribute of God], the Living (25:58) وَتَوَكَّلْ عَلَى الحَيِّ *put your trust in the Living [God]* **3** living things (6:95) إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ *it is God who splits open the seed and the fruit-stone: He brings out the living from the dead and the dead from the living* **4** [adverbially] alive (19:15) وَسَلاَمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا *peace be on him the*

day he was born, the day he dies, and the day he is raised alive.

حَيَاةٌ *ḥayātun* [n.] **1** state of being alive, life as opposed to death (67:2) الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلا *who created death and life to test you [people and reveal] which of you is best in deeds* **2** this life (as opposed to the next) (20:97) قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِى الْحَيَاةِ أَنْ تَقُولَ لاَ مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ *he said, 'Go! It is for you, in [this] life, to say, "I shall not touch nor will I be touched* [lit. *No touching!*]*", but you have an appointment that will not be broken'* **3** life span (17:75) إِذًا لأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ *then We should have made you taste double [the punishment] of life and double [the punishment] of death* **4** living (16:97) مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً *whosoever does right, whether male or female, and has faith–We shall make him live a good life* **5** survival (2:179) وَلَكُمْ فِى الْقِصَاصِ حَيَاةٌ يَاأُولِي الأَلْبَابِ *in [the law of just] retribution there is survival for you, you who are endowed with insight*; *(2:86) الْحَيَاةَ الدُّنْيَا *life of this world as opposed to the life Hereafter.*

الحَيَوَان *ʾal-ḥayawān* [n.] the real life, the perfect life (29:64) وَإِنَّ الدَّارَ الآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ *the Hereafter is the [true] life, if only they knew.*

تَحِيَّةٌ *taḥiyyatun* [v. n./n.] greeting, saluting, salutation (33:44) تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلاَمٌ *their greeting when they meet Him will be; 'Peace.'*

اِسْتِحْيَاءٌ *ʾistiḥyāʾ* [v. n.] being shy, bashfulness (28:25) فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ *then one of the two came to him, walking shyly.*

مَحْيَا *maḥyā* [n./v. n.] life/being alive (6:162) قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ *say, 'My prayers, all my acts of worship, my life/living and my death/dying are for God, Lord of all Being.'*

مُحْيِي *muḥyī* [act. part.] one who restores to life (41:39) إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *He who gives it life will certainly restore life to the dead. He is able to do everything.*

يَحْيَى *Yaḥyā* [proper name] John the Baptist (Mat., III.1–12)

(19:7) يَازَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلاَمٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا *Zachariah, We bring you good news of a son whose name [will] be John–We have chosen for him no namesake before*. John the Baptist is the cousin of Jesus, most of his story in the Qur'an appears in Sura 3.

حَيَّةٌ *ḥayyatun* [n.] serpent, adder (20:20 فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى *He threw it down and–lo and behold–it is a moving snake*.

خ / *khāʾ*

الخَاء *ʾal-khāʾ* the seventh letter of the alphabet, it represents a voiceless uvular fricative sound.

خ/ب/أ *kh–b–ʾ* (there is a degree of overlap between this root and the root **خ/ب/و** *kh–b–w*) to hide, to keep in safety, to treasure; secrets, treasure; woollen tents for living in, shelter. Of this root, خَبْءٌ *khabʾ* occurs once in the Qur'an.

خَبْءٌ *khabʾ* [n./v. n.] that which is hidden, that which is kept safe (27:25) أَلاَّ يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِى السَّمَوَاتِ وَالأَرْضِ *should they not worship God, who brings forth what is hidden in the heavens and earth?*

خ/ب/ت *kh–b–t* wide low land, deep valley covered with herbage; to subside, to abate, to lie low; to become humble, to show humility, to feel tenderness in one's heart. Of this root, two forms occur three times in the Qur'an: أَخْبَتَ *ʾakhbata* twice and مُخْبِتٌ *mukhbit* once.

أَخْبَتَ *ʾakhbata* [v. IV, intrans.] to become humble, to have a tender and humble heart, (of one's heart) to soften; to become submissive, to become obedient (22:54) وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ *and that those endowed with knowledge realise that it [the Revelation] is the truth from your Lord and believe in it/Him, that their hearts may be humbled before it/Him.*

مُخْبِتٌ *mukhbit* [act. part.] one who humbles himself, one who has a tender and humble heart; one who submits in obedience and humility (22:34) فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ *your God is*

One, so devote yourselves to Him, and [Prophet] give good news to those humbling themselves [before Him].

خ/ب/ث *kh–b–th* impurities, to be impure; to be bad, to be wicked, to be corrupt, to be vicious; to be nauseated; bad deeds, crimes, sins, evil, adultery. Of this root, six forms occur 16 times in the Qur'an: خَبُثَ *khabutha* once; خَبِيثٌ *khabīth* six times; خَبِيثُون *khabīthūn* twice; خَبِيثَةٌ *khabīthatun* twice; خَبِيثَاتٌ *khabīthāt* twice and خَبَائِثُ *khabāʾith* twice.

خَبُثَ *khabutha* u [v. intrans.] to be or become bad, to be or become corrupt (7:58) وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لاَ يَخْرُجُ إِلاَّ نَكِدًا *as for the good land, its vegetation comes up by the will of its Lord, but [in] that [land] which has become corrupt it comes up only sparsely [stunted].*

خَبِيثٌ *khabīth* [quasi-act. part.; pl. خَبِيثُون *khabīthūn*; fem. خَبِيثَةٌ *khabīthatun*; pl. خَبِيثَاتٌ *khabīthāt*] bad, vicious, wicked, sinful, evil مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ (3:179) *God will not leave the believers in the state you are in until He distinguishes the bad from the good.*

خَبَائِثُ *khabāʾith* [pl. of n. خَبِيثَةٌ *khabīthatun*] abominations, obscenities, wickedness, sins, evil deeds (21:74) وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ *We gave Lot sound judgement and knowledge and saved him from the township that practised obscenities.*

خ/ب/ر *kh–b–r* experience, to experience, expert, to be informed; to inform, news, to seek information; to test; sense, intrinsic, the inner self. Of this root, four forms occur 52 times in the Qur'an: خُبْرٌ *khubr* twice; خَبَرٌ *khabar* twice; أَخْبَارٌ *ʾakhbār* three times and خَبِيرٌ *khabīr* 45 times.

خُبْرٌ *khubr* [v. n., adverbially used] knowledge of the internal secret state, understanding, comprehension *(18:91) أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا *We encompassed all that he has in [Our] knowledge, We knew every thing about him.*

خَبَرٌ *khabar* [n., pl أَخْبَارٌ *ʾakhbār*] **1** item of news, tidings, report

(28:29) قَالَ لأَهْلِهِ امْكُثُوا إِنِّي ءَانَسْتُ نَارًا لَعَلِّي ءَاتِيكُمْ مِنْهَا بِخَبَرٍ *he said to his household, 'Wait! I have caught sight of a fire, maybe I will bring you news from there'* **2** record of affairs (47:31) وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ *We will try you till We know who strive hard among you, and are steadfast; and We examine your record.*

خَبِيرٌ *khabīr* [intens. act. part.] **1** one who knows well, one in the know (in an interpretation of 35:14) وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلاَ يُنَبِّئُكَ مِثْلُ خَبِيرٍ *and on the Day of Judgement they will deny your associating [them with God], and none can inform you like someone in the know* **2** [an attribute of God] the All-Knowing, All-Aware (31:16) إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ *for God is All-Subtle and All-Aware.*

خ/ب/ز *kh–b–z* to beat with two hands, to drive hard; to subside, to be beaten low; to knead, to bake, a baker, bread. Of this root, خُبْزٌ *khubz* occurs once in the Qur'an.

خُبْزٌ *khubz* [n.] bread (12:36) إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ *I see myself carrying on my head bread from which the birds are eating.*

خ/ب/ط *kh–b–ṭ* to beat, to beat about, to strike with two feet, to beat off leaves for animals; to go about aimlessly; to be confused, to be insane; to brand. Of this root, يَتَخَبَّطُ *yatakhabbaṭ* occurs once in the Qur'an.

يَتَخَبَّطُ *yatakhabbaṭ* [imperf. of v. V تَخَبَّطَ *takhabbaṭa*, trans.] to confound, to drive insane, to confuse, to craze, to madden (2:275) الَّذِينَ يَأْكُلُونَ الرِّبَا لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ *those who take usury will not rise [up on the Day of Resurrection] except like those who Satan confounds by [his] touch.*

خ/ب/ل *kh–b–l* corruption; loss of limbs, wounds; a type of jinn, to be touched by jinn, to be insane, to be confounded, degeneration; to decrease, to cheat on an agreement, the Devil. Of this root, خَبَالٌ *khabāl* occurs twice in the Qur'an.

خَبَالٌ *khabāl* [n./v. n.] **1** corruption, ruination (3:118) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لاَ يَأْلُونَكُمْ خَبَالاً وَدُّوا مَا عَنِتُّمْ *you who believe, do not take for your intimates such outsiders [of your group] as spare no effort to bring you ruin; they love what causes you distress* **2** trouble, confusion (9:47) لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلاَّ خَبَالاً وَلأَوْضَعُوا خِلاَلَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ *had they gone forth with you, they would only have given you trouble, scurrying around in your midst, trying to sow discord among you.*

خ/ب/و *kh–b–w* (there is a degree of overlap between this root and root **خ/ب/أ** *kh–b–ʾ*) a small bedouin woollen tent, a house; the encasing of grains inside the ear of corn; (of fire) to abate, to die out, to become extinct. Of this root, خَبَتْ *khabat* occurs once in the Qur'an.

خَبَا *khabā* u [v. intrans.] to become extinct, to abate (17:97) مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا *Hell is their Home, whenever it abates, We increase the blaze for them.*

خ/ت/ر *kh–t–r* numbness, relaxation, corruption; treachery, to betray, to corrupt. Of this root, خَتَّارٌ *khattār* occurs once in the Qur'an.

خَتَّارٌ *khattār* [intens. act. part.] very treacherous, one given to treachery, perfidious (31:32) وَمَا يَجْحَدُ بِآيَاتِنَا إِلاَّ كُلُّ خَتَّارٍ كَفُورٍ *only a treacherous, thankless person rejects Our signs.*

خ/ت/م *kh–t–m* a seal, sealing material, to seal up, to enclose, to block, to secure, to cover up, to brand, to mark, a ring, to wear a ring; to complete, to conclude, the end part, the concluding one, conclusion. Of this root, four forms occur eight times in the Qur'an: خَتَمَ *khatama* five times; خَاتَمٌ *khātam* once; خِتَامٌ *khitām* once and مَخْتُومٌ *makhtūm* once.

خَتَمَ *khatama* i [v. trans. with prep. عَلَى] to seal up (36:65) الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ *on this day We will seal up their mouths, but their hands will speak to Us.*

خَاتَمٌ *khātam* [act. part./n.] concluding one, final seal (33:40) مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ *Muḥammad is not*

the father of any one of your men; he is God’s Messenger and the seal of the prophets.

خِتَامٌ *khitām* [v. n./n.] concluding/conclusion, end part, seal/ sealing; crowning touch (83:26) خِتَامُهُ مِسْكٌ *whose seal* (or, *end part*, *conclusion*) *is musk.*

مَخْتُومٌ *makhtūm* [pass. part.] that which is sealed, concluded, ended (83:25) يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ *they are given to drink of pure wine, sealed.*

خ/د/د *kh–d–d* cheek, pillow, lateral side; furrow, groove, ditch, trench, to furrow, (of a flood) to cut a channel, to become divided into factions. Of this root, two forms occur once each in the Qur’an: خَدٌّ *khadd* and أُخْدُودٌ *ᵓukhdūd.*

خَدٌّ *khadd* [n.] cheek *(31:18) تُصَعِّرْ خَدَّكَ *to be arrogant, to treat arrogantly* [lit. *to turn your cheek towards someone/away*].

أُخْدُودٌ *ᵓukhdūd* [n.] a trench, ditch, furrow (85:4) قُتِلَ أَصْحَابُ الأُخْدُودِ *perish the people of the trench!*; * أَصحَاب الأخْدُود *the people of the trench*, said by ᵓibn ᵓisḥāq to refer to Jewish convert, King Dhū Nuwās, and some people of Najrān who persecuted Christians there by burning them in a trench (see **ب/ر/ج** *b–r–j*). This provoked the Christian Abyssinians to conquer southern Arabia, and to attack the Kaᶜba in the ‘Year of the Elephant’ when the Prophet Muḥammad was born (see **ص/ح/ب** *ṣ–ḥ–b*).

خ/د/ع *kh–d–ᶜ* to cover up, to cover, to hide; an inner room, bed chamber; to cheat, to deceive, to delude; to take precautions; to become bad, to become stagnant; the jugular veins. Of this root, three forms occur five times in the Qur’an: يَخْدَعُ *yakhdaᶜ* twice; يُخَادِعُ *yukhādiᶜ* twice and خَادِعٌ *khādiᶜ* once.

يَخْدَعُ *yakhdaᶜ* [imperf. of v. خَدَعَ *khadaᶜa*, trans.] to cheat, to deceive (8:62) وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ *if they intend to deceive you, surely God is sufficient [as protector] for you.*

يُخَادِعُون *yukhādiᶜūn* [imperf. of v. III خَادَعَ *khādaᶜa*, trans.] to seek to deceive, to engage in deception, to try to double-cross (2:9) يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنْفُسَهُمْ *they seek to deceive*

God and the believers but they only deceive themselves.

خَادِعٌ *khādi*ᶜ [act. part.] one who deceives, one who causes others to be deceived (4:142) إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ *the hypocrites try to deceive God, but it is He who causes them to be deceived.*

خ/د/ن *kh–d–n* friend, companion, confidant; to take a friend; lover. Of this root, أَخْدَانٌ *ᵓakhdān*, occurs twice in the Qur'an.

أَخْدَانٌ *ᵓakhdān* [pl. of quasi-act. part./n. خِدْنٌ *khidn*] friend, companion, lover (4:25) وَءَاتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلاَ مُتَّخِذَاتِ أَخْدَانٍ *give them their dowries according to the norms [governing marriage practices, taking them] as married women, but not [as] adulteresses or those taking lovers.*

خ/ذ/ل *kh–dh–l* straggler; to stay behind, to be left behind; to fail to support; to weaken, to stay put. Of this root, three forms occur once each in the Qur'an: يَخْذُلُ *yakhdhul*; خَذُولٌ *khadhūl* and مَخْذُولٌ *makhdhūl*.

يَخْذُلُ *yakhdhul* [imperf. of v. خَذَلَ *khadhala*, trans.] to let down, to deny one's assistance to, to forsake (3:160) إِنْ يَنْصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ *if God helps you, no one can overcome you; if He forsakes you, who is it that will help you other than* [lit. *after*] *Him?*

خَذُولٌ *khadhūl* [intens. act. part.] one given to letting others down, one characterised by forsaking friends, a deserter in the time of need (25:29) وَكَانَ الشَّيْطَانُ لِلإِنْسَانِ خَذُولاً *Satan has always let humankind down.*

مَخْذُولٌ *makhdhūl* [pass. part.] one who is let down, forsaken, deserted, abandoned (17:22) وَلاَ تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولاً *do not set up with God another god, lest you end up reproved and forsaken.*

خ/ر/ب *kh–r–b* to pull down, to lay waste, to level, to destroy, to ruin; ruins; to desert, to neglect; to pierce. Of this root, two forms occur once each in the Qur'an: يُخْرِبُ *yukhrib* (also read as يُخَرِّبُ

yukharrib) and خَرَابٌ *kharāb*.

يُخْرِبُ *yukhrib* [imperf. of v. IV أَخْرَبَ *ᵓakhraba*, trans (variant reading يُخَرِّبُ *yukharrib*, imperf. of v. II خَرَّبَ *kharraba*, trans.] to lay waste, to ruin, to destroy (variant to desert, to abandon) (59:2) يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ *destroying their homes with their own hands and the hands of the believers.*

خَرَابٌ *kharāb* [v. n.] laying to waste, destruction, demolition, desertion, abandonment (2:114) وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا *who could be more wicked than those who prohibit the mention of God's name in His places of worship and strive for their destruction* (or, *desertion*)*?!*

خ/ر/ج *kh–r–j* to exit, to issue, to emerge, to come out, to leave, to eject; to explain, to deduce; to cultivate; to show ability, to blossom, to yield, a yield, land taxation; to gain experience; taste, (of colour of herbage) to be patchy. Of this root, 14 forms occur 192 times in the Qur'an: خَرَجَ *kharaja* 53 times; أَخْرَجَ *ᵓakhraja* 86 times; أُخْرِجَ *ᵓukhrija* 13 times; اسْتَخْرَجَ *ᵓistakhraja* four times; خُرُوجٌ *khurūj* five times; إِخْرَاجٌ *ᵓikhrāj* six times; خَارِجٌ *khārij* once; خَارِجُون *khārijūn* twice; مَخْرَجٌ *makhraj* 11 times; مُخْرِجٌ *mukhrij* three times; مُخْرَجٌ *mukhraj* once; مُخْرَجُون *mukhrajūn* four times; خَرْجٌ *kharj* twice and خَرَاجٌ *kharāj* once.

خَرَجَ *kharaja* u [v. intrans.] **1** to go out, to exit, to go forth, to leave (5:22) إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّى يَخْرُجُوا مِنْهَا *there is a fearsome people in this land, and we will not enter it until they leave* **2** to come out (16:69) يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ *out of their bellies comes a drink of diverse hues* **3** to grow out of, to spring from (23:20) وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلآكِلِينَ *and a tree, springing out from Mount Sinai, that produces oil and relish for those who would eat* **4** to issue (86:7) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ *it issues from between the loins and breast-bones* **5** to burst forth (41:47) وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلاَ تَضَعُ إِلاَّ بِعِلْمِهِ *and no fruit burst forth from their sheaths, nor does a female conceive or give birth, but with His knowledge* **6** to emerge, to rise (from the grave) (30:25) إِذَا دَعَاكُمْ دَعْوَةً مِنَ الأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ *when He calls you once, out of the earth, you [will all]*

emerge.

أَخْرَجَ *ʾakhraja* [v. IV, trans.; pass. أُخْرِجَ *ʾukhrija*] **1** to drive out, to eject, to expel (27:56) فَمَا كَانَ جَوَابَ قَوْمِهِ إِلاَّ أَنْ قَالُوا ءَالَ لُوطٍ مِنْ قَرْيَتِكُمْ *but the answer of his people was only to say, 'Expel the household of Lot from your town!'* **2** to produce (20:88) فَأَخْرَجَ لَهُمْ عِجْلا جَسَدًا لَهُ خُوَارٌ *so he produced for them a calf in body with lowing sound* **3** to bring forth (48:29) كَزَرْعٍ أَخْرَجَ شَطْأَهُ *like seeds that put forth their shoots* **4** to cast out, to cast forth (6:93) وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِى غَمَرَاتِ الْمَوْتِ وَالْمَلاَئِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ *if only you could see the wicked in the throes of death, as the angels stretching out their hands [to them, say], 'Cast out your souls'* **5** to take out, to rescue from, to bring out, to deliver (4:75) الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا *those who say, 'Our Lord, deliver us from this town whose people are oppressors!'* **6** to expose (47:29) أَمْ حَسِبَ الَّذِينَ فِى قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ *do the corrupt at heart* [lit. *those in whose hearts is sickness*] *assume that God will not expose their malice?*

اسْتَخْرَجَ *ʾistakhraja* [v. X, trans.] **1** to extract, to bring out with effort (35:12) وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا *yet from each you eat succulent meat and extract ornaments which you wear* **2** to dig out, to excavate (18:82) فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا *so your Lord intended that they reach maturity and then dig up their treasure.*

خُرُوجٌ *khurūj* [v. n.] **1** coming or getting out, exiting, escaping, way out (40:11) فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ *then, is there any way to get out?* **2** going out, joining the fighting company (9:46) وَلَوْ أَرَادُوا الْخُرُوجَ لأَعَدُّوا لَهُ عُدَّةً *had they desired to go forth [on the expedition], they would have made preparations for it*; *(50:11) الْخُرُوجُ *Resurrection* [lit. *emergence [from graves]*]; *(50:42) يَوْمُ الْخُرُوجِ *the Day of Resurrection* [lit. *Day of Emergence*].

إِخْرَاجٌ *ʾikhrāj* [v. n.] **1** driving out, expelling, turning out (2:217) وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ *and expelling its people from it, are still greater offences in God's eyes* **2** bringing forth, resurrection (71:18) ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا *then He returns you into it, then He will bring you forth a [new] bringing forth.*

خَارِجٌ *khārij* [act. part.; pl. خَارِجُون *khārijūn*] one coming out, coming forth (6:122) كَمَنْ مَثَلُهُ فِى الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا *just like someone in [deep] darkness, out of which he is not emerging.*

مَخْرَجٌ *makhraj* [v. n./n. of place] solution/way out (65:2) وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا *and whoever is mindful of God, God will find a way out for him.*

مُخْرِجٌ *mukhrij* [act. part.] **1** one who brings forth (6:95) وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ *and He is the one who brings out the dead from the living* **2** one who exposes, shows up, brings to light (9:64) قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ *say, 'Carry on mocking: God will bring to light what you fear.'*

مُخْرَجٌ *mukhraj* [v. n./n. of place/pass. part.; pl. مُخْرَجُون *mukhrajūn*] coming out, way out, one who is brought out (17:80) وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ *and say, 'My Lord, lead me in with a true incoming and lead me out with a true outgoing.'*

خَرْجٌ *kharj* [n.] regular payment, tribute, dues, toll, duty (18:94) إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى الأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا *Gog and Magog are causing destruction in the land, so may we assign to you a tribute in return for you setting up a barrier between us and them?*

خَرَاجٌ *kharāj* [n.] regular payment, dues, tribute, toll, duty (23:72) أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ *do you [Prophet] ask them for dues?, dues from Your Lord are best.*

خ/ر/د/ل *kh–r–d–l* mustard seeds; a large chunk of meat, to cut into small pieces; (of a palm tree) to shed its fruits before they are ripe. Of this root, خَرْدَلٌ *khardal* occurs twice in the Qur'an.

خَرْدَلٌ *khardal* [coll. n.] mustard seed (21:47) وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا *and if there be even the weight of a mustard seed, We will produce it.*

خ/ر/ر *kh–r–r* sound of blowing wind, falling water or falling stones; rumbling, snoring, purring; to enjoy affluence; to surprise; to fall, to crumble, to collapse; to die. Of this root, خَرَّ *kharra* occurs 12 times in the Qur'an.

خَرَّ *kharra* i [v. intrans.] to collapse, to fall down (7:143) وَخَرَّ مُوسَى صَعِقًا *and Moses collapsed unconscious*; *(17:109) يَخِرُّونَ لِلأَذْقَانِ *they fall down on their faces, they prostrate themselves* [lit. *they fall to the chins*].

خ/ر/ص *kh–r–ṣ* palm tree branch; to estimate the amount of fruit carried by a palm tree; guessing, conjecturing, approximation; lying; a large water basin, estuary. Of this root, two forms occur five times in the Qur'an: تَخْرِصُ *takhriṣ* four times; and خَرَّاصُون *kharrāṣūn* once.

تَخْرِصُ *takhriṣ* [imperf. of v. خَرَص *kharaṣa*, trans.] to guess, to speculate, to conjecture (also said to mean to lie) (43:20) وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلاَّ يَخْرُصُونَ *they say, 'If the Lord of Mercy had willed it we would not have worshipped them, but they do not know that–they are only conjecturing.'*

خَرَّاصُون *kharrāṣūn* [pl. of intens. act. part. خَرَّاصٌ *kharrāṣ*] ones given to guessing, conjecturing (also said to mean liars) (51:10) قُتِلَ الْخَرَّاصُونَ *perish the conjecturers/the liars.*

خ/ر/ط/م *kh–r–ṭ–m* nose, trunk (of an elephant), to hit on the nose, to bottle up one's anger; notables. Of this root, خُرْطُومٌ *khurṭūm* occurs once in the Qur'an.

خُرْطُومٌ *khurṭūm* [n.] nose, snout (also said to mean face, in general) (68:16) سَنَسِمُهُ عَلَى الْخُرْطُومِ *We will brand him on the snout!*

خ/ر/ق *kh–r–q* gap, hole, perforation; rag; to pierce; to invent, to feign; to lie; to be foolish, to be ignorant, to be confused. Of this root, خَرَقَ *kharaqa* occurs four times in the Qur'an.

خَرَقَ *kharaqa* i [v. trans.] **1** to pierce, to make a hole in (18:71) فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا *so they proceeded until, when they boarded a boat, he made a hole in it* **2** to falsely attribute, to invent (6:100) وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ *and they ascribe as partners to God, the jinn, though He created them, and they invent sons and daughters for Him without any true knowledge.*

خ/ز/ن *kh–z–n* store, storing place, treasury; to store up; to hide, to keep secret, a storekeeper; to take a shortcut. Of this root, three forms occur 13 times in the Qur'an: خَازِنُون *khāzinūn* once; خَزَنَةٌ *khazanatun* four times; خَزَائِنُ *khazāʾin* eight times.

خَازِنُون *khāzinūn* [pl. of act. part. خَازِنٌ *khāzin*] one who stores up, one who keeps control, storekeepers (15:22) فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ *and We bring down out of the sky water and we give it to you to drink–and you are not its keepers.*

خَزَنَةٌ *khazanatun* [pl. of n. خَازِنٌ *khāzin*] keeper, warden (67:8) كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ *every time a group is cast into it, its keepers ask them, 'Did no warner come to you?'*

خَزَائِنٌ *khazāʾin* [pl. of n. خِزَانَةٌ *khizānatun*] **1** treasure house, storehouse, treasury (12:55) قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الأَرْضِ *he said, 'Put me in charge of the nation's storehouses'* **2** knowledge, control, resources, storehouses (15:21) وَإِنْ مِنْ شَيْءٍ إِلاَّ عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلاَّ بِقَدَرٍ مَعْلُومٍ *there is nothing of which We do not have control, only sending it down according to a well-defined measure.*

خ/ز/و–ي *kh–z–w/y* to compel, to manipulate, to exercise self–control, to humiliate, to humble, to abase, to shame, to disgrace; abasement, a disgraceful act. Of this root, five forms occur 26 times in the Qur'an: نَخْزَى *nakhzā* once; أَخْزَى *ʾakhzā* **(1)** 12 times; خِزْيٌ *khizy* 11 times; أَخْزَى *ʾakhzā* **(2)** once and مُخْزِي *mukhzī* once.

نَخْزَى *nakhzā* [1st pers. pl. imperf. of v. خَزِيَ *khaziya*, intrans.] to be disgraced, to be shamed, to suffer humiliation (20:134) رَبَّنَا لَوْلاَ أَرْسَلْتَ إِلَيْنَا رَسُولا فَنَتَّبِعَ ءَايَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَى *Lord, if only You had sent us a messenger, so that we might have followed Your revelations, before we suffered humiliation and disgrace!*

أَخْزَى *ʾakhzā* **(1)** [v. IV, trans.] **1** to disgrace, to humble, to humiliate (3:192) رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ *Lord! You truly humiliate those You commit to the Fire* **2** to embarrass, to shame (11:78) فَاتَّقُوا اللَّهَ وَلاَ تُخْزُونِ فِي ضَيْفِي *so have some fear of God and do not disgrace me with my guests.*

خِزْيٌ *khizy* [n.] disgrace, humiliation (5:33) ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ *such [punishment] will be a disgrace for*

them in this world, and in the Hereafter a terrible punishment.

أَخْزَى *ʾakhzā* **(2)** [elat.] more/most humiliating, disgracing وَلَعَذَابُ الآخِرَةِ أَخْزَى وَهُمْ لاَ يُنْصَرُونَ (41:16) *but the chastisement of the life to come is more humiliating, and they will not be helped.*

مُخْزِي *mukhzī* [act. part.] one who causes disgrace, humiliation وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ (9:2) *and that God will disgrace the disbelievers.*

خ/س/أ *kh–s–ʾ* to drive away, to chase out; to cast out; to humble; rejected, spurned; to defeat, to impair; to confuse, to dull, to frustrate. Of this root, three forms occur four times in the Qur'an: اخْسَئُوا *ʾikhsaʾū* once; خَاسِئ *khāsiʾ* once and خَاسِئُون *khāsiʾūn* twice.

اخْسَئُوا *ʾikhsaʾū* [imper. of v. خَسَأَ *khasaʾa*, intrans.] to chase, to shame, to scorn قَالَ اخْسَئُوا فِيهَا وَلاَ تُكَلِّمُونِ (23:108) *He will say, 'Away with you!, in you go!, do not speak to Me!'*

خَاسِئ *khāsiʾ* [act. part.; pl. *khāsiʾūn*] **1** chased away, driven away, rejected, cut off, forsaken, outcasts فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (7:166) *but when they became too proud to abandon that which they were forbidden [to do], We said to them, 'Be [like] apes!, outcasts!'* **2** unsuccessful, in vain, frustrated, unable ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ (67:4) *Look again and again! Your sight will return to you frustrated and dimmed.*

خ/س/ر *kh–s–r* to go astray, to lose one's way, to perish; to incur a loss, to lose, a loss; to decrease, to give less than what is right, to give short measure; to misguide. Of this root, 10 forms occur 65 times in the Qur'an: خَسِرَ *khasira* 16 times; يُخْسِرُون *yukhsirūn* twice; خُسْرٌ *khusr* twice; خَاسِرُون *khāsirūn* 32 times; خَاسِرَةٌ *khāsiratun* once; خَسَارٌ *khasār* three times; خُسْرَانٌ *khusrān* three times; أَخْسَرُون *ʾakhsarūn* four times; تَخْسِير *takhsīr* once and مُخْسِرُون *mukhsirūn* once.

خَسِرَ *khasira* a [v. trans.] **1** [with no obj.] to suffer a loss, to lose [as in a race] قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ (10:45) *those who denied the meeting with God have indeed lost* **2** to lose something (7:9)

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ *and those whose scales [good deeds] are light will be the ones who have lost their souls.*

يُخْسِرُ *yukhsir* [imperf. of v. IV أَخْسَرَ *ʾakhsara*, trans.] to give less than the correct amount, to shortchange, to give short measure/weight (55:9) وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلاَ تُخْسِرُوا الْمِيزَانَ *set up the balance with justice, and do not give short measure* [lit. *cause the balance to lose/be lost*].

خُسْرٌ *khusr* [v. n./n.] loss, failure, ruin (65:9) فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا *and it tasted the ill effect of their conduct–the result of their conduct was ruin.*

خَاسِرُون *khāsirūn* [pl. of act. part. خَاسِرٌ *khāsir*, fem. خَاسِرَةٌ *khāsiratun*] one who loses the right way, a loser, a sinner (10:95) وَلاَ تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونَ مِنَ الْخَاسِرِينَ *and do not be one of those who deny the revelations of God for then you will become one of the losers.*

خَسَارٌ *khasār* [v. n.] loss, losing (71:21) وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلاَّ خَسَارًا *and followed those whose riches and children only increased their losses.*

خُسْرَانٌ *khusrān* [v. n.] loss, losing (4:119) وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا *whoever takes Satan as a patron instead of God, has surely suffered a clear loss.*

أَخْسَرُون *ʾakhsarūn* [pl. of elat. أَخْسَرُ *ʾakhsar*] most losing, greatest losers, farthest astray from the right path (18:103) قُلْ هَلْ نُنَبِّئُكُمْ بِالأَخْسَرِينَ أَعْمَالا *say '[Prophet] shall I tell you who lose most by their actions?'*

تَخْسِيرٌ *takhsīr* [v. n.] loss, losing (11:63) فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ *who could protect me from God if I disobeyed Him?, you would only make my loss greater* [*lit. you would not increase me other than in loss*].

مُخْسِرُون *mukhsirūn* [pl. of act. part. مُخْسِرٌ *mukhsir*] one who gives less than due, one who gives short measure, one who cheats in dealing with others (26:181) أَوْفُوا الْكَيْلَ وَلاَ تَكُونُوا مِنَ الْمُخْسِرِينَ *give full measure: do not be among those who give others less than their due.*

خ/س/ف *kh–s–f* to cave in, to subside, to be swallowed by the earth; to eclipse, to have an eclipse; to disappear into the earth (of water); to humiliate; to decrease; to be hungry, to become emaciated. Of this root, خَسَفَ *khasafa* occurs eight times in the Qur'an.

خَسَفَ *khasafa* i **I** [v. intrans.] to go into an eclipse (75:8) وَخَسَفَ الْقَمَرُ *and the moon goes into eclipse* **II** [v. trans.] to cause the earth to swallow up, to cause the earth to subside or to cave in (28:81) فَخَسَفْنَا بِهِ وَبِدَارِهِ الأَرْضَ *We caused the earth to cave in over him and his dwelling.*

خ/ش/ب *kh–sh–b* wood, timber; to stiffen up, to be dim-witted, to be scrawny; to mix together, to be untamed. Of this root, خُشُبٌ *khushub* occurs once in the Qur'an.

خُشُبٌ *khushub* [pl. of coll. n. خَشَبٌ *khashab*] lumps of wood, pieces of timber (63:4) وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ *when you see them, their outward appearance pleases you; when they speak, you listen to what they say, but they are [as useless] as propped-up timbers.*

خ/ش/ع *kh–sh–*[c] barren dead land, low land with dry vegetation, a low hillock; to be eclipsed; to be humble, to humble oneself, to show respect, to be quiet, to be submissive. Of this root, seven forms occur 17 times in the Qur'an: خَشَعَ *khasha*[c]*a* twice; خُشُوعٌ *khushū*[c] once; خَاشِعٌ *khāshi*[c] once; خَاشِعُون *khāshi*[c]*ūn* six times; خُشَّعٌ *khushsha*[c] once; خَاشِعَةٌ *khāshi*[c]*atun* five times and خَاشِعَاتٌ *khāshi*[c]*āt* once.

خَشَعَ *khasha*[c]*a* a [v. intrans.] **1** to hush, to become low (20:108) وَخَشَعَتِ الأَصْوَاتُ لِلرَّحْمَنِ فَلاَ تَسْمَعُ إِلاَّ هَمْسًا *and voices will be hushed for the Lord of Mercy, so you will hear nought but whispering* **2** to feel humble, to be seized with awe (57:16) أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ *is it not time for the believers that their hearts become humble at the remembrance of God and the truth that has come down?*

خُشُوعٌ *khushū*[c] [v. n.] humility, awe (17:109) وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا *they fall down on their faces, weeping, and it [the*

Qur'an] adds to their humility.

خَاشِعٌ *khāshi^c^* [act. part., pl. خَاشِعُون *khāshi^c^ūn* and خُشَّعٌ *khushsha^c^*; fem. خَاشِعَةٌ *khāshi^c^atun* pl. خَاشِعَاتٌ *khāshi^c^āt*] **1** one who is full of humility, one who is seized with awe (59:21) لَوْ أَنْزَلْنَا هَذَا الْقُرْءَانَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ *had We sent this Qur'an down to a mountain, you would have seen it humbled and split apart in awe of God* **2** dead, barren, desolate (41:39) وَمِنْ ءَايَاتِهِ أَنَّكَ تَرَى الأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ *and of His signs is that you see the earth desolate, but when We send water down upon it, it stirs and swells.*

خ/ش/ي *kh–sh–y* to fear, to dread, to dislike; to hope; to know; dates killed by frost, dry rotten herbage. Of this root, two forms occur 48 times in the Qur'an: خَشِيَ *khashiya* 40 times; and خَشْيَةٌ *khashyatun* eight times.

خَشِيَ *khashiya* a [v. trans.] **1** to fear (3:173) الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا *those to whom the people said, 'The people [your enemies] have amassed [an army] against you; therefore fear them,' but it [only] increased them in faith* **2** to feel concern (4:9) وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ *and let those who, if they left behind them weak offspring, would be concerned for them [lest someone would treat them as badly] fear [in their behaviour towards orphans]* **3** to stand in awe of (36:11) إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ *you can warn only those who will follow the Reminder and hold the Merciful in awe, though they cannot see Him* (or, *in secret*).

خَشْيَةٌ *khashyatun* [n./v. n.] **1** fear (4:77) إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً *behold!, a party of them fear mankind even as they fear God or more so* [lit. *with greater fear*] **2** awe (2:74) وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّه *for there are rocks from which streams gush forth, and others split so that water issues from them and others that tumble down in awe of God.*

خ/ص/ص *kh–ṣ–ṣ* small holes in a sieve; a keyhole; small breaks in the clouds; to be in dire straits, to be hard up; to belong to a small

circle; to choose above others, to single out, to favour. Of this root, three forms occur four times in the Qur'an: يَخْتَصُّ *yakhtaṣṣ* twice; خَاصَّةٌ *khāṣṣatan* once; خَصَاصَةٌ *khaṣāṣatun* 11 times.

يَخْتَصُّ *yakhtaṣṣ* [imperf. of v. VIII, trans.] to favour, to single out (2:105) وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ *God chooses for His mercy whomever He will.*

خَاصَّةٌ *khāṣṣatan* [quasi-act. part. used adverbially] in particular, specifically, alone, only (8:25) وَاتَّقُوا فِتْنَةً لاَ تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً *beware of discord that harms not only the wrongdoers among you.*

خَصَاصَةٌ *khaṣāṣatun* [n.] poverty, straitened circumstances, need (59:9) وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ *and they give [others] preference over themselves, even if they themselves are in need.*

خ/ص/ف *kh–ṣ–f* to stitch together, to lace together, to mend; to cover up, to stick on; to mix colours, to be of two colours. Of this root, يَخْصِفَانِ *yakhṣifān* occurs twice in the Qur'an.

يَخْصِفُ *yakhṣif* [imperf. of v. خَصَفَ *khaṣafa*, trans.] to attach, to stick together, to cover (20:121) فَأَكَلاَ مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّة *they both ate from it, so their shameful parts appeared to them and they began to stitch upon themselves leaves of the Garden.*

خ/ص/م *kh–ṣ–m* opposite side of a cloud; corners/edges of a sack; handles; to dispute, to argue, to defeat in an argument, to quarrel; antagonist, opponent, opposing party; defendant; to claim. Of this root, eight forms occur 18 times: اخْتَصَمَ *ʾikhtaṣama* seven times; يَخِصِّمُون *yakhiṣṣimūn* once; تَخَاصُمٌ *takhāṣum* once; خَصْمٌ *khaṣm* once; خَصْمَانِ *khaṣmān* twice; خَصِمُون *khaṣimūn* once; خَصِيمٌ *khaṣīm* three times and خِصَامٌ *khiṣām* twice.

اخْتَصَمَ *ʾikhtaṣama* [v. VIII, no object (imperf. يَخِصِّمُون *yakhiṣṣimūn* at (36:49) is a geminated, perhaps a more emphatic, form of the regular يَخْتَصِمُون *yakhtaṣimūn* occurring elsewhere)] **1** to dispute with, to disagree over (22:19) هَذَانِ خَصْمَانِ اخْتَصَمُوا فِى رَبِّهِمْ *these two opposing camps are in disagreement about their Lord* **2**

to recriminate, to make counter accusations (50:28) قَالَ لاَ تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ *He said, 'Do not accuse one another in my presence; I gave you advance warnings'* **3** to argue, to contend وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (3:44) *you were not present among them when they cast lots to see which of them should become guardian of Mary; you were not present with them when they argued [about her].*

تَخَاصُمٌ *takhāṣum* [v. n.] mutual recrimination, disputing, wrangling (38:64) إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ *that is real, the wrangling of the inhabitants of Hellfire.*

خَصْمٌ *khaṣm* **I** [coll. n.] disputants, litigants (38:21) وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ *has the story come to you of the litigants, when they climbed into the private quarters?* **II** [n., pl. خِصَامٌ *khiṣām*] disputant, litigant, opponent (in one interpretation of وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِى الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللّهَ عَلَى مَا فِى قَلْبِهِ وَهُوَ أَلَدُّ (2:204 الْخِصَامِ *there is the man whose views on the life of this world may please you, he [even] calls on God to witness what is in his heart, yet, he is the most bitter of opponents.*

خَصْمَانِ *khaṣmān* [dual n.] **1** two litigating/antagonistic parties/persons (38:22) قَالُوا لاَ تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ *they said, 'Do not fear, [We are] two litigants, one of us has wronged the other, so judge between us fairly'* **2** adversaries (22:19) هَذَانِ خَصْمَانِ اخْتَصَمُوا فِى رَبِّهِمْ *these are two opposing camps in disagreement about their Lord.*

خَصِمُونَ *khaṣimūn* [pl. of intens. act. part. خَصِمٌ *khaṣim*] one given to disputing, contentious person (43:58) وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلاَّ جَدَلا بَلْ هُمْ قَوْمٌ خَصِمُونَ *saying, 'Are our gods better or him?'–they cite him only to provoke you, they are a contentious people.*

خَصِيمٌ *khaṣīm* [intens. act. part.] **1** one given to antagonism, a contentious person (16:4) خَلَقَ الإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ *He created man from a drop of fluid, and behold the same man becomes an open contentious person* **2** defendant, advocate (4:105) وَلاَ تَكُنْ لِلْخَائِنِينَ خَصِيمًا *do not be an advocate for the treacherous.*

خِصَامٌ *khiṣām* [n./v. n.] contention, animosity (in one interpretation of 2:204) وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِى الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَى مَا فِى قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ *there is the man whose views on the life of this world may please you, he [even] calls on God to witness what is in his heart, yet it is the most bitter of contentions.*

خ/ض/د *kh–ḍ–d* to twist, to crack, to cut the thorns off a branch; to become stale, to become shrivelled; to munch on soft fruit; to be a glutton. Of this root, مَخْضُودٌ *makhḍūd* occurs once in the Qur'an.

مَخْضُودٌ *makhḍūd* [pass. part.] one with its thorns cut off, thornless, laden with fruit (56:28) فِى سِدْرٍ مَخْضُودٍ *among thornless lote trees.*

خ/ض/ر *kh–ḍ–r* meadows, herbage, plantation, trees, green, fresh, soft, fragrant, verdant, youthful, inexperienced, new; to be blessed. Of this root, four forms occur eight times in the Qur'an: خَضِرٌ *khaḍir* once; أَخْضَرُ *ʾakhḍar* once; خُضْرٌ *khuḍr* five times; and مُخْضَرَّةٌ *mukhḍarratun* once.

خَضِرٌ *khaḍir* [quasi-act. part.] that which is green, green herbage, plant, green foliage (6:99) وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا *He it is who sends down water from the sky, then with it We produce the shoots of every plant* [lit. *thing*], *then from it We bring out greenery.*

أَخْضَرُ *ʾakhḍar* [quasi-act. part.; pl. خُضْرٌ *khuḍr*] **1** green (in colour) (18:31) وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ *and wearing garments of fine green silk* **2** fresh (not dry) (12:43) إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ *I see [in my dream] seven fat cows being eaten by seven lean ones; seven green ears of corn and [seven] others, withered.*

مُخْضَرَّةٌ *mukhḍarratun* [fem. act. part.] that which becomes green, verdant, alive with green (22:63) أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الأَرْضُ مُخْضَرَّةً *do you not see how God sends water down from the sky and the earth becomes verdant?*

خ/ض/ع *kh–ḍ–ʿ* downward inclination of the neck, to lower one's

head; to be submissive; to be lonely; to abase oneself; sound of battle; rumbling in the stomach. Of this root, two forms occur once each in the Qur'an: تَخْضَعُ *takhḍa*ᶜ and خَاضِعُون *khāḍi*ᶜ*ūn*.

تَخْضَعُ ᶜ*takhḍa* [imperf. of v. خَضَعَ *khaḍa*ᶜ*a* both trans. and intrans.] to be meek, to be submissive; to be yielding (33:32) يَانِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلاَ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِى قَلْبِهِ مَرَضٌ *wives of the Prophet, you are not like any of the other women, if you show piety, do not be yielding in your speech, lest he in whose heart is sickness should [be moved to] desire/covet [you].*

خَاضِعُون *khāḍi*ᶜ*ūn* [pl. of act. part. خَاضِعٌ *khāḍi*ᶜ] those bowing, those showing submission, those humbling themselves (26:4) إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ *if We wish, We can send down upon them from heaven a sign, so that their nobility* (or, *necks*) *would [become humble to it] bow [humbly] to it.*

خ/ط/أ *kh–ṭ–*ᵓ to miss the target, to veer away from the correct path, to err, to commit a crime, to sin; a mistake, a crime, a sin. Of this root, eight forms occur 22 times in the Qur'an: أَخْطَأَ ᵓ*akhṭa*ᵓ*a* twice; خَطَأٌ *khaṭa*ᵓ twice; خِطْأٌ *khiṭ*ᵓ once; خَاطِئُون *khāṭi*ᵓ*ūn* five times; خَاطِئَةٌ *khāṭi*ᵓ*atun* twice; خَطِيئَةٌ *khaṭī*ᵓ*atun* three times; خَطِيئَاتٌ *khaṭī*ᵓ*āt* twice and خَطَايَا *khaṭāyā* five times.

أَخْطَأَ ᵓ*akhṭa*ᵓ*a* [v. IV, intrans.] to err, to be mistaken (33:5) وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ *and there is no blame on you regarding the mistakes you make, only [you are blamed] for what your hearts deliberately intend.*

خَطَأٌ *khaṭa*ᵓ [v. n./n., adverbially used] by mistake, in error (4:92) وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلاَّ خَطَأً *it is not [conceivable] for a believer to kill another believer, except by mistake.*

خِطْأٌ *khiṭ*ᵓ [n./v. n. implying intensity] mistake, sin, crime, an act of disobedience (17:31) وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ خَشْيَةَ إِمْلاَقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا *do not kill your children for fear of poverty–We shall provide for them and for you–killing them is a great sin.*

خَاطِئُون *khāṭi*ᵓ*ūn* [pl. of act. part. خَاطِئٌ *khāṭi*ᵓ; fem. خَاطِئَةٌ *khāṭi*ᵓ*atun*] **1** those who sin, sinners (12:97) قَالُوا يَاأَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ *they said, 'Father, ask God to forgive us our sins–we*

were indeed sinners’ **2** [of deeds] sinful, erroneous (69:9) وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ *Pharaoh, those before him, and the ruined cities–[all] committed sinful [deeds].*

خَطِيئَةٌ *khaṭīʾatun* [n., pl. خَطِيئات *khaṭīʾāt* and خَطَايَا *khaṭāyā*] evildoing, sin, crime (71:25) مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا *because of their sins they were drowned and then made to enter a Fire.*

خ/ط/ب *kh–ṭ–b* an affair, matter, concern, business, situation; a public speech, to address a group, a sermon, a speech, to speak; to propose in marriage to a woman, a marriage proposal. Of this root, four forms occur 12 times in the Qur’an: خَاطَبَ *khāṭaba* three times; خَطْبٌ *khaṭb* five times; خِطَابٌ *khiṭāb* three times; خِطْبَةٌ *khiṭbatun* once.

خَاطَبَ *khāṭaba* [v. III, trans.] **1** to talk to, to address (25:63) وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلاَمًا *and when the ignorant speak to them, they say: ‘We have nothing to do with you* [lit. *are quit of you*]*’* (or, *they say ‘Peace’*) **2** [with prep. فِي] to speak on behalf of, to intercede, to plead (11:37) وَلاَ تُخَاطِبْنِي فِى الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ *do not plead with Me for those who have done wrong–they will be drowned.*

خَطْبٌ *khaṭb* [n./v. n.] matter, affair, ailment, trouble *(20:95) فَمَا خَطْبُكَ *and what was the matter with you?*

خِطَابٌ *khiṭāb* [n./v. n.] **1** address, talking, discourse (78:37) الرَّحْمَنِ لاَ يَمْلِكُونَ مِنْهُ خِطَابًا *Lord of Mercy, no one will have it in their power to force speech with Him* (or, *they will have no authority from Him to speak*) **2** argument (38:23) إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِى الْخِطَابِ *this, my brother, has ninety-nine ewes and I have one ewe, so he said, ‘Put her in my charge,’ and he prevailed over me in argument*; *(38:20) فَصْلَ الْخِطَابِ *decisive talk, sound judgement.*

خِطْبَةٌ *khiṭbatun* [n.] marriage proposal (2:235) وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِى أَنْفُسِكُمْ *no blame will be attached to you if you give a hint of [an intended] marriage proposal to [these] women or keep it to yourselves.*

خ/ط/ط *kh–ṭ–ṭ* furrows, roads; lines, pen markings, writing, stripes; living quarters; affair, plan, intention; to write. Of this root, تَخُطُّ *takhuṭṭ* occurs once in the Qur'an.

تَخُطُّ *takhuṭṭ* [2nd pers. imperf. of v. خَطَّ *khaṭṭa*, trans.] to write down, to transcribe (29:48) وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلاَ تَخُطُّهُ بِيَمِينِكَ إِذًا لاَرْتَابَ الْمُبْطِلُونَ *and you never recited, before it, any book; nor did you write one down with your own right hand. [Had you done so], those who are bent on denial might [then] have had [cause] to doubt.*

خ/ط/ف *kh–ṭ–f* to snatch, to grab; to dazzle, to blind; to be fast, to walk briskly; a hook, to hook; to sail, to miss the target. Of this root, four forms occur six times in the Qur'an: خَطِفَ *khaṭifa* three times; يَتَخَطَّفُ *yatakhaṭṭaf* once; يُتَخَطَّفُ *yutakhaṭṭaf* twice; and خَطْفَةٌ *khaṭfatun* once.

خَطَفَ *khaṭifa* a [v. trans.] **1** to snatch away (22:31) فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ *as if he has fallen down from the skies, so the birds snatch him up* **2** to dazzle, to blind (2:20) يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ *the lightning almost blinds their sight, whenever it flashes on them they walk on in it.*

يَتَخَطَّفَ *yatakhaṭṭaf* [imperf. of v. V تَخَطَّفَ *takhaṭṭafa*, trans.; pass. يُتَخَطَّفُ *yutakhaṭṭaf*] to sweep away, to do away with, to grab from all directions (8:26) وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ *and remember when you were a few, considered as weak in the land and afraid that people might grab you from all directions.*

خَطْفَةٌ *khaṭfatun* [n. of unit] a snatch, a grab/a snatched object (37:10) إِلاَّ مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ *except for he who snatches away a fragment [of conversation], and so is pursued by a piercing flame.*

خ/ط/و *kh–ṭ–w* step, to take a step; way, tracks; to overtake, to avoid. Of this root, خُطُوَاتٌ *khuṭuwāt* occurs five times in the Qur'an.

خُطُوَاتٌ *khuṭuwāt* [pl. of n. of unit *khuṭwatun*] footsteps (2:208) وَلاَ تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ *and do not follow in Satan's footsteps.*

خ/ف/ت *kh–f–t* weakness caused by hunger, to become feeble; to become inaudible, to die down, to become soft, (of voice) to become subdued, to become still, to die suddenly. Of this root, two forms occur three times in the Qur'an: تُخَافِت *tukhāfit* once; and يَتَخَافَتُ *yatakhāfat* twice.

تُخَافِت *tukhāfit* [imperf. of v. III خَافَتَ *khāfata*, intrans.] to endeavour to muffle one's voice, to keep one's voice inaudible (17:110) وَلاَ تَجْهَرْ بِصَلاَتِكَ وَلاَ تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلا *and do not be loud in your prayer, or too quiet, but seek between these* [lit. *this*] *a way.*

يَتَخَافَتُ *yatakhāfat* [imperf. of v. VI تَخَافَتَ *takhāfata*, intrans.] to enjoin quietness on one another, to hold an exchange in low voices, to whisper (68:23) فَانْطَلَقُوا وَهُمْ يَتَخَافَتُونَ *so they went off, speaking to each other in whispers.*

خ/ف/ض *kh–f–ḍ* low flat land, a low flat hill; to lower; to be affluent, affluence, easy, relaxing situation; to take it easy, to walk at ease; to die. Of this root, two forms occur four times: اخْفِضْ *ʾikhfiḍ* three times and خَافِضَةٌ *khāfiḍatun* once.

اخْفِضْ *ʾikhfiḍ* [imper. of v. خَفَضَ *khafaḍa*, trans.] keep low, lower, bring down *(15:88) وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ *be accommodating, be friendly, be tender* [lit. *lower your wing*] *to the believers*; *(17:24) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ *and humble yourself to them*, *be tender to them* [lit. *lower to them the wing of humbleness*].

خَافِضَةٌ *khāfiḍatun* [fem. act. part.] bringing down, humbling, debasing, demoting *(56:3) خَافِضَةٌ رَافِعَةٌ *abasing [some] and exalting [others].*

خ/ف/ف *kh–f–f* light load, a small group of people; camel's foot, to travel at ease, (of camels) to travel in single file; to be light, to be light-hearted, to move quickly, to be quick-witted; to take lightly, to treat with contempt, to consider as easily influenced, to die. Of this root, seven forms occur 17 times in the Qur'an: خَفَّ *khaffa* three times; خَفَّفَ *khaffafa* three times; يُخَفَّفُ *yukhaffaf* five

times; اسْتَخَفَّ ᵓistakhaffa three times; تَخْفِيفٌ takhfīf once; خَفِيفٌ khafīf once and خِفَافٌ khifāf once.

خَفَّ *khaffa* i [v. intrans.] to be, become or prove to be light or scanty *(7:9) وَمَنْ خَفَّتْ مَوَازِينُهُ *the one whose scales are light, the one who brought little to the weighing, the one whose good deeds did not weigh much.*

خَفَّفَ *khaffafa* [v. II, trans.; pass. *yukhaffaf* imperf. of خُفِّفَ *khuffifa*] to lighten, to lessen (40:49) ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ *ask your Lord to lighten our suffering [even] for one day.*

اسْتَخَفَّ *ᵓistakhaffa* [v. X, trans.] **1** to consider as light, to consider light enough to carry or handle, to take lightly, to make light of (16:80) وَجَعَلَ لَكُمْ مِنْ جُلُودِ الأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا *and He provided for you from the hides of cattle houses [tents] you find light* **2** to consider as easy to influence, to consider as rash and incapable of serious thoughts (43:54) فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ *so, He deemed his people easy to influence and they obeyed him* **3** to urge, to hasten (in one interpretation of 43:54) فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ *so, He urged his people [to disobey Moses] and they obeyed him.*

خَفِيفٌ *khafīf* [quasi-act. part., pl. خِفَافٌ *khifāf*] **1** light (7:189) فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا *and when he mated with* [lit. *covered*] *her she conceived a light pregnancy* **2** lightly armed, lightly equipped; easy moving (9:41) انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ *so go forth, lightly and heavily [armed], and struggle for the way of God with your possessions and your persons.*

خ/ف/ي *kh–f–y* (the opposite concepts of appearing and disappearing are covered by this root, so affecting the interpretation of some of the verses in which derivatives of it occur) digging up, excavating, a grave robber; to disappear; to be unperceived, to hide; secret; secondary feathers in a bird's wing; jinn. Of this root, nine forms occur in 34 places in the Qur'an: تَخْفَى *takhfā* six times; أَخْفَى *ᵓakhfā* **(1)** 17 times; أُخْفِيَ *ᵓukhfiya* once; يَسْتَخْفُون *yastakhfūn* three times; خَفِيٌّ *khafiyy* twice; أَخْفَى *ᵓakhfā* **(2)** once; خَافِيَةٌ *khāfiyatun* once; خُفْيَةٌ *khufyatun* twice and مُسْتَخْفٍي *mustakhfī* once.

تَخْفَى *takhfā* [imperf. of v. خَفِيَ *khafiya*, intrans.] to hide, to be hidden (40:16) يَوْمَ هُمْ بَارِزُونَ لاَ يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ *on the Day when they will come forth, and nothing about them will remain hidden from God.*

أَخْفَى *ᵓakhfā* **(1)** [v. IV, trans.; pass. أُخْفِيَ *ᵓukhfiya*] **1** to hide something, to conceal (2:271) إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ *if you openly give charity, it is praiseworthy, but if you keep it secret and give to the needy [in private], that is better for you* **2** to remove that which conceals, to make explicit, to bring out into the open (in some interpretations of verse 20:15) إِنَّ السَّاعَةَ ءاتِيَةٌ أَكَادُ أُخْفِيهَا *the Hour is coming, I am almost making it explicit* [lit. *removing that which makes it hidden*] (or, *keeping it hidden*).

يَسْتَخْفِي *yastakhfī* [imperf. of v. X اسْتَخْفَى *ᵓistakhfā*, intrans.] to seek to hide, to endeavour to hide or conceal oneself (4:108) يَسْتَخْفُونَ مِنَ النَّاسِ وَلاَ يَسْتَخْفُونَ مِنَ اللَّهِ *they endeavour to hide from people, but they do not [try to] hide from God.*

خَفِيٌّ *khafiyy* [quasi-act. part.] **1** obscure, well-hidden *(42:45) يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ *glancing furtively* [lit. *from a hidden eye*] **2** secret, silent, unspoken, inaudible (19:3) إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا *when he called to his Lord silently imploring Him.*

أَخْفَى *ᵓakhfā* **(2)** [elat.] more/most unperceived, more/most concealed, more/most hidden (20:7) وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى *whatever you may utter aloud, He knows the secret and what is even more hidden [less perceived].*

خَافِيَةٌ *khāfiyatun* [fem. act. part./n.] that which is deeply hidden, that which conceals itself, a secret; also the jinn (the sing. fem. gender denotes emphasis) (69:18) يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنْكُمْ خَافِيَةٌ *on that Day you will be exposed* (or, *you will be brought to judgement*) *and not a secret of yours will remain hidden.*

خُفْيَةً *khufyatan* [v. n. used adverbially] in secrecy, privately, silently, in the mind/thoughts (7:55) ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لاَ يُحِبُّ الْمُعْتَدِينَ *call on your Lord humbly and in your thoughts–He does not like those who transgress His bounds.*

مُسْتَخْفٍ *mustakhfī* [act. part.] interpreted both as hidden, well-concealed or as apparent, visible (13:10) سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ *alike among you is he who conceals his words and he who speaks them openly, he who hides himself under cover of night, and he who sallies forth by day* (or, *appearing by night and hiding himself by day*).

خ/ل/د *kh–l–d* mountains, rocks; to remain put for a long time, to be forever, to be eternal, eternity, to grow old without showing physical signs of old age; to be well contented, to like someone or some place; to wear some kind of trinkets; mind; heart; spirit; a mole-like animal. Of this root, seven forms occur 87 times in the Qur'an: تَخْلُدُون *takhludūn* twice; أَخْلَدَ *ᵓakhlada* twice; خُلْدٌ *khuld* six times; خَالِدٌ *khālid* four times; خَالِدُون *khālidūn* 70 times; خُلُودٌ *khulūd* once; and مُخَلَّدُون *mukhalladūn* twice.

تَخْلُدُ *takhlud* [imperf. of v. خَلَدَ *khalada*, intrans.] to remain, last, endure for a long time or forever, to gain immortality (26:129) وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ *and do you build fortresses, so that you may remain forever?*

أَخْلَدَ *ᵓakhlada* [v. IV] **1** [intrans. with prep. إلى] to incline to, to take to, to cling to, to give oneself completely to (7:176) وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الأَرْضِ وَاتَّبَعَ هَوَاهُ *and had We willed, We could have raised him up by their means, but he clung to the earth and followed his desire* **2** [trans.] to cause to be immortal, to cause to remain or live forever (104:3) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ *thinking his wealth will make him live forever.*

خُلْدٌ *khuld* [v. n./n.] immortality (21:34) وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ *We have not granted to a human before you [Prophet] everlasting life.*

خَالِدٌ *khālid* [act. part., pl. خَالِدُون *khālidūn*] **1** immortal (7:20) وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلاَّ أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ *he said, 'Your Lord only forbade you this tree lest you become angels or of the immortals'* **2** one living or remaining forever or for a long time (9:100) وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا *He prepared for them Gardens through which streams flow, in which they*

abide forever **3** to live, to remain, to endure for a certain period of time without interruption (11:107 خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالأَرْضُ *there remaining in it for as long as the heavens and earth endure.*

خُلُودٌ *khulūd* [n./v. n.] immortality, eternity, remaining for ever (50:34) ادْخُلُوهَا بِسَلاَمٍ ذَلِكَ يَوْمُ الْخُلُودِ *enter it in peace–this is the Day of Eternity.*

مُخَلَّدُون *mukhalladūn* [pl. of pass. part. مُخَلَّدٌ *mukhallad*] interpreted either as beautifully attired or as forever youthful (76:19) وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنْثُورًا *[the] eternally youthful* [lit. *eternal youths*] (or, *beautifully attired youths*) *will attend them–if you could see them, you would think they were scattered pearls.*

خ/ل/ص *kh–l–ṣ* purity, to be unblemished, to purify, to extricate, to extract, to select above others, to befriend; to bring to safety, to reach safety; to arrive, to join someone, to be alone with; to be sincere. Of this root, nine forms occur 31 times in the Qur'an: خَلَصَ *khalaṣa* once; أَخْلَصَ *ʾakhlaṣa* twice; اسْتَخْلَصَ *ʾistakhlaṣa* once; خَالِصٌ *khāliṣ* twice; خَالِصَةٌ *khāliṣatun* five times; مُخْلِصٌ *mukhliṣ* three times; مُخْلِصُون *mukhliṣūn* eight times; مُخْلَصٌ *mukhlaṣ* once and مُخْلَصُون *mukhlaṣūn* eight times.

خَلَصَ *khalaṣa* u [v. intrans.] to extricate oneself, to draw away from others, to draw or retire to one side (12:80) فَلَمَّا اسْتَيْئَسُوا مِنْهُ خَلَصُوا نَجِيًّا *when they despaired of [retrieving] him, they retired to one side, as a conferring group.*

أَخْلَصَ *ʾakhlaṣa* [v. IV, trans.] **1** to devote, to dedicate oneself or something entirely to (4:146) إِلاَّ الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّه *not so those who repent, mend their ways, hold fast to God, and devote their religion entirely to Him* **2** to purify, to make someone pure; or to distinguish someone with, to favour someone with something exclusively; or to make someone devoted to (38:46) إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ *We have rendered them pure by a pure quality* (or, *We have favoured them, to the exclusion of others, with a quality particular to them*; or, *We have made them devoted [to Us] by a quality of their own*), *[namely]*

their keeping in mind the [ultimate] abode.

أَسْتَخْلِصُ *ʾastakhliṣ* [1st pers. imperf. of v. X اسْتَخْلَصَ *ʾistakhlaṣa*, trans.] to select someone or something above all else, to dedicate someone/something to oneself (12:54) وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي *the king said, 'Bring him to me: so I may attach him to my person.'*

خَالِصٌ *khāliṣ* **I** [quasi-act. part.; fem. خَالِصَةٌ *khāliṣatun*] pure, complete, total, true (39:3) أَلاَ لِلَّهِ الدِّينُ الْخَالِصُ *true* [also: *pure*, *total*, *complete*] *devotion is due to God alone* **II** [fem. n. خَالِصَةٌ *khāliṣatun*] entitlement to the exclusion of all others, a privilege, that which is particularised (33:50) وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ *also any believing woman who offers herself [without dowry in marriage] to the Prophet and if the Prophet wishes to seek her in marriage–this is an exclusive [privilege] for you [Prophet] and not for the [rest of the] believers.*

مُخْلِصٌ *mukhliṣ* [act. part., pl. مُخْلِصُون *mukhliṣūn*] **1** one who devotes or dedicates oneself or something to (39:2) إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ *indeed, We have sent down the Book to you with the Truth, so worship God, devoting to Him the religion* **2** one who is sincere (2:139) قُلْ أَتُحَاجُّونَنَا فِى اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ *say [to the people of the Scripture] How can you argue with us about God when He is our Lord and your Lord? Our deeds belong to us, and yours to you. We are sincere to Him.*

مُخْلَصٌ *mukhlaṣ* [pass. part., pl. مُخْلَصُون *mukhlaṣūn*] the chosen one, the purified one (38:83) إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ *except for Your chosen/purified servants*; * الإخلاص name of Sura 112, Meccan sura, so-named because of the '*purity of faith*' it describes, also called الصَمَد and الصَمَدِيَّة (see **ص/م/د** *ṣ–m–d*).

خ/ل/ط *kh–l–ṭ* to mix, to blend, a mixture, a component, the four humours; base people, common people; to intermingle, to associate, to be familiar with; partnership, partners; husband, cousin, neighbour; to confuse, to be mad. Of this root, four forms

occur six times in the Qur'an: خَلَطَ *khalaṭa* once; تُخَالِطُ *tukhāliṭ* once; اخْتَلَطَ *ʾikhtalaṭa* three times and خُلَطَاءٌ *khulaṭāʾ* once.

خَلَطَ *khalaṭa* i [v. trans.] to mix (9:102) وَءَاخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلاً صَالِحًا وَءَاخَرَ سَيِّئًا *and others confessed their sins, they mixed a righteous deed with another evil one.*

تُخَالِطُ *tukhāliṭ* [imperf. of v. III خَالَطَ *khālaṭa*, trans.] to associate with, to mix with, to intermingle with, to combine with (2:220) وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلاَحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ *and they ask you about the orphans, say, 'It is good to set things right for them, if you mix their affairs with yours* [lit. *mix with them*] [also interpreted as: *if you intermingle with them*] *[remember] they are your brothers and sisters.'*

اخْتَلَطَ *ʾikhtalaṭa* [v. VIII, intrans.] to become mixed/mingled with, to be combined with (18:45) كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ *like water We send down from the sky, so the vegetation of the earth combines with it [absorbs it].*

خُلَطَاءٌ *khulaṭāʾ* [pl. of n. خَلِيطٌ *khalīṭ*] partners, business associates, kinfolk (38:24) لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ *he has done you wrong by demanding your ewe in addition to his ewes, and many partners transgress against one another.*

خ/ل/ع *kh–l–ʿ* to take off, to draw off, to draw out, to dislodge; to disown, to break a pledge; to be alone, to be mad, to be foolish; tattered garment. Of this root, اخْلَعْ *ʾikhlaʿ*, occurs once in the Qur'an.

اخْلَعْ *ʾikhlaʿ* [imper. of v. خَلَعَ *khalaʿa*, trans.] take off (20:12) فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى *so take off your shoes; you are in the sacred valley, Ṭūwā.*

خ/ل/ف *kh–l–f* back, backside, behind, in the rear; to stay behind, to be put behind; to delay, to be a straggler; to replace, to succeed, to be appointed as successor; a ruler, representative, governor; an offshoot, a son, a generation, a follower; to differ, to be different, to be contrary; to fail to keep a promise, to let down, to alternate.

Of this root, 23 forms occur 127 times in the Qur'an: خَلَفَ *khalafa* five times; خُلِّفَ *khullifa* once; يُخَالِفُ *yukhālif* twice; أَخْلَفَ *ʾakhlafa* 13 times; تُخْلَفُ *tukhlaf* once; يَتَخَلَّفُ *yatakhallaf* once; اخْتَلَفَ *ʾikhtalafa* 33 times; and اخْتُلِفَ *ʾikhtulifa* twice; اسْتَخْلَفَ *ʾistakhlafa* five times; خَلْفٌ *khalf* twice; خَالِفُون *khālifūn* once; خِلَافٌ *khilāf* six times; خِلْفَةٌ *khilfatun* once; خَوَالِفُ *khawālif* twice; خَلِيفَةٌ *khalīfatun* twice; خَلَائِفُ *khalāʾif* four times; خُلَفَاءٌ *khulafāʾ* three times; مُخَلَّفُون *mukhallafūn* four times; مُخْلِفٌ *mukhlif* once; اخْتِلَافٌ *ʾikhtilāf* seven times; مُخْتَلِفٌ *mukhtalif* eight times; مُخْتَلِفُون *mukhtalifūn* twice and مُسْتَخْلَفُون *mustakhlafūn* 11 times.

خَلَفَ *khalafa* u **I** [v. intrans.] to succeed, to follow, to come after (19:59) فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ *but there came after them successors neglecting prayer and following lusts* **II** [v. trans.] **1** to act as deputy, to replace (7:142) وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي *and Moses said to his brother Aaron, 'Take my place among my people'* **2** to act or do something during someone's absence (7:150) وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي *and when Moses returned to his people, angry and grieved, he said, 'How foul your conduct has been after my departure!'* (or, *'What a foul thing you have put in my place after me!'*).

خُلِّفَ *khullifa* [pass. of v. II خَلَّفَ *khallafa*] to be left behind (9:118) وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا *and to the three who were left behind.*

يُخَالِفُ *yukhālif* [imperf. of v. III خَالَفَ *khālafa*, trans.] **1** [with prep. إلى] to act or do something contrarily to someone after having forbidden such an act to him; to impact on something behind someone's back (11:88) وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى مَا أَنْهَاكُمْ عَنْهُ *and I do not want to do, behind your backs, that which I have forbidden you to do* **2** [with prep. عن] to go back on, fail to keep/obey (24:63) فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ *and let those beware who go back on His* (or, *the Prophet's*) *command.*

أَخْلَفَ *ʾakhlafa* [v. IV, trans.] **1** to go back on, to break or to fail to keep (e.g. a promise) (20:87) قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا *they said, 'We did not break our word to you of our own accord'* **2** to act contrary to, to let down, to fail (14:22) إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ

فَأَخْلَفْتُكُمْ *God surely promised you a true promise, I promised you, and failed you* **3** to compensate or replace something spent or lost, to reward something spent (34:39) وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ *whatever you give in alms He will reward it.*

تُخْلَفُ *tukhlaf* [2nd pers. imperf. of pass. v. IV أُخْلِفَ *ʾukhlifa*] (of a promise) to be denied, to be broken (20:97) وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ *and you have a promise you will not be denied.*

يَتَخَلَّفُ *yatakhallaf* [imperf. of v. V, intrans.] to stay behind, to hold back from, to be absent (9:120) مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّه *it is not proper for the people of Medina and those around them of the desert Arabs to hold back from following the messenger of God.*

اخْتَلَفَ *ʾikhtalafa* [v. VIII, intrans.] **1** to differ, to vary, to be different (8:42) وَلَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِى الْمِيعَادِ *had you promised each other [to fight/meet], you would surely have differed [in keeping] the appointment* **2** to dispute (with), to disagree (with), to differ in opinion (on) (42:10) وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ *whatever you may differ about is for God to judge.*

اخْتُلِفَ *ʾikhtulifa* [pass. of v. VIII] to be disputed (11:110) وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتُلِفَ فِيهِ *We gave Moses the Book, but it was differed about* [lit. *differences were expressed in respect to it*].

اسْتَخْلَفَ *ʾistakhlafa* [v. X, trans.] to appoint as successor, to cause to follow (24:55) لَيَسْتَخْلِفَنَّهُمْ فِى الأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ *He will certainly make them successors in the land, as He made those before them successors.*

خَلْفٌ *khalf* **I** [n.] **1** succeeding generation, successors (7:169) فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الأَدْنَى *so a generation succeeded them who inherited the Book, choosing the fleeting gains of this lower [world]* **2** behind, rear *(41:42) لاَ يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ *falsehood cannot approach it from any direction* [lit. *before or from behind*] **II** [adverb of place] at the back, in the rear, behind (19:64) لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا *to Him belongs what is before us and what is behind us.*

خَالِفُون *khālifūn* [pl. of act. part. خَالِفٌ *khālif*] those who stay

behind after others have gone to carry out a task, particularly war (9:83) إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ *you chose to sit at home the first time, so stay [now] with those who stay behind.*

خِلاَفٌ *khilāf* [v. n.] being contrary, being in opposition; being behind, staying behind (9:81) فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللَّهِ *those who were left behind [and did not join in the Campaign of Tabūk] rejoiced at their staying behind the messenger of God*; *(7:124) لأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلاَفٍ *I will cut off your hands and feet upon alternate sides [on opposite sides].*

خِلْفَةٌ *khilfatan* [v. n./n.] (the act of) coming one after the other, replacing one another; being different, alternating (25:62) وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً *He it is who made the night and day replace one another* (or, *come one after the other*).

خَوَالِفُ *khawālif* [pl. of n. خَالِفَةٌ *khālifatun,* also said to be pl. of act. part. خَالِفٌ *khālif*] ones staying behind; women (because they stay at home when men go forth to war); the laggards, contrary ones (9:93) إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ *censure, however, is for those who sought your permission and, though rich, were pleased to be with the laggards* (or, *[at home] with the women*).

خَلِيفَةٌ *khalīfatun* [n., pl. خَلاَئِفُ *khalā'if* and خُلَفَاءُ *khulafā'*] **1** representative, (2:30) وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً *when your Lord told the angels, 'I am putting a representative on earth'* **2** successor, heir (7:74) وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الأَرْضِ *and remember when He made you heirs after ᶜād and established you in the land.*

مُخَلَّفُونَ *mukhallafūn* [pl. of pass. part. مُخَلَّفٌ *mukhallaf*] one who is left behind (48:16) قُلْ لِلْمُخَلَّفِينَ مِنَ الأَعْرَابِ *tell the desert Arabs who were left behind.*

مُخْلِفٌ *mukhlif* [act. part.] one who does not keep a promise, one who goes back on a promise (14:47) فَلاَ تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ *so do not think that God will break His promise to His messengers.*

اخْتِلاَفٌ *'ikhtilāf* [v. n.] **1** difference (between), diversity, succession (10:6) إِنَّ فِي اخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالأَرْضِ

لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ *in the succession of night and day, and in what God created in the heavens and earth, there truly are signs for those who are mindful [of God]* **2** discrepancy, contradiction, inconsistency (4:82) أَفَلاَ يَتَدَبَّرُونَ الْقُرْءَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلاَفًا كَثِيرًا *will they not ponder on the Qur'an?, if it had been from anyone other than God, they would surely have found much inconsistency in it.*

مُخْتَلِفٌ *mukhtalif* [quasi-act. part.; pl. مُخْتَلِفُون *mukhtalifūn*] **1** different from [one another]; disputing with one another (11:118) وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ *had your Lord willed, He would have made humankind one nation, but they continue to be different* **2** varying, diverse (16:69) يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ *from their bellies comes forth a drink of diverse hues in which there is healing for humankind* **3** opposing, contradictory (51:8) إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ *you are of opposing opinions.*

مُسْتَخْلَفُون *mustakhlafūn* [pl. of pass. part. مُسْتَخْلَفٌ *mustakhlaf*] those who are appointed as successors, inheritors, heirs, or trustees (57:7) وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ *and give out of that over which He has made you successors.*

خ/ل/ق *kh–l–q* to create, to originate, to design, creation, the entire creation, the human race; natural disposition, innate nature; to be shapely, comely; to deal tactfully with others, to assume a certain disposition; to attribute falsely; to estimate; to be of good character; luck, share; to be capable; (of a garment) to wear out; a fragrant substance. Of this root, 10 forms occur 239 times in the Qur'an: خَلَقَ *khalaqa* 151 times; خُلِقَ *khuliqa* 11 times; خَلْقٌ *khalq* 52 times; خَالِقٌ *khāliq* eight times; خَالِقُون *khāliqūn* four times; خَلاَّقٌ *khallāq* twice; مُخَلَّقَةٌ *mukhallaqatun* twice; اخْتِلاَقٌ *ʾikhtilāq* once; خَلاَقٌ *khalāq* six times and خُلُقٌ *khuluq* twice.

خَلَقَ *khalaqa* u [v. trans.] **1** to create anew, to bring into being (25:54) وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا *and He it was who created from water a human being* **2** to form or to shape (3:49) أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ *I will shape for you out of clay [a thing] like the form of birds, then I will breathe into it and*

it will become a bird by God's will.

خُلِقَ *khuliqa* [pass. v.] to be created (25:3) وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لاَ يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ *they take aside from Him gods that create nothing, and are themselves created.*

خَلْقٌ *khalq* **I** [v. n.] the act of creating, (3:190) إِنَّ فِى خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ *truly, in the creation of the heavens and earth, and in the alternation of night and day, are signs for those endowed with minds* **II** [n.] **1** creatures, all creation, human race (31:11) هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ *this is God's creation. Now, show Me that which those besides Him have created* **2** design of creation, shape, stature (7:69) وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى الْخَلْقِ بَسْطَةً *and remember when He made you successors after the people of Noah and increased you in stature* **3** stage of creation (39:6) يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِى ظُلُمَاتٍ ثَلاَثٍ *He creates you in your mothers' wombs, one stage [of forms] after another in three-fold [depths of] darkness* **4** lying, fabrication (according to one reading of verse 26:137)(خَلْق) إِنْ هَذَا إِلاَّ خُلُق الأَوَّلين *this is none but the fabrication of those gone past.*

خَالِقٌ *khāliq* **I** [act. part., pl. خَالِقُون *khāliqūn*] one engaged in creating (38:71) إِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ *when your Lord said to the angels, 'I am creating a human from clay'* **II** [n. with the definite article: an attribute of God] the Creator, the Maker (59:24) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ *He is God, the Creator, the Originator.*

خَلاَّقٌ *khallāq* [intens. act. part.] the greatest creator (15:86) إِنَّ رَبَّكَ هُوَ الْخَلاَّقُ الْعَلِيمُ *your Lord is the Supreme Creator, the All Knowing.*

مُخَلَّقَةٌ *mukhallaqatun* [fem. pass. part.] formed, shaped (22:5) فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ *We created you from dust, then a drop of seed, then a clinging mass, then a lump of flesh, both shaped and unshaped.*

اخْتِلاَقٌ *ʾikhtilāq* [v. n.] fabrication, lying, invention (38:7) مَا سَمِعْنَا بِهَذَا فِى الْمِلَّةِ الآخِرَةِ إِنْ هَذَا إِلاَّ اخْتِلاَقٌ *we did not hear of this in the former faith: this is nothing but invention.*

خَلاَقٌ *khalāq* [n.] share, portion; standing (3:77) إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلا أُولَئِكَ لاَ خَلاَقَ لَهُمْ فِى الآخِرَة *those who sell out God's covenant and their own oaths for a small price–those will have no share in the Hereafter.*

خُلُقٌ *khuluq* [n.] interpreted as habit, custom, character, natural disposition, traits, manners, way of life (68:4) وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ *truly you are of great moral character.*

خ/ل/ل *kh–l–l* opening, aperture; to go in between; to persuade; to be poor; character, trait, attribute; friendship, a close confidant; lover, loved person; wife; wine, vinegar; a tattered garment; anklets. Of this root, four forms occur 13 times in the Qur'an: خُلَّةٌ *khullatun* once; خِلاَلٌ *khilāl* eight times; خَلِيلٌ *khalīl* three times and أَخِلاَّءٌ *ʾakhillāʾ* once.

خُلَّةٌ *khullatun* [n., pl. خِلاَلٌ *khilāl*] friendship (2:254) يَاأَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لاَ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَاعَةٌ *you who believe, give from what We have provided for you, before the Day comes in which there is no bargaining, no friendship, and no intercession.*

خِلاَلٌ *khilāl* **I** [pl. used adverbially] **1** (small gaps, breaches, openings) through, amongst, between, within (9:47) وَلأَوْضَعُوا خِلاَلَكُمْ يَبْغُونَكُمُ الْفِتْنَة *they would have scurried about in your midst, trying to sow discord among you* **2** [with prep. من] among, within (30:48) فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلاَلِهِ *you see the rain issuing from within them* **II** [either v. n. of v. III or pl. of noun خُلَّةٌ *khullatun*] the act of being friendly, having friends; friendships (14:31) مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لاَ بَيْعٌ فِيهِ وَلاَ خِلاَلٌ *before a Day comes when there will be no trading or friendship.*

خَلِيلٌ *khalīl* [n., pl. أَخِلاَّءٌ *ʾakhillāʾ*] **1** a very close intimate friend (43:67) الأَخِلاَّءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ *on that Day, close friends will become each other's enemies* **2** (an epithet of Abraham) the close friend of God (4:125) وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلاً *God took Abraham as a close friend.*

خ/ل/و *kh–l–w* to be vacant, to be solitary, to vacate, to be vacated;

wide open space; to be set free, to divorce; to be alone or in seclusion with someone; a cell, a hive; to devote oneself to something; to go past in time, something of the past, passage of time; to produce herbage, pasture. Of this root, four forms occur 28 times in the Qur'an: خَلَى *khalā* 25 times; خَلَّى *khallā* once; تَخَلَّى *takhallā* once and خَالِيَةٌ *khāliyatun* once.

خَلَى *khalā* ū [v. intrans.] **1** to become of the past (2:141) تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ *this is a community that has become of the past; for them is what they earned* **2** to be alone, to be by oneself, to be in seclusion (3:119) وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ *but when they are alone, they bite [their] fingertips in rage at you* **3** to become empty, to become free, to become clear *(12:9) يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ *your father's undivided attention will be yours* [lit. *your father's face becomes free for you*] **4** to become the norm, the practice, to become time-honoured (40:85) سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ *this is God's way which has become established as the norm for His creatures* **5** [also with prep. في] to come and go past [in time] (35:24) وَإِنْ مِنْ أُمَّةٍ إِلاَّ خَلاَ فِيهَا نَذِيرٌ *there is not a community, but a warner has come* [lit. *passed*] *among them* **6** [also with prep. إلى] to meet in seclusion with, to be alone with (2:14) وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ *when they come to be secluded with their devils [devilish leaders], they say, 'We're [really] with you.'*

خَلَّى *khallā* [v. II, trans.] to let go *(9:5) فَإِنْ تَابُوا وَأَقَامُوا الصَّلاَةَ وَءَاتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ *but if they repent, maintain prayer and pay the prescribed alms, let them go on their way.*

تَخَلَّى *takhallā* [v. V, intrans.] to let go; to become vacant, to become free; to make oneself vacant or free (84:4) وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ *and it casts out what is in it and becomes empty.*

خَالِيَةٌ *khāliyatun* [fem. quasi-act. part.] that which has gone past (in time), (of time) gone by (69:24) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الأَيَّامِ الْخَالِيَةِ *eat and drink with enjoyment as a reward for what you have done in days gone by.*

خ/م/د *kh–m–d* (of fire) to die out, to abate; to faint, to be silent, contemplative. Of this root, خَامِدُون *khāmidūn* occurs twice in the

Qur'an.

خَامِدُون *khāmidūn* [pl. of act. part. خَامِدٌ *khāmid*] spent, extinct, expired, dead (36:29) إِنْ كَانَتْ إِلاَّ صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ *it will be but one blast, and they will be expired.*

خ/م/ر *kh–m–r* to mix, to infect, to intoxicate, intoxicating drinks, wine and spirits, to ferment; to leaven, to raise; to hide, head-cover, (of a woman) to cover the head and face; to bear a grudge. Of this root, two forms occur seven times in the Qur'an: خَمْرٌ *khamr* six times and خُمُرٌ *khumur* once.

خَمْرٌ *khamr* [n.] **1** intoxicating drink, spirits, wine in particular (2:219) يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ *they ask you [Prophet] about intoxicants and gambling: say, 'There is great sin in both'* **2** grapes and other fruits that may be fermented into wine (12:36) قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا *one of them said, 'I see myself pressing grapes.'*

خُمُرٌ *khumur* [pl. of n. خِمَارٌ *khimār*] head-covers (24:31) وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ *and they should draw their head scarves to cover their necklines.*

خ/م/س *kh–m–s* five, fifth, one fifth, to make five, to become five, to become the fifth, Thursday; great army. Of this root, four forms occur eight times in the Qur'an: خَمْسَةٌ *khamsatun* three times; خَامِسَةٌ *khāmisatun* twice; خَمْسُون *khamsūn* twice and خُمْسٌ *khums* once.

خَمْسَةٌ *khamsatun* [card. no.] (18:22) وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْماً بِالْغَيب *and [others] say, 'They were five, their sixth was their dog'–guessing in the dark.*

خَامِسَةٌ *khāmisatun* [fem. quasi-act. part.] the fifth (24:7) وَالْخَامِسَةُ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ *and [swear] the fifth [time] that the curse of God be on him, if he is one of the lying.*

خَمْسُون *khamsūn* [card. no.] fifty (29:14) وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلاَّ خَمْسِينَ عَامًا *We sent Noah to his people, and he stayed among them for fifty years short of a thousand.*

خُمْسٌ *khums* [ord. no.] fifth (8:41) وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ *know that whatever you win [as spoils of war], a fifth of it belongs to God and the Messenger, to those of kin [said to be the needy of the Prophet's family] and orphans, to the needy and the wayfarers.*

خ/م/ص *kh–m–ṣ* hunger, famine, to be hungry, to be slim around the waist; the hollow of the foot; a heavy garment of striped wool or silk. Of this root, مَخْمَصَةٌ *makhmaṣatun* occurs twice in the Qur'an.

مَخْمَصَةٌ *makhmaṣatun* [n.] hunger (9:120) ذَلِكَ بِأَنَّهُمْ لاَ يُصِيبُهُمْ ظَمَأٌ وَلاَ نَصَبٌ وَلاَ مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ ... إِلاَّ كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ *that is because they never suffer any thirst, weariness or hunger in the cause of God ..., but that a good deed is thereby recorded for them.*

خ/م/ط *kh–m–ṭ* type of lotus tree; bitter fruit, inedible fruit; fragrance of the blossoms of fruit-bearing trees; to ferment, to be haughty; to take by force. Of this root, خَمْطٌ *khamṭ* occurs once in the Qur'an.

خَمْطٌ *khamṭ* [n.] bitter fruit (also said to mean few fruits) (34:16) وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ *and We replaced for them their two gardens with two others that yielded bitter fruit.*

خ/ن/ز/ر *kh–n–z–r* thick axe or adze; to be rough and crude; pig, wild boar; ulcers afflicting the neck. Of this root, two forms occur five times in the Qur'an: خِنْزِيرٌ *khinzīr* four times and خَنَازِيرُ *khanāzīr* once.

خِنْزِيرٌ *khinzīr* [n., pl. خَنَازِيرُ *khanāzīr*] pig (2:173) إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ *He has only forbidden you unslaughtered dead animals, blood, pig's meat.*

خ/ن/س *kh–n–s* to contract, to withdraw, to hide in, to shrink away, to cause to draw back; deer's shelter. Of this root, two forms occur once each in the Qur'an: خَنَّاسٌ *khannās*; and خُنَّسٌ *khunnas.*

خَنَّاسٌ *khannās* [intens. act. part.] one given to drawing back, shrinking away [epithet of the Devil, so described because he

fails to come forward to assist his followers in their time of need, or because he slinks away when God's name is mentioned, or because he sneaks up on people unnoticed to tempt them] *(114:4) الْخَنَّاسِ *the slinking*, *the sneaking*, *the devious one*.

خُنَّسٌ *khunnas* [pl. of quasi-act. part. خَانِس *khānis*] the planets which retrace their own courses. Reference in verse (81:15) فَلاَ أُقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ *I swear by the planets that recede, move, and hide* is said by philologists to be to the 'luminous five', namely, Mars, Saturn, Jupiter, Venus and Mercury, so described because they are observed to have a bi-directional motion, thus earning for themselves another epithet of 'the puzzled planets'. Other interpreters, however, take the reference to be generally to the stars in their rising and setting orbits.

خ/ن/ق *kh–n–q* to strangle, to stifle, to choke, an animal killed by choking; necklace; constriction, the mouth of a valley, small apertures; diphtheria. Of this root, مُنْخَنِقَةٌ *munkhaniqatun* occurs once in the Qur'an.

مُنْخَنِقَةٌ *munkhaniqatun* [pass. part.] [jur.] strangled (animal) (5:3) حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ … *forbidden to you [for food] are un-slaughtered dead animals; blood; pigs' meat; anything consecrated to other than God; strangled animals, those killed by violent blows …*

خ/و/ر *kh–w–r* the lowing of an ox or a cow, to low, to moo; weakness, to weaken at the time of need, a coward; low land between high hills. Of this root, خُوَارٌ *khuwār* occurs twice in the Qur'an.

خُوَارٌ *khuwār* [n.] lowing, mooing (20:88) فَأَخْرَجَ لَهُمْ عِجْلاً جَسَدًا لَهُ خُوَارٌ *so he produced for them a calf, an effigy that produced a lowing sound.*

خ/و/ض *kh–w–ḍ* to wade, to ford, a ford; to plunge into a subject heedlessly, to engage in discussion without much knowledge; ambiguity, confusion, to shake up. Of this root, three forms occur 11 times in the Qur'an: خَاضَ *khāḍa* eight times; خَوْضٌ *khawḍ*

twice and خَائِضُون *khāʾiḍūn* once.

خَاضَ *khāḍa* u [v. intrans.] to indulge in idle talk, to plunge into malicious gossip, to talk abusively, speak evil of someone وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِى ءَايَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِى حَدِيثٍ غَيْرِهِ (6:68) *when you come across people who speak ill of Our revelations, turn away from them until they move on to another topic.*

خَوْضٌ *khawḍ* [n./v. n.] idle talk, malicious gossip, abusive talk ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ (6:91) *leave them alone playing in their vain talk.*

خَائِضُون *khāʾiḍūn* [pl. of act. part. خَائِضٌ *khāʾiḍ*] one engaged in idle talk or vain discourse وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ (74:45) *we indulged in vain talk with vain talkers.*

خ/و/ف *kh–w–f* fear, fright, to fear, to frighten; awe, concern, worry; to know, to suspect, to become aware; unworthy act; fighting, to decrease, to shorten. Of this root, eight forms occur 124 times in the Qur'an: خَافَ *khāfa* 83 times; خَوَّفَ *khawwafa* four times; خَوْفٌ *khawf* 26 times; خَائِفٌ *khāʾif* twice; خَائِفُون *khāʾifūn* once; خِيفَةٌ *khīfatun* six times; تَخْوِيفٌ *takhwīf* once and تَخَوُّفٌ *takhawwuf* once.

خَافَ *khāfa* a [v. trans.] **1** to fear تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ (8:26) *afraid that people might grab you from all directions* **2** to be in awe of, to revere وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ (55:46) *as for him who reveres the majesty of his Lord there are two gardens* **3** to worry or be anxious about something, to be concerned وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ (4:9) *and let those who, if they left behind them weak offspring, would be concerned for them [lest someone would treat them as badly] fear [in their behaviour towards orphans]* **4** to sense, to experience, to come against وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا (4:128) *and if a wife experiences high-handedness or alienation on her husband's part, neither of them will be faulted if they agree between themselves on a settlement.*

يُخَوِّفُ *yukhawwif* [imperf. of v. II خَوَّفَ *khawwafa*, trans.] **1** to cause to fear, to frighten إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلاَ تَخَافُوهُمْ (3:175)

that Satan only intimidates his followers, so do not fear them **2** to warn, to admonish (39:16) ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ *with that God warns His servants.*

خَوْفٌ *khawf* [v. n./n.] **1** fear, peril, dread (4:83) وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ *whenever there comes to them [news of any] matter concerning safety or peril, they spread it around* **2** worry, concern (10:62) أَلاَ إِنَّ أَوْلِيَاءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ *as for those who are close to God, there [should] be no concern about them, nor shall they grieve.*

خَائِفٌ *khāʾif* [quasi-act. part., pl. خَائِفُون *khāʾifūn*] (one) experiencing fear, being afraid, fearful (28:21) فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ *so he left the city, fearful and vigilant.*

خِيفَةٌ *khīfatun* [v. n./n.] **1** fear, dread (30:28) تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ *do you fear them with the fear [you have] for each other?* **2** awe (13:13) وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلاَئِكَةُ مِنْ خِيفَتِهِ *the thunder sings His praises, and [so do] the angels, in awe of Him.*

تَخْوِيفٌ *takhwīf* [v. n.] the act of warning (17:59) وَمَا نُرْسِلُ بِالآيَاتِ إِلاَّ تَخْوِيفًا *We do not send the signs except to give warning.*

تَخَوُّفٌ *takhawwuf* [v. n.] interpreted as either reducing, decreasing, lessening, or as fearing, dreading *(16:47) أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ *or He/punishment overtakes them by gradual decrease in fortune* (or, *He/it takes them by fear*).

خ/و/ل *kh–w–l* (there is a degree of overlap between this root and **خ/ي/ل** *kh–y–l*) maternal uncle, maternal aunt; household, servants, helpers; ownership, property; to give in ownership, to bestow; to authorise, to enable; an overseer; to show pride, to scatter. Of this root, four forms occur eight times in the Qur'an: خَوَّلَ *khawwala* three times; خَالٌ *khāl* 11 times; أَخْوَالٌ *ʾakhwāl* once and خَالاَتٌ *khālāt* three times.

خَوَّلَ *khawwala* [v. II, trans.] to grant, to accord, to bestow (39:8) إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ *but once He grants him a favour from Him, he forgets that for which he had been calling [God] before.*

خَالٌ *khāl* [n., pl. أَخْوَالٌ *ʾakhwāl*] maternal uncle (33:50) وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالاَتِكَ اللاَّتِي هَاجَرْنَ مَعَكَ *and the daughters of your uncles and aunts on the mother's side who migrated with you.*

خَالاَتٌ *khālāt* [pl. of fem. خَالَةٌ *khālatun*] maternal aunts (24:61) أَوْ بُيُوتِ خَالاَتِكُمْ *or the houses of your maternal aunts.*

خ/و/ن *kh–w–n* treachery, falsehood, disloyalty; to betray, to let down; to give false advice; to shortchange; a furtive glance, to glance furtively; to look after; to fall on hard times. Of this root, six forms occur 16 times in the Qur'an: خَانَ *khāna* five times; يَخْتَانَ *yakhtān* twice; خِيَانَةٌ *khiyānatun* twice; خَائِنُون *khāʾinūn* three times; خَائِنَةٌ *khāʾinatun* twice and خَوَّانٌ *khawwān* twice.

خَانَ *khāna* u [v. trans.] **1** to betray (8:71) وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ *but if they mean to betray you, they have betrayed God before* **2** to fail a trust (12:52) ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ *that [testimony should be enough proof] that I did not betray his [the master's] trust behind his back* **3** to break a pledge, to violate an agreement (8:27) وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ *and [do not] knowingly break your pledges.*

تَخْتَانُون *takhtānūn* [imperf. of v. VIII اخْتَانَ *ʾikhtān*, trans.] to deceive, to defraud, to cheat (4:107) وَلاَ تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ *do not argue for those who betray their own souls* (or, *who are false to themselves*, or, *who betray one another*).

خِيَانَةٌ *khiyānatun* **I** [v. n.] breaking of a covenant, betraying (8:71) وَإِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ *but if they mean to betray you, they have betrayed God before* **II** [n.] treachery, betrayal, (8:58) وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ *and if you fear treachery on the part of any people, throw it [their treaty] back at them equally/openly.*

خَائِنُون *khāʾinūn* [pl. of act. part. خَائِنٌ *khāʾin*; fem. خَائِنَةٌ *khāʾinatun*] a treacherous person, a cheat (4:105) وَلاَ تَكُنْ لِلْخَائِنِينَ خَصِيمًا *and do not be an advocate for the treacherous*; *(40:19) خَائِنَةَ الأَعْيُنِ *furtive glances*, *stealthy glances*, *furtive looks.*

خَوَّانٌ *khawwān* [intens. act. part.] one given to treachery, a vicious traitor (4:107) إِنَّ اللَّهَ لاَ يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا *God does not*

love anyone given to treachery and sin.

خ/و/ي *kh–w–y* space, void, an opening, emptiness, to be deserted; to be derelict, to be crumbling; ruins; to be uprooted; wasteland; hunger. Of this root, خَاوِيَةٌ *khāwiyatun* occurs five times in the Qur'an.

خَاوِيَةٌ *khāwiyatun* [fem. quasi-act. part.] **1** fallen down, ruined (27:52) فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا *those are their homes, desolate ruins as a result of their acting unjustly*; *(18:42) خَاوِيَةٌ عَلَى عُرُوشِهَا *completely destroyed* [lit. *empty on its trellises*] **2** uprooted, hollow (69:7) كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ *as if they were hollow palm tree trunks.*

خ/ي/ب *kh–y–b* the losing arrow in a game of fortune; to fail, to be disappointed; to go wrong; frustration, failure. Of this root, two forms occur five times in the Qur'an: خَابَ *khāba* four times; and خَائِبُون *khāʾibūn* once.

خَابَ *khāba* i [v. intrans.] to lose, to fail, to come to nothing (20:111) وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا *and those who carry [the burden of having committed] injustice will meet with failure.*

خَائِبُون *khāʾibūn* [pl. of quasi-act. part. خَائِبٌ *khāʾib*] (one who is) losing, failing, disappointed, a failure (3:127) لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ *and that He might cut off a part of the disbelievers' [army] or frustrate them so that they turn on their heels, losers.*

خ/ي/ر *kh–y–r* goodness, to be good, to be of use; to put ahead, to select above others, the select, the choice, the best; to have the option, an option, preference, to seek the best, to seek God's guidance before an action. Of this root, six forms occur 198 times in the Qur'an: اخْتَارَ *ʾikhtāra* four times; يَتَخَيَّرُون *yatakhayyarūn* twice; خَيْرٌ *khayr* 178 times; أَخْيَارٌ *ʾakhyār* twice; خَيرَاتٌ *khayrāt* 10 times; and خِيَرَةٌ *khiyaratun* twice.

اخْتَارَ *ʾikhtāra* [v. VIII, trans.] **1** to select from, to choose from (7:155) وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلا لِمِيقَاتِنَا *and Moses chose from his*

people seventy men for a time set by Us **2** [with prep. على] to prefer, to choose above (44:32) وَلَقَدِ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ *We chose them above all others in full knowledge.*

يَتَخَيَّرُ *yatakhayyar* [imperf. of v. V تَخَيَّرَ *takhayyara*, trans. (imperf. prefix تَ is elided from تَخَيَّرون *takhayyarūn* in verse (68:38)] to seek the best, to select (56:20) وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ *and [there will be] fruit of any [kind] that they chose.*

خَيْرٌ *khayr* **I** [n.] **1** goodness, all that is good (3:26) بِيَدِكَ الْخَيْرُ *in Your hand is the good* **2** much wealth, great property (2:180) كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ *it is prescribed for you, when death comes to one of you if he is leaving behind great property, that he should make bequests to parents and close relatives* **II** [elat.] **1** [usually with prep. مِن] better (2:263) قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى *a kind word [from a would-be giver] and forgiveness [from the would-be receiver of charity] is better than almsgiving after which follows hurt* **2** [in construct (إضافة)] the best (3:110) كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *you are the best nation that has been brought forth for humankind.*

أَخْيَارٌ *ʾakhyār* [pl. of n./quasi-act. part. خَيْرٌ *khayr*] truly good, the best (38:47) وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الأَخْيَارِ *and they, in Our sight, are among the chosen, of the best.*

خَيْرَاتٌ *khayrāt* [pl. of fem. n. خَيْرَةٌ *khayratun*] **1** good deeds (21:73) وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ *We made them leaders, guiding by Our command, and We inspired them to do good deeds* **2** rewards (9:88) جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ *they strive hard with their possessions and their persons, the best rewards belong to them* **3** good, pious women (55:70) فِيهِنَّ خَيْرَاتٌ حِسَانٌ *in them there are virtuous, beautiful women.*

خِيَرَةٌ *khiyaratun* [n.] choice (33:36) وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ *it is not fitting for any believing man or believing woman, once God and His Messenger have decided on a matter, to have a choice of their own [in the matter].*

خ/ي/ط *kh–y–ṭ* thread, wire, string, rope; to sew, to stitch up, needle, tailor, tailoring. Of this root, two forms occur three times in the Qur'an: خَيْطٌ *khayṭ* twice and خِيَاطٌ *khiyāṭ* once.

خَيْطٌ *khayṭ* [n.] streak; line; thread (2:187) وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ *eat and drink until the white thread/streak of dawn becomes distinct for you from the black.*

خِيَاطٌ *khiyāṭ* [n. of inst.] needle (7:40) وَلاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِى سَمِّ الْخِيَاطِ *and they will not enter the Garden until a thick rope/camel passes through the eye of a needle.*

خ/ي/ل *kh–y–l* (there is a degree of overlapping between this root and **خ/و/ل** *kh–w–l*) imagining, to fancy, to suppose, to guess, to presuppose, to foresee; spectre, ghost, apparition, shadow; pride, conceit, snobbery; horse riders, horses; maternal uncle and aunt; mole (on skin). Of this root, three forms occur nine times in the Qur'an: يُخَيَّلُ *yukhayyal* once; مُخْتَالٌ *mukhtāl* three times and خَيْلٌ *khayl* five times.

يُخَيَّلُ *yukhayyal* [imperf. of pass. v. II خُيِّلَ *khuyyila*] to be made to appear in an imaginary form, to be made to look like something else (20:66) فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى *lo and behold, their ropes and staffs were made–through their sorcery–to appear to him to be moving.*

مُخْتَالٌ *mukhtāl* [quasi-act. part.] arrogant, proud, conceited (31:18) إِنَّ اللَّهَ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ *God does not love any of the arrogant boastful [people].*

خَيْلٌ *khayl* [coll. n.] **1** horses (16:8) وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً *and horses, mules and donkeys for you to ride [them] and as an adornment* **2** cavalry, riding forces (17:64) وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ *and assail them with the noise of your cavalry and infantry.*

خ/ي/م *kh–y–m* tent, woollen tent of Bedouins, a dwelling, to settle in a place; to hold back; to be secure; personal disposition. Of this root, خِيَامٌ *khiyām* occurs once in the Qur'an.

خِيَامٌ *khiyām* [pl. of n. خَيْم *khaym*] tents, pavilions, canopies;

camel-litters in which women travel *(55:72) حُورٌ مَقْصُورَاتٌ فِى الْخِيَام *dark-eyed maidens, treasured, highly valued* [lit. *sheltered*] *in pavilions.*

د / *dāl*

الدَال *ʾal-dāl* the eighth letter of the alphabet; it represents a voiced dento-alveolar plosive sound.

د/أ/ب *d–ʾ–b* custom, habit, persistence, to persevere, to do regularly, day and night. Of this root, two forms occur six times in the Qur'an: دَأْبٌ *daʾb* five times and دَائِبَيْنِ *dāʾibayn* once.

دَأْبٌ *daʾb* [n./v. n.] **1** way, custom, manner; habit, attitude; case, situation (3:11) كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ *like [the case/attitude/way of] Pharaoh's people and their predecessors, they denied Our revelations, and God punished them for their sins* **2** [adverbially] 'as usual', 'in the way it has been done' (12:47) قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا *he said, 'You should sow for seven [consecutive] years as usual.'*

دَائِبَيْنِ *dāʾibayn* [dual of act. part. دَائِبٌ *dāʾib*] constant, diligent (14:33) وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ *He has made the sun and the moon useful to you, constant on their paths.*

دَاوُد *Dāwūd* [a proper name, borrowing from Hebrew, occurring 16 times in the Qur'an] King and Prophet David (Sam) (27:16) وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَاأَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ *Solomon succeeded David, He said, 'People, we have been taught the speech of birds, and we have been given [abundance] of everything.'*

The Qur'an speaks of how David killed Goliath, how God gave him sovereignty and wisdom and taught him what He pleased (2:251), how he also made the mountains and the birds echo God's praises together with him, and how He softened iron

for him, saying, (34:10–11) *'Make coats of chain mail and measure the links well.'* The Biblical story of David's appropriation of another man's wife is not directly mentioned in the Qur'an but is hinted at in (38:21–6), where he is made to see his error and repents. God gives him the Zabūr (4:163), a sacred book, said to be the Psalms, and this makes him a prophet as well as a king.

د/ب/ب *d–b–b* to move slowly, to proceed gently; to move on feet; members of the animal kingdom; to spread, to creep, to circulate, to flow; thudding sound. Of this root, two forms occur 18 times in the Qur'an: دَابَّةٌ *dābbatun*14 times and دَوَّابٌ *dawwāb* four times.

دَابَّةٌ *dābbatun* [n., pl. دَوَّابٌ *dawwāb*] **1** living creatures in general (42:29) وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ *among His signs is the creation of the heavens and earth and all the living creatures He has scattered throughout them* **2** [in contrast with humankind] creatures that move on or in the earth (6:38) وَمَا مِنْ دَابَّةٍ فِى الأَرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَالُكُمْ *there are no creatures on the earth, or birds that fly with their two wings, but [they are] communities like yourselves.*

د/ب/ر *d–b–r* back, backside, buttocks, the tail end, to turn one's back; to boycott; to plan, to arrange, to organise, to prepare; to depart, to die; root, origin. Of this root, 11 forms occur 44 times in the Qur'an: يُدَبِّرُ *yudabbir* four times; يَتَدَبَّرُ *yatadabbar* twice; يَدَّبَّرُ *yaddabbar* twice; أَدْبَرَ *ᵓadbara* four times; مُدَبِّرَاتٌ *mudabbirāt* once; مُدْبِرٌ *mudbir* twice; مُدْبِرُون *mudbirūn* six times; إِدْبَارٌ *ᵓidbār* once; دَابِرٌ *dābir* four times; دُبُرٌ *dubur* five times and أَدْبَارٌ *ᵓadbār* 13 times.

يُدَبِّرُ *yudabbir* [imperf. of v. II دَبَّرَ *dabbara*, trans.] to manage, to govern, to execute (10:31) وَمَنْ يُدَبِّرُ الأَمْرَ فَسَيَقُولُونَ اللَّهُ ... *'... and who governs everything?', they are sure to say, 'God.'*

يَتَدَبَّرُ *yatadabbar* [imperf. of v. V تَدَبَّرَ *tadabbara*, trans.] to contemplate, to ponder upon, to meditate on (47:24) أَفَلاَ يَتَدَبَّرُونَ الْقُرْءَانَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا *do they not contemplate the Qur'an?, or is it that hearts [still] have their own locks placed upon them?*

يَدَّبَّرُ *yaddabbar* [imperf. of v. VIII ادَّبَّرَ *ᵓiddabbara*, an assimilated form of v. اتْدَبَّرَ *ᵓitdabbara*, trans.] to contemplate, to ponder upon, to examine carefully (23:68) أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ ءَابَاءَهُمُ الأَوَّلِينَ *have they not contemplated the Word [of God]?, or has there come to them something that did not come to their forefathers?*

أَدْبَرَ *ᵓadbara* [v. IV, intrans.] **1** to turn one's back on, to turn down (70:17) تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى *it will call [claim] the one who turns his back [on the truth] and runs away* **2** to retreat, to recede (74:33) وَاللَّيْلِ إِذْ أَدْبَرَ *by the night when it recedes!*

مُدَبِّرَاتٌ *mudabbirāt* [pl. of fem. act. part. مُدَبِّرَةٌ *mudabbiratun*] those planning, carrying out, managing, executing (79:5) فَالْمُدَبِّرَاتِ أَمْرًا *and those bringing the matter to an end!*

مُدبِرٌ *mudbir* [act. part., pl. مُدْبِرُون *mudbirūn*] turning one's back, turning away, running away, taking to one's heels (27:10) وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ *'And throw down your staff,' but when he saw it writhing like a snake* (or, *a demon*), *he turned tail and fled, and did not come back.*

إِدْبَارٌ *ᵓidbār* [v. n.] (act of) retreating, setting, fading [of stars] (52:49) وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ *glorify Him at night and at the fading of the stars.*

دَابِرٌ *dābir* [n.] origin, root, the last part, the end part (7:72) وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا *We cut the roots of those who denied Our revelations.*

دُبُرٌ *dubur* **I** [n., pl. *ᵓadbār*] back, backside, end part, the last part (12:27) وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ *but if his shirt has been torn from the back, then she has lied and he is one of the truthful*; *(33:15) يُوَلُّونَ الأَدْبَارَ *they turn tail*; *(15:65) اتَّبِعْ أَدْبَارَهُمْ *walk behind them* [lit. *follow their backs*]; *(4:47) نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا *We deprive a [few] people of [Our] direction, turning them on their heels*, or, *We shame them and frustrate their hopes* [lit. *We obliterate faces and turn them upon their backs*] **II** [adverbially] at the end, closely after (50:40) وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ *proclaim His praise in the night and at the*

end of every prayer [lit. *prostration*].

د/ث/ر *d–th–r* to become blotted out, to be forgotten; to become cold, to rust; to be covered, to be wrapped up, an outer garment. Of this root, مُدَثِّرٌ *muddaththir* occurs once in the Qur'an.

مُدَّثِّرٌ *muddaththir* [an assimilated form of act. part. مُتَدَثِّر *mutadaththir* of v. V تَدَثَّرَ *taddaththara*] **1** one who is wrapping himself up (74:1–2) يَاأَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ *you, the one wrapping yourself [in your cloak], arise and give warning*; * الْمُدَّثِّرُ name of Sura 74, Meccan sura, so-named because of reference in verse 1 to '*the Wrapped One*'.

د/ح/ر *d–ḥ–r* to chase away, to kick out, to repel, to banish. Of this root, two forms occur four times in the Qur'an: دُحُورٌ *duḥūr* once and مَدْحُورٌ *madḥūr* three times.

دُحُورٌ *duḥūr* [v. n.] repelling, driving off (37:8–9) وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ دُحُورًا *pelted from every side and driven away.*

مَدْحُورٌ *madḥūr* [pass. part.] vanquished, repelled, driven away, rejected, banished (7:18) قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا *He said, 'Get out of it, disgraced and banished.'*

د/ح/ض *d–ḥ–ḍ* to slip, to become slippery, to lose one's footing; to weaken, to lose one's grip; to refute, to invalidate, to argue down, prove wrong, (of the sun) to move away from the middle of the sky. Of this root, three forms occur four times in the Qur'an: يُدْحِضُون *yudḥiḍūn* twice; دَاحِضَةٌ *dāḥiḍatun* once and مُدْحَضُون *mudḥaḍūn* once.

يُدْحِضُ *yudḥiḍ* [imperf. of v. أَدْحَضَ *ʾadḥaḍa*, trans.] to refute, to invalidate, to argue down (18:56) وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ *yet those who disbelieve seek to refute the truth with false arguments.*

دَاحِضَةٌ *dāḥiḍatun* [quasi-act. part.] refutable, baseless, null and void (42:16) وَالَّذِينَ يُحَاجُّونَ فِى اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ *and those who argue about God after He has been acknowledged [by others], their argument is null and void with their Lord.*

مُدْحَضُون *mudḥaḍūn* [pl. of pass. part. مُدْحَضٌ *mudḥaḍ*] defeated, vanquished (37:141) فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ *he cast lots and was one of the defeated.*

د/ح/و–ي *d–ḥ–w/y* to spread out, to level up, to widen, to enlarge, to relax. Of this root, دَحَا *daḥā* occurs once in the Qur'an.

دَحَى *daḥā* ū [v. trans.] to roll out, to spread out, to expand, to widen up (79:30) وَالأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا *and the Earth, after that, He spread [it] out.*

د/خ/ر *d–kh–r* to be humbled, to be compelled; to be confused, to be subservient. Of this root, دَاخِرُون *dākhirūn* occurs four times in the Qur'an.

دَاخِرُون *dakhirūn* [pl. of act. part. دَاخِرٌ *dākhir*] **1** obedient, subservient (16:48) أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلاَلُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ *do they not ponder the fact that whatever God has created that casts shadows all around* [lit. *to the right and to the left*]*–all submit* [lit. *prostrate themselves*] *to God, in humility* **2** humiliated, abject, debased (40:60) إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ *those who are too proud to serve Me, will enter Hell, humiliated.*

تَدَّخِرُون *taddakhirūn* (see **ذ/خ/ر** *dh–kh–r*).

د/خ/ل *d–kh–l* entrance, door, doorway, to enter, to penetrate; obscurity, secret, confidant; ill feeling, cheating; defects, loneliness; emaciation; to infiltrate, to come in between; guest, outsider. Of this root, eight forms occur 126 times in the Qur'an: دَخَلَ *dakhala* 75 times; دُخِلَ *dukhila* once; أَدْخَلَ *ʾadkhala* 38 times; أُدْخِلَ *ʾudkhila* four times; دَاخِلُون *dākhilūn* twice; مُدْخَلٌ *mudkhal* three times; مُدَّخَلٌ *muddakhal* once and دَخَلٌ *dakhal* twice.

دَخَلَ *dakhala* u [v. intrans.] **1** to enter, to go into (18:35) وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ *and he went into his garden while he was being unjust to himself [harming his own soul by his conceit and disbelief]* **2** [with عَلَى] to enter upon, to force one's way (5:23) ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ *enter in upon them through the*

gate, for if you enter by it, you will indeed be victorious **3** [with فِي] to join with (89:29) فَادْخُلِي فِى عِبَادِي *join My servants* **4** [with prep. بِـ] to consummate marriage (4:23) وَرَبَائِبُكُمُ اللاَّتِي فِى حُجُورِكُمْ مِنْ نِسَائِكُمُ اللاَّتِي دَخَلْتُمْ بِهِنَّ *and [your] stepdaughters in your care–those born of your women [wives] with whom you have consummated marriage.*

دُخِلَ *dukhila* [pass. v.] to be entered, to be invaded (33:14) وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا *had it [the city] been entered, [and the enemy came] upon them, from all [its] sides.*

أَدْخَلَ *ʾadkhala* [v. IV, trans.; pass. أُدْخِلَ *ʾadkhila*] **1** to admit, to cause to enter (42:8) يُدْخِلُ مَنْ يَشَاءُ فِى رَحْمَتِهِ *He admits to His mercy whom He will* **2** to put into, to enter something into (27:12) وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ *put your hand inside [the neck of] your cloak.*

دَاخِلُون *dākhilūn* [pl. of act. part. دَاخِلٌ *dākhil*] one who enters (66:10) ادْخُلاَ النَّارَ مَعَ الدَّاخِلِينَ *enter, both of you, the Fire along with those who enter.*

مُدْخَلٌ *mudkhal* [v. n./n. of place or time] entering; a place of entering, entrance (17:80) وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ *and say, 'My Lord, lead me in* [lit. *with an ingoing of truth*] *truthfully and lead me out* [lit. *with an outgoing of truth*] *truthfully'* (said to be, among other interpretations: *in and out of any task*, or, *situation in which one finds oneself*).

مُدَّخَلٌ *muddakhal* [n. of place] a crevice, hiding place (9:57) لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ *if they could find a place of refuge, or some caverns, or somewhere to crawl into, they would bolt away to it in great haste.*

دَخَلٌ *dakhal* [n.] falsehood, deceit, guile, fraud (16:94) وَلاَ تَتَّخِذُوا أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ *do not use your oaths as a means of deceit between you.*

د/خ/ن *d–kh–n* smoke; famine, hunger; to be of bad character, the heat of the day. Of this root, دُخَانٌ *dukhān* occurs twice in the Qur'an.

دُخَانٌ *dukhān* [n.] **1** smoke (41:11) ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ *then He turned to the sky, while it was yet smoke* **2** haze (caused

by severe drought) (in one interpretation of 44:10) فَارْتَقِبْ يَوْمَ تَأْتِي السَمَاءُ بِدُخَانٍ مُبِينٍ *so watch out for a day when the sky brings forth a great haze* [also said to refer to a great smoke that will fill the sky heralding the coming of the Day of Judgement]; * الدخان name of Sura 44, Meccan sura, so-named because of the reference in verse 10 to a '*Smoke-filled Day*', taken by many to refer to the Day of Judgement.

د/ر/أ *d–r–ʾ* to push, to dispute; to delay, to avert; to come upon suddenly; to spread out; to hide, to shelter, a hideout, to shield, a shield; to support. Of this root, two forms occur five times in the Qur'an: يَدْرَأُ *yadraʾ* four times and ادَّارأ *ʾiddāraʾa* once.

يَدْرَأُ *yadraʾ* [imperf. of v. دَرَأَ *daraʾa*, trans.] **1** to avert (24:8) وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ *punishment shall be averted from her if she [in turn] calls God to witness that he is [one of the] lying four times* **2** to repel, to overcome (13:22) وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ *and they repel an evil deed with a good one.*

ادَّارأ *ʾiddāraʾa* [assimilated form of تَدَارَأ *tadāraʾa* v. VI, intrans.] to hide behind one another, to dispute with one another, to accuse one another; or to connive with one another in order to conceal something (2:72) وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا *then, when you killed someone and blamed one another* (or, *you disputed with one another over it*).

د/ر/ج *d–r–j* rank, level, station; to walk slowly, to do something gradually, flood channel; to wrap up, to fold, a sheet for writing on; to allure. Of this root, three forms occur 20 times in the Qur'an: نَسْتَدْرِجُ *nastadrij* twice; دَرَجَةٌ *darajatun* four times and دَرَجَاتٌ *darajāt* 14 times.

نَسْتَدْرِجُ *nastadrij* [imperf. of v. X اسْتَدْرَجَ *ʾistadraja*, trans.] to cause to ascend or descend; to allure, to tempt, to lead on (68:44) سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لاَ يَعْلَمُونَ *We will lead them on [step by step to their ruin] in ways they do not know.*

دَرَجَةٌ *darajatun* [n., pl. دَرَجَاتٌ *darajāt*] a step, degree, rank: (43:32) وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا *and We*

have raised some of them above others in rank, so that some of them may take others in servitude.

د/ر/ر *d–r–r* to flow, to run, (of teats) to fill up with milk, (of income) to increase, to rain heavily, (of plants) to flourish, (of load-carrying animals) to go fast; a great pearl; to shine brightly; to spin tightly. Of this root, two forms occur four times in the Qur'an: مِدْرَارًا *midrārā* three times and دُرِّيٌّ *durriyy* once.

مِدْرَارًا *midrārā* [intens. act. part. used adverbially] profusely pouring, abundantly flowing (11:52) يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا *He sends down the heavens upon you in a downpour.*

دُرِّيٌّ *durriyy* [quasi-act. part.] pearl-like, glimmering, shining, shimmering (24:35) الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ *the glass is like a shimmering star.*

د/ر/س *d–r–s* to fade away, to pale, to be obliterated; to break in a camel, to separate the wheat from the chaff; to study a book, to learn, to examine carefully, to learn by heart, a learned person, a person who is constant in his studies. Of this root, three forms occur eight times in the Qur'an: دَرَسَ *darasa* five times; دِرَاسَةٌ *dirāsatun* once and إِدْرِيسُ *ʾidrīs* twice.

دَرَسَ *darasa* [v. trans.] **1** to study, to learn, to read with great attention to the content (7:169) أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لاَ يَقُولُوا عَلَى اللَّهِ إِلاَّ الْحَقَّ وَدَرَسُوا مَا فِيهِ *have they not been pledged through divine writ not to say anything about God but the truth?, and have they not studied its contents?* **2** (in a variant reading, دَرَسَتْ *darasat*) to fade away, to be erased, to become extinct, to be something of the forgotten past (6:105) وَكَذَلِكَ نُصَرِّفُ الآيَاتِ وَلِيَقُولُوا دَرَسْتَ (دَرَسَتْ) *thus We explain in various ways the revelations, lest they might say it [the revelation] has faded into obscurity* (or*, as in the canonical reading, though they will say, 'You [Muḥammad] have been studying [learning them from somewhere]'*).

دِرَاسَةٌ *dirāsatun* [v. n./n.] studying/teaching (6:156) أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ *lest you say, 'Scriptures were only sent down to two communities before us:*

we were not aware of what they read/their studying [of them].'

إِدْرِيسُ *ᵓidrīs* [proper name] Prophet ᵓidrīs, so named because of his constant studying of the scripture. He is identified as either Enoch (Gen. V.18–19 & 21–24) or the Biblical Elijah, ᵓilyās (إلياس) in Arabic (q.v.), (I Kings XVII.ff. and II Kings I–III). Some Egyptian scholars suggest that ᵓidrīs 'may be the Arabicised form of Osiris … said to have been a wise king and/or Prophet whom the Egyptians subsequently deified' (Asad, p. 463) (19:56–7) وَاذْكُرْ فِى الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا *mention too, in the Book [the Qur'an], [the story of] ᵓidrīs, he was a man of truth, a prophet.*

ᵓibn Kathīr states that he was the first individual to be awarded the status of prophethood following Adam. He also relates a report in which Idris is mentioned as the first person to use the pen. The Qur'an speaks of his being raised 'to a high position' (Q. 19:56–7).

د/ر/ك *d–r–k* to reach, to overtake; to accumulate; to ripen, to reach maturity, to become of age; to follow up, to come one after the other, to rectify, to put in order; the bottom level, lowest level. Of this root, six forms occur 12 times in the Qur'an: أَدْرَكَ *ᵓadraka* six times; تَدَارَكَ *tadāraka* once; ادَّارك *ᵓiddāraka* twice; دَرْكٌ *dark* once; دَرَكٌ *darak* once and مُدْرَكُون *mudrakūn* once.

أَدْرَكَ *ᵓadraka* [v. IV] **I** [intrans.] to pass away and come to an end, to come to nothing, to fail entirely (according to a reading of verse 27:66) بَلِ أدرك عِلْمُهُمْ فِى الآخِرَةِ *indeed their knowledge has entirely failed concerning the Hereafter* **II** [trans.] **1** to overtake, to catch up with (36:40) لاَ الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلاَ اللَّيْلُ سَابِقُ النَّهَارِ *it is not for the sun to overtake the moon, nor can the night outrun the day* **2** to overwhelm, to overrun (10:90) حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لاَ إِلَهَ إِلاَّ الَّذِي ءَامَنَتْ بِهِ بَنُو إِسْرَائِيلَ *till, when drowning overtook him, he said 'I came to believe there is no god but He in whom the Children of Israel believe'* **3** to encompass, to comprehend (6:103) لاَ تُدْرِكُهُ الأَبْصَارُ وَهُوَ يُدْرِكُ الأَبْصَارَ *vision cannot encompass Him, but He encompasses all vision.*

تَدَارَكَ *tadāraka* [v. VI, trans.] to come to the rescue, to rectify, to take steps to put right (68:49) لَوْلاَ أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ

وَهُوَ مَذْمُومٌ *had a favour from his Lord not reached him, he would have been cast into the wilderness, blameworthy.*

ادَّارَكَ *ʾiddāraka* [assimilated form of v. VI تَدَارَكَ *tadāraka*, intrans.] **1** to attain or overtake one another, with the last one catching up with the first (7:38) كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا *every time a community enters [Hell], it curses its sister [community], until [eventually] they all come together in it* **2** to cumulate; to be strung in a connected chain (27:66) بَلِ ادَّارَكَ عِلْمُهُمْ فِى الآخِرَةِ *or, is it that their knowledge of the Hereafter accumulated [generation after generation]?* [also interpreted as: *indeed, their knowledge respecting the Hereafter is hasty and unfounded*].

دَرْكٌ *dark* [n.] a low level, a debased rank (4:145) إِنَّ الْمُنَافِقِينَ فِى الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ *the hypocrites will be in the lowest depth of Hell.*

دَرَكٌ *darak* [v. n.] (the act of) catching up with, overtaking (20:77) لاَ تَخَافُ دَرَكًا وَلاَ تَخْشَى *have no fear of being overtaken and do not be afraid.*

مُدْرَكُون *mudrakūn* [pl. of pass. part. مُدْرَكٌ *mudrak*] one who is overtaken, caught up with (26:61) فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ *and when the two hosts came in sight of one another, Moses' followers said, 'We are sure to be overtaken.'*

دَرَاهِمُ *darāhim* [pl. of n. دِرْهَمٌ *dirham*, a word said to be either of Persian or ancient Greek origin occurring once in the Qur'an] a silver or copper coin of moderate value (12:20) وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ *and they sold him for a lowly price, a few dirhams, having no interest in him.*

د/ر/ي *d–r–y* to know, to comprehend, to understand; to inform, to teach; to disguise, a hideout; to act furtively; to deal gently, to placate, to comb. Of this root, two forms occur 29 times in the Qur'an: أَدْرِي *ʾadrī* 12 times and أَدْرَى *ʾadrā* 17 times.

أَدْرِي *ʾadrī* [imperf. of v. دَرَى *darā*, trans.] to know (72:10) وَأَنَّا لاَ نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِى الأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا *and so we do not know*

whether evil is intended for those who are on the earth, or whether their Lord intends for them guidance.

أَدْرَى *ʾadrā* [v. IV, trans.] to cause to know: (10:16) قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلاَ أَدرَاكُمْ بِهِ *say, 'If God had so willed, I would not have recited it to you, nor would He have brought it to your knowledge'*; *(69:3) وَمَا أَدْرَاكَ مَا ...! *how will you come to comprehend what such-and-such is!*

د/س/ر *d–s–r* nails, ropes with which a ship's planks are tightened, to repair a ship; to push, to step; a big hefty man, a great she-camel. Of this root, دُسُرٌ *dusur* occurs once in the Qur'an.

دُسُرٌ *dusur* [pl. of n. دِسَارٌ *disār*] fastening materials, nails *(54:13) ذَاتِ أَلْوَاحٍ وَدُسُرٍ *a boat, an ark* [lit. *that possessing planks and nails*].

د/س/س *d–s–s* to shove in, to infiltrate, to hide in, to adulterate, to bury; a spy, a plot, intrigue; sand adder. Of this root, يَدُسُّ *yaduss* occurs 11 times in the Qur'an. (Qur'anic word دَسَّاهَا *dassāhā* is not considered here, as it is viewed by a number of philologists as an elongated form of دَسَّى *dassā).*

يَدُسُّ *yaduss* [imperf. of v. دَسَّ *dassa*, trans.] to bury, to shove in (16:59) أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ *should he keep it [the newborn girl] in humiliation* (or, *and suffer humiliation himself*) *or bury her in the dust?*

دَسَّاهَا *dassāhā* (see **د/س/ي** *d–s–y*).

د/س/ي *d–s–y* to corrupt, to soil, to let down, to tempt. Of this root, دَسَّى *dassā* occurs once in the Qur'an.

دَسَّى *dassā* [v. II, trans.] to corrupt, to tarnish (91:7–10) قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا *the one who purifies it [his soul] succeeds and the one who corrupts it fails.*

د/ع/ع *d–ᶜ–ᶜ* to push violently, to shove, to drive away; barren stony land; to fill up, to walk with a limp. Of this root, three forms occur once each in the Qur'an: يَدُعُّ *yaduᶜᶜ*; يُدَعُّونَ *yudaᶜᶜūn* and دَعٌّ

da^{cc}.

يَدُعُّ *yadu^{cc}* [imperf. of v. دَعَّ *da^{cc}a*, trans.; pas. V. يُدَعُّ *yuda^{cc}*] to push violently, to shove (107:2) فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ *it is he who pushes aside the orphan.*

دَعّ *da^{cc}* [v. n. used adverbially for emphasis] pushing or thrusting, shoving in (52:13) يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا *on that Day they will be thrust into the Fire of Hell violently.*

د/ع/و–ي *d–^{c}–w/y* to call, to summon, to invite, to call upon; to invoke, to pray to, to appeal to, to induce; to claim, to allege; to pretend, to accuse, to require; to weaken, to collapse, to rally; to gang up on. Of this root, eight forms occur 112 times in the Qur'an: دَعَا *da^{c}ā* 157 times; دُعِيَ *du^{c}iya* 13 times; تَدَّعُون *tadda^{c}ūn* three times; دَاعِي *dā^{c}ī* seven times; دُعَاءٌ *du^{c}ā^{ɔ}* 20 times; دَعْوَةٌ *da^{c}watun* six times; دَعْوَى *da^{c}wā* four times and أَدْعِيَاءُ *^{ɔ}ad^{c}iyā^{ɔ}* twice.

دَعَا *da^{c}ā* u [v. trans.] **1** to call, to summon (17:71) يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ *on the Day when We summon each community, along with its leader*, (or, *by [the name of] its leader*; see **إمام** *^{ɔ}imām* for other interpretations); *(70:17) تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى *it calls [claims] the one who turns his back [on the truth] and runs away* **2** to cry, to call out to (26:72) هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ *do they hear you when you call?* **3** [with prep. بِـ] to call for (38:51) يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ *there they will call for abundant fruit and drink* **4** [with prep. لِـ] to ascribe to, to attribute to (19:91) أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا *that they attribute offspring to the Beneficent* **5** to name, to address by name (7:180) وَلِلَّهِ الأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ *to God belong the Names Most Beautiful; call Him by them, and leave those who blaspheme/corrupt/alter His Names* **6** to enlist the support of (10:38) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ *or do they say, 'He has devised it?', say, 'Then produce a sura like it, and call [for support] on anyone you can beside God'* **7** [with prep. إلى] to tempt, to induce, to entice (12:33) قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ *he said, 'My Lord!, prison is preferable to me than what they are asking me to do'* **8** to call on, or to pray to [God] (40:60) وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ *your Lord says, 'Call*

upon Me, and I will answer you' **9** to cry out to (44:22) فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُجْرِمُونَ *he cried to his Lord, 'These people are evildoers'* **10** to pray for (25:14) لاَ تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا *do not pray this day for one death, but for many* **11** to invoke, to worship (6:71) قُلْ أَنَدْعُو مِنْ دُونِ اللَّهِ مَا لاَ يَنْفَعُنَا وَلاَ يَضُرُّنَا *say, 'Are we to invoke, apart from God, that which neither profits nor harms us!'* **12** to call to the faith, to preach to (71:5) قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلاً وَنَهَارًا *he said, 'My Lord, I have preached to my people night and day.'*

دُعِيَ *du*ᶜ*iya* [pass. v.] **1** to be invoked, to be worshipped (40:12) ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكْ بِهِ تُؤْمِنُوا *this is so, because when God alone is invoked you disbelieve, yet when partners are associated with Him you believe* **2** to be summoned (24:51) إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا *the believers' response, when summoned to God and His messenger, so that he may judge between them, is only to say, 'We hear and we obey'* **3** to be invited (33:53) إِذَا دُعِيتُمْ فَادْخُلُوا *when you are invited, enter* **4** to be called upon (2:282) وَلاَ يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا *let the witnesses not refuse when they are called upon* **5** to be asked (47:38) هَاأَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ *[now] here you are, you* [lit. *those*] *who are being asked to give [a little] in the cause of God.*

تَدَّعُون *tadda*ᶜ*ūn* [imperf. of v. VIII, trans.] **1** to desire, wish for (41:31) وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ *in it you will have everything you desire and wish for* **2** to call for (67:27) فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ *when they see it close at hand the disbelievers' faces will be grieved and it will be said, 'This is what you were calling for'* **3** to claim (in an interpretation of verse 67:27 فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ *when they see it close at hand, the disbelievers' faces will be grieved, and it will be said, 'This is what you were claiming [to be untrue].'*

دَاعِي *dā*ᶜ*ī* **I** [act. part.] one who calls or invites to something: (33:46) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا *[as] one who calls people to God, by His leave, and as a light-giving guide* **II** [n.] **1** summoner (20:108) يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لاَ عِوَجَ لَهُ *on that Day, they will follow the summoner, from whom there will be no escape* (or, *who makes no*

exception in calling to all) **2** the one who invokes, caller, the one calling upon God (2:186) وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ *[Prophet] if My servants ask you about Me, [tell him] I am near, I respond to the prayer of the one who calls upon Me.*

دُعَاءٌ *du*ᶜ*ā*ᵓ [n./v. n.] **1** a call (21:45) قُلْ إِنَّمَا أُنْذِرُكُمْ بِالْوَحْيِ وَلاَ يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنْذَرُونَ *say, 'I warn you only by Revelation,' and the deaf will not hear the call when they are warned* **2** prayer, supplication (3:38) رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ *Lord, from Your grace grant me virtuous offspring, You hear every prayer* **3** summoning (24:63) لاَ تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا *do not regard the Messenger's summoning [of you] as being like your summoning of one another* **4** invocation, invoking (19:4) قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا *he said, 'Lord, the bones within me have weakened and my head has become ashen* [lit. *all aflame*] *with grey, but never have I, in invoking You, My Lord, been rejected.'*

دَعْوَةٌ *da*ᶜ*watun* **I** [n.] **1** prayer (2:186) وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ *[Prophet] if My servants ask you about Me, I am near, [tell him] I respond to the prayer of the one who calls upon Me* **2** message (14:44) رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ *our Lord, delay us for a little while, we will answer Your message and follow the messengers* **II** [n. of unit] a call, a summoning (30:25) ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ *then when He calls you once* [lit. *with one call*], *out of the earth, you will all emerge.*

دَعْوَى *da*ᶜ*wā* [n.] **1** prayer (10:10) دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ *their prayer in there is, 'Glory be to You, God!'* **2** cry (21:15) فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ *so, that did not cease to be their cry, till We made them [like] a mown field, lifeless.*

أَدْعِيَاءُ ᵓ*ad*ᶜ*iyā*ᵓ [pl. of n. دَعِيٌّ *da*ᶜ*iyy*] an adopted child (33:4) وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ *He does not turn your adopted [children] into your own [biological] children.*

د/ف/أ *d–f–*ᵓ warmth, to warm up, a fireplace, warm clothing; food and wool obtained from animals, provisions, to give generously;

to gather together. Of this root, دِفْءٌ *difʾ* occurs once in the Qur'an.

دِفْءٌ *difʾ* [n.] warmth, means of obtaining warmth, also said to mean a source of food and clothing (16:5) وَالأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ *and cattle–He created them for you [too], from them you derive warmth and [other] benefits and you eat of them.*

د/ف/ع *d–f-ᶜ* to push forcefully, a forceful person, to gush, a great flood; to defend, a defence; to rush about, to run fast, to stall. Of this root, four forms occur 10 times in the Qur'an: دَفَعَ *dafaᶜa* five times; يُدَافِعُ *yudāfiᶜ* once; دَفْعٌ *dafᶜ* twice and دَافِعٌ *dā fiᶜ* twice.

دَفَعَ *dafaᶜa* a [v. trans.] **1** to pay up, to hand over (4:6) فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ *if you sense they have sound judgement, hand over their property to them* **2** to respond, retaliate, repel (41:34) وَلاَ تَسْتَوِي الْحَسَنَةُ وَلاَ السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ *they are not equal–good and evil–repel [evil] with what is better* **3** to defend oneself (3:167) وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِى سَبِيلِ اللَّهِ أَوِادْفَعُوا *[when] it was said to them, 'Come, fight in God's cause, or [at least] defend.'*

يُدَافِعُ *yudāfiᶜ* [imperf. of v. III, intrans.] to defend (22:38) إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا *God defends the believers.*

دَفْعٌ *dafᶜ* [v. n.] (act of) repelling, driving back (2:251) وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الأَرْضُ *had it not been for God's repelling some by means of others the Earth would have become corrupted.*

دَافِعٌ *dāfiᶜ* [act. part.] one who repels, averts, deflects (70:1–2) سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ *a man [mockingly] demanded punishment that would fall upon the disbelievers with none to avert it.*

د/ف/ق *d–f–q* to gush forth; (of a valley) to fill up with flood water, (of a river) to breach its banks; to stampede; to act rashly. Of this root, دَافِقٌ *dāfiq* occurs once in the Qur'an.

دَافِقٌ *dāfiq* [act. part.] gushing forth, jetting out, spurting (86:6) خُلِقَ مِنْ مَاءٍ دَافِقٍ *He is created from gushing fluid.*

ادَّكَرَ *ʾiddakara* (see **ذ/ك/ر** *dh–k–r*).

مُدَّكِرٌ *muddakir* (see **ذ/ك/ر** *dh–k–r*).

د/ك/ك *d–k–k* to pull down, to level up, level sand dunes, low banks of mud, short stout horses, humpless camel, to be stout and well built; to fill in a pit with dirt; to weaken, to humiliate. Of this root, four forms occur seven times: دُكَّ *dukka* twice; دَكٌّ *dakk* three times; دَكَّةً *dakkatan* once and دَكَّاءٌ *dakkāʾ* once.

دُكَّ *dukka* [pass. of v. دَكَّ *dakka*, trans.] to be crushed, to be flattened out (69:14) وَحُمِلَتِ الأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً *and the earth and the mountains are lifted up and crushed in a single crush.*

دَكٌّ *dakk* [v. n.] **1** (act of) crushing, levelling up, flattening out, pounded, pounding (89:21) كَلاَّ إِذَا دُكَّتِ الأَرْضُ دَكًّا دَكًّا *no indeed!, when the earth is pounded, pounded and [again] pounded* **2** [functioning as n.] an even or a level place; land, or ground, broken, and made even, flattened earth (7:143) فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا *and when his Lord revealed Himself to the mountain, He made it flattened earth.*

دَكَّةً *dakkatan* [n. of unit] a crushing (69:14) وَحُمِلَتِ الأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً *and the earth and the mountains are lifted up and crushed in a single crushing.*

دَكَّاءٌ *dakkāʾ* [quasi-pass. fem. part.] flattened out, levelled (18:98) فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ *but when my Lord's promise is fulfilled, He will turn it [this barrier] into flattened out [ground].*

د/ل/ك *d–l–k* to rub; to try, to gain experience, a well-travelled camel, to be hard up; (of the sun) to pass the meridian, to set, to rise. Of this root, دُلُوكٌ *dulūk* occurs once in the Qur'an.

دُلُوكٌ *dulūk* [v. n./n.] (of the sun) interpreted as: setting, inclining over the meridian, or rising (17:78) أَقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ *establish the prayer at the going down of the sun* (or, *at its crossing the zenith*) *until the darkness of the night.*

د/ل/ل *d–l–l* guide, to guide, to seek guidance; proof, to seek proof, to

enquire; to be at ease; to be coy, to be coquettish; to act brazenly; a middleman. Of this root, two forms occur seven times in the Qur'an: دَلَّ *dalla* six times and دَلِيلٌ *dalīl* once.

دَلَّ *dalla* u [v. trans.] **1** to give a clue to, to indicate (34:14) مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلاَّ دَابَّةُ الأَرْضِ تَأْكُلُ مِنْسَأَتَهُ *nothing indicated his death to them but the creature of the earth* [said to be '*the termite*'] *gnawing his staff* **2** to point someone to, to show, to lead to (20:120) يَاآدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لاَ يَبْلَى *Adam, shall I show you the tree of immortality and a kingdom that never wanes?*

دَلِيلٌ *dalīl* [n.] marker, pointer, indicator, proof, guide (25:45) أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلا *have you not considered how your Lord lengthens the shadow?, if He had willed, He could have made it still–then We would have made the sun its indicator.*

د/ل/و–ي *d–l–w/y* bucket, pail, to let down a bucket into a well; to hang down, to come near; to lead on, to tempt, to deceive; to submit a proof, to offer money as a bribe; to use one's good offices. Of this root, four forms occur five times in the Qur'an: دَلَّى *dallā* once; أَدْلَى *ʾadlā* twice; تَدَلَّى *tadallā* once and دَلْوٌ *dalw* once.

دَلَّى *dallā* [v. II, trans.] to lead someone on, to lure (7:22) فَدَلاَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا *so, he lured them with guile, and when they tasted the tree their shameful parts became manifest to them.*

أَدْلَى *ʾadlā* [v. IV, trans.] **1** to let down (12:19) وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ *then came travellers, and they sent their water fetcher, and he let down his bucket* **2** [with prep. بِ] to offer or present [money] to [someone in authority as a bribe] (2:188) وَلاَ تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالإِثْمِ *do not appropriate each other's property in dealing together in a corrupt way, nor use your property to bribe judges/rulers, intending sinfully and knowingly to appropriate [even] a part of other people's property.*

تَدَلَّى *tadallā* [v. V, intrans.] to hang down, to approach closely, to draw near (53:7–8) ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى *and then he*

approached–coming down until he was two bow-lengths away or even closer.

دَلْوٌ *dalw* [n.] bucket, pail (12:19) وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ *then came travellers, and they sent their water fetcher, and he let down his bucket.*

د/م/د/م *d–m–d–m* anger, to shake up violently; to inflict great punishment; to bury; to smother. Of this root, دَمْدَمَ *damdama* occurs once in the Qur'an.

دَمْدَمَ *damdama* [quadriliteral v., intrans. with prep. عَلَى] to crush, to destroy, to visit with great punishment (91:14) فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا *but they called him a liar and hamstrung her, so their Lord crushed them for their sin and flattened it [their town].*

د/م/ر *d–m–r* to destroy, to obliterate, to attack; a useless, good-for-nothing person; to enter without permission. Of this root, two forms occur 10 times in the Qur'an: دَمَّرَ *dammara* eight times and تَدْمِيرٌ *tadmīr* twice.

دَمَّرَ *dammara* [v. II, trans.] to destroy: (27:51) دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ *We destroyed them utterly, along with all their people.*

تَدْمِيرٌ *tadmīr* [v. n. used adverbially for emphasis] (act of) destroying (25:36) فَدَمَّرْنَاهُمْ تَدْمِيرًا *and then We destroyed them utterly.*

د/م/ع *d–m–*^{c} tears, to shed tears; to rain, to fill up a cupful of water. Of this root, دَمْعٌ *dam*^{c} occurs twice in the Qur'an.

دَمْعٌ *dam*^{c} [coll. n.] tears (5:83) تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ *you will see their eyes overflowing with tears.*

د/م/غ *d–m–gh* brain, a concussion, to fracture a skull, to kill by a blow to the head; sunstroke; to vanquish, to destroy. Of this root, يَدْمَغُ *yadmagh* occurs once in the Qur'an.

يَدْمَغُ *yadmagh* [imperf. of v. دَمَغَ *damagha*, trans.] to break the head of, to cause great damage, to annihilate; to vanquish (21:18)

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ *no! We hurl the truth against falsehood, so it [the truth] crushes it [falsehood]* [lit. *smashed its [falsehood's] head*] *and it [falsehood] becomes vanquished!*

د/م/و–ى *d–m–w/y* blood, to bleed, blood revenge, to be red in colour. Of this root, two forms occur 10 times in the Qur'an: دَمٌ *dam* seven times and دِمَاءٌ *dimā'* three times.

دَمٌ *dam* [coll. n., pl. دِمَاءٌ *dimā'*] blood (16:66) نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ *to drink, We give you some of that which is inside them next to dung and blood* [lit. *in their bellies*], *pure [clean] milk sweet to those who would drink*; *(2:30) وَيَسْفِكُ الدِّمَاءَ *he spills blood*; *commits murder*; *(2:84) لَا تَسْفِكُونَ دِمَاءَكُمْ *do not shed one another's blood*, or, *do not commit what causes you to be killed* [lit. *do not spill your own blood*].

دِينَار *dīnār* (see alphabetically).

د/ن/و *d–n–w* to be near, to come close, to approach, to bring close; to approximate; this life (as opposed to the next); the world, the earth; to become bare, to behave despicably, a vile person. Of this root, six forms occur 133 times in the Qur'an: دَنَا *danā* once; يُدْنِي *yudnī* once; دَانِي *dānī* once; دَانِيَةٌ *dāniyatun* three times; أَدْنَى *'adnā* 12 times; الدُّنْيَا *'al-dunyā* 115 times.

دَنَا *danā* u [v. intrans.] to come near, to draw close, to approach (53:8) ثُمَّ دَنَا فَتَدَلَّى *and then he approached–and came down.*

يُدْنِي *yudnī* [imperf. of v. IV أَدْنَى *'adnā*, trans.] to cause to come near, to lower, to cause to hang over (33:59) يَاأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ *Prophet, tell your wives, your daughters and women of the believers to draw their garments over them.*

دَانِي *dānī* [act. part., fem. دَانِيَةٌ *dāniyatun*] **1** near, within easy reach (55:54) وَجَنَى الْجَنَّتَيْنِ دَانٍ *the fruits of both gardens are near [at hand]* **2** hanging down, hanging low (6:99) وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ *and from the date palm, from its pollen, [spring] clusters*

of low-hanging dates.

أَدْنَى *ʾadnā* [elat.] **1** nearer/nearest, close/closest, less in distance (53:9) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى *until he became two bow-lengths away or [even] closer*; *(30:3) أَدْنَى الأَرْضِ *nearby land* **2** less in number, fewer (58:7) مَا يَكُونُ مِنْ نَجْوَى ثَلاَثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلاَ أَدْنَى مِنْ ذَلِكَ وَلاَ أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُواْ *there is no secret conversation between three people where He is not the fourth, nor between five where He is not the sixth, nor between less or more than that without Him being with them, wherever they may be* **3** less in duration (73:20) إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ *[Prophet] your Lord knows that you [sometimes] stay up [praying] nearly two thirds of the night, and [sometimes] half of it, and [sometimes] a third [of it]* **4** worse, lower in value or status (2:61) قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ *he said, 'Would you exchange that which is lower for that which is better?'* **5** more likely [to take place], more probable (5:108) ذَلِكَ أَدْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا *this way, it is more likely they will give the testimony in its proper form.*

الدُّنْيَا *ʾal-dunyā* [fem. elat.] (the nearer/nearest; the lower/lowest, in value), this life or this world (as opposed to الآخِرَةِ 'the last' or 'the next one') (16:30) لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الآخِرَةِ خَيْرٌ *for those who do good is a reward in this present world, but the abode of the Hereafter is far better.*

د/هـ/ر *d–h–r* time, eternity, this life, long time, age, fate; hardship, to be afflicted, calamity. Of this root, دَهْرٌ *dahr* occurs twice in the Qur'an.

دَهْرٌ *dahr* [n.] time, time from the beginning of the world to its end; events, passage of time (45:24) وَقَالُوا مَا هِيَ إِلاَّ حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلاَّ الدَّهْرُ *and they say, 'There is nothing but our present life: we die, and we live; nothing but time destroys us.'* * الدَّهْرُ name of Sura 98, Medinan sura, so-named because of reference in verse 1 to a point in time when humankind were nothing worthy of being mentioned. Also called الانسان (see أ/ن/س *ʾ–n–s*).

د/هـ/ق *d–h–q* great pressure, to apply continuous pressure; to empty out, to spill; to fill up, to fill to the brim, to set things tightly close to each other. Of this root, دِهَاقٌ *dihāq* occurs once in the Qur'an.

دِهَاقٌ *dihāq* [v. n. functioning as a quasi-act. part.] full to the brim; constant (78:34) وَكَأْسًا دِهَاقًا *and an overflowing cup.*

د/هـ/م *d–h–m* blackness, dark green; large numbers of people; attack, to overtake, to overwhelm, calamity. Of this root, مُدْهَامَّتَانِ *mudhāmmatān* occurs once in the Qur'an.

مُدْهَامَّتَانِ *mudhāmmatān* [dual of fem. act. part. (of v. IX) مُدْهَامَّة *mudhāmmatun*] blackish green, very dark green (55:62–4) وَمِنْ دُونِهِمَا جَنَّتَانِ ... مُدْهَامَّتَانِ *there are two other gardens below these two … both of deepest green.*

د/هـ/ن *d–h–n* fat, grease, oil, to be oily, to anoint; to act hypocritically, to act insincerely; a sprinkle of rain, to wet, to look sprightly; red leather, affluence; desert. Of this root, four forms occur five times in the Qur'an: تُدْهِنُ *tudhin* twice; مُدْهِنُون *mudhinūn* once; دُهْنٌ *duhn* once and دِهَانٌ *dihān* once.

تُدْهِنُ *tudhin* [imperf. of v. IV أَدْهَنَ *ʾadhana*, intrans.] to sweet-talk, to be sycophantic; to be hypocritical; to compromise, to be reconciliatory (68:9) وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ *they wish you would talk sweet-talk [to them] and then they will talk sweet-talk [to you]* (or, *you would compromise in matters of the religion and then they would compromise in matters of the religion*).

مُدْهِنُون *mudhinūn* [pl. of act. part. مُدْهِن *mudhin*] (ones acting) hypocritically; compromising, taking things lightly (56:81) أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ *do you hold this discourse in little esteem?* (or, *are you being hypocritical in your attitude towards it?*, or, *how can you scorn this statement?*).

دُهْنٌ *duhn* [n.] oil (23:20) وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلآكِلِينَ *and a tree, springing out from Mount Sinai, that produces oil and relish for the eaters.*

دِهَانٌ *dihān* [n./pl. of n. دُهْنٌ *duhn*] red-painted leather; fat

(55:37) فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ *when the sky is torn apart and becomes rose-red, like red leather* (or, *like molten/melted fat*).

د/هـ/ي *d–h–y* wisdom, rationality; to be solemn, to be experienced; calamity, to afflict, to come upon by surprise. Of this root, أَدْهَى *ʾadhā* occurs once in the Qur'an.

أَدْهَى *ʾadhā* [elat.] more/most calamitous (54:46) بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ *indeed, the Hour is their appointed time, and the Hour is most calamitous and most bitter.*

د/و/ر *d–w–r* a circle, to circle, to go round, to turn; a halo; a frame; a wide open space between mountains; to treat, to manage; a dwelling, a house; to have a setback, to be afflicted; to dispute with, to dissuade. Of this root, seven forms occur 55 times in the Qur'an: تَدُورُ *tadūr* once; تُدِيرُون *tudīrūn* once; دَارٌ *dār* 32 times; دِيَارٌ *diyār* 16 times; دَيَّارٌ *dayyār* once; دَائِرَةٌ *dāʾiratun* three times and دَوَائِر *dawāʾir* once.

تَدُورُ *tadūr* [imperf. of v. دَارَ *dāra*, intrans.] to roll, to turn (33:19) تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ *with their eyes rolling, like someone fainting [in the throes] of death.*

تُدِيرُ *tudīr* [imperf. of v. IV أَدَارَ *ʾadāra*, trans.] to run, to operate, to transact, to exchange, to hand (2:282) إِلاَّ أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ *unless it be ready merchandise which you hand one to the other.*

دَارٌ *dār* [n.] **1** house, home, mansion, abode, dwelling (28:81) فَخَسَفْنَا بِهِ وَبِدَارِهِ الأَرْضَ *We caused the earth to swallow him together with his home*; *(14:28) دَارَ الْبَوَارِ *the home of utter ruin, Hellfire*; *(41:28) دَارُ الْخُلْدِ *the abode of immortality, Paradise*; *(6:127) دَارُ السَّلاَمِ *the abode of peace, Paradise*; *(7:145) دَارَ الْفَاسِقِينَ *the abode of the deviators, Hellfire*; *(40:39) دَارُ الْقَرَارِ *the abode of settlement*, or *endurance*, *the next life*; *(35:35) دَارَ الْمُقَامَةِ *the abode of everlasting residence, Paradise*; *(16:30) دَارُ الْمُتَّقِينَ *the abode of the pious, Paradise* **2** town, city, neighbourhood, village (11:65) فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلاَثَةَ أَيَّامٍ *but they hamstrung her*

[the she-camel], so he said, 'Remain in your town for [another] three days' **3** [with definite article الدَّارُ *ʾal-dār*] 'the perfect abode', 'the Hereafter' (6:135) فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ *you will come to know for whom will be the good end in the Hereafter*; *(2:94) الدَّارُ الآخِرَةُ *the Last Abode*, *the Hereafter* **4** Medina (59:9) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ *and those who had made their dwelling in Medina and in belief before them love those who emigrated to them.*

دِيَارٌ *diyār* [pl. of n. دَارٌ *dār*] houses, homes, abodes, dwellings: (22:40) الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ *those who have been driven out of their homes.*

دَيَّارٌ *dayyār* [intens. act. part.] a dweller, a single person (71:26) وَقَالَ نُوحٌ رَبِّ لاَ تَذَرْ عَلَى الأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا *and Noah said, 'Lord, do not leave on the [face of the] earth any of the disbelievers [not a single person].'*

دَائِرَةٌ *dāʾiratun* [n. pl. دَوَائِرُ *dawāʾir*] affliction, a setback, bad turn of fortune (9:98) وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ *and they eagerly await bad turns of fortune to befall you, on them is the bad turn of fortune.*

د/و/ل *d–w–l* to circulate, to go from one situation to its opposite, to be a bone of contention; to work in turns; to exchange opinions; defeat, a great setback, a calamity. Of this root, two forms occur once each in the Qur'an: نُدَاوِلُ *nudāwil* and دُولَةً *dūlatan*.

نُدَاوِلُ *nudāwil* [imperf. of v. III دَاوَلَ *dāwala*, trans.] to alternate, to rotate, to cause to succeed by turns (3:140) وَتِلْكَ الأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ *such days [of victory and defeat] We deal out in turn among people* (or, *such are the days of victory and defeat, We deal them out in turn among people*).

دُولَةٌ *dūlatan* [v. n./n.] something taken in turns, going from one to the other, circulating among a restricted group (59:7) كَيْ لاَ يَكُونَ دُولَةً بَيْنَ الأَغْنِيَاءِ مِنْكُمْ *[this is ordained] so that it [wealth] may not become [a commodity] circulating just between the rich among you.*

د/و/م *d–w–m* to be constant, to persist, to continue, to remain, to last, to persevere, to be diligent; to circle, to hover, the eddy of a whirlpool, cyclone. Of this root, three forms occur nine times in the Qur'an: دَامَ *dāma* seven times; دَائِمٌ *dāʾim* once and دَائِمُون *dāʾimūn* once.

دَامَ *dāma* [v. intrans. forming with preceding infinitive time-adverbial *mā* (مَا المصدرية الظرفية), one unit functioning as one of the sisters of كَانَ (q.v.)] as long as, so long as (19:31) وَأَوْصَانِي بِالصَّلاَةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا *and He has enjoined upon me praying and giving alms so long as I remain alive.*

دَائِمٌ *dāʾim* [act. part., pl. دَائِمُون *dāʾimūn*] lasting, enduring, constant (70:23) الَّذِينَ هُمْ عَلَى صَلاَتِهِمْ دَائِمُونَ *those who are constant in their prayers.*

دُون *dūn* (no verbal root, although some philologists derive it from د/و/ن *d–w–n*, meaning 'to weaken' or 'to be base'. The sense of 'to write down' is a borrowing from Persian in the early Islamic period), it occurs 144 times in the Qur'an, and functions both as a nominal, in which case it is preceded by the preposition مِن, or as an adverbial. **I** [adverbial, without prep. مِن] **1** less than (72:11) وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا *and among us there are the righteous and there are the less so–we are divergent factions* **2** below, beneath (7:205) وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ *and remember your Lord, inwardly, imploringly and in awe, and without raising your voice* [lit. *in below audible voice*] **3** different from, besides, in addition to (21:82) وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلا دُونَ ذَلِكَ *and of the devils some dive for him and do work other than that* **4** before, prior to (32:21) وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الأَدْنَى دُونَ الْعَذَابِ الأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ *We shall certainly make them taste of the lesser torment [in this life] prior to the greater torment, that they may return [to the right path]* **II** [nominal, with prep. مِن] **1** to the exclusion of (2:94) قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ *say, 'If the Last Abode with God is to be for you to the exclusion of all other people, then long for death if you are truthful'* **2** other than, besides (2:23) وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ

إِنْ كُنْتُمْ صَادِقِينَ *if you have doubts about what We have sent down to Our servant [the Revelation], then produce a single sura like it and call your witnesses/helpers other than God, if you [truly think you are] telling the truth* **3** before (48:27) فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا *so He granted before that a near triumph* **4** against, away from (19:17) فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا *so, she took, away from them, a [barrier] shelter* **5** a distance from, segregated from (28:23) وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ *and he found, at distance from them, two women keeping [their flocks] back [from it]* **6** in addition to (55:62) وَمِنْ دُونِهِمَا جَنَّتَانِ *there are two other gardens in addition to these two* **7** around, near, in the vicinity of (18:93) حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لاَ يَكَادُونَ يَفْقَهُونَ قَوْلاً *until, when he reached a place between two mountain barriers, he found in their vicinity a people barely able to understand an utterance.*

د/ي/ن *d–y–n* judge, ruler, controller; debtor, creditor, to lend, to borrow; punishment, reward; to obey; custom, habit; to worship, religion, creed, conviction; slave, to be enslaved, to be owned; to compel; to submit, to own up, to sin. Of this root, five forms occur 101 times in the Qur'an: يَدِينُون *yadīnūn* once; تَدَايَنْتُم *tadāyantum* 11 times; دَيْنٌ *dayn* five times; دِينٌ *dīn* 92 times and مَدِينُون *madīnūn* twice.

يَدِينُ *yadīn* [imperf. of v. دَانَ *dāna*, intrans.] to submit to, to abide by (9:29) وَلاَ يَدِينُونَ دِينَ الْحَقِّ *who do not abide by the religion of truth.*

تَدَايَنَ *tadāyana* [v. VI intrans.] to borrow from one another, to lend one another (2:282) يَاأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ *you who believe, if you contract a debt, one with another, for a stated term, put it down in writing.*

دَيْنٌ *dayn* [n.] debt (4:11) مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ *after [payment] of [any] bequest he may make or [any] debt [he may have incurred].*

دِينٌ *dīn* [n.] **1** religion, faith (2:256) لاَ إِكْرَاهَ فِى الدِّينِ *there [should be] no compulsion in religion* **2** true religion, true faith (3:19) إِنَّ الدِّينَ عِنْدَ اللَّهِ الإِسْلاَمُ *True Religion, in God's eyes, is total surrender*

[to Him] **3** the teachings of the religion (5:3) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ *today I have perfected [the teachings of] your religion for you* **4** worship, obedience, submission (8:39) وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ *fight them until there is no more persecution, and all worship is devoted to God alone* **5** law, custom, code (12:76) مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ الْمَلِكِ *he would not have been able to take his brother [as a penalty] under the king's law* **6** judgement (37:20–1) يَاوَيْلَنَا هَذَا يَوْمُ الدِّينِ *woe to us!, this is the Day of Judgement* **7** reckoning, counting, calculation (9:36) إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِى كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ *indeed, the number of the months with God is twelve months–[ordained] in the Book of God, on the Day He created the heavens and earth–of them are four forbidden/sacred months; this is the correct calculation.*

مَدِينُون *madīnūn* [pl. of pass. part. مَدِينٌ *madīn*] **1** ones who are judged (37:53) أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَدِينُونَ *after we die and become dust and bone, will we be brought for judgement?* **2** ones who are controlled, under authority, compelled, constrained (56:86–7) فَلَوْلاَ إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ *why then, if you are not constrained, do you not restore it [his soul] [to his body], if you are telling the truth?*

دِينَارٌ *dīnār* [n. borrowed from Greek or Latin, maybe through Persian, and occurring once in the Qur'an] a gold coin, dinar (3:75) وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لاَ يُؤَدِّهِ إِلَيْكَ *but of them is he who, if you trust him with a [single] dinar, will not return it to you.*

ذ / *dhāl*

الذَال *ʾal-dhāl* the ninth letter of the alphabet; it stands for a voiced interdental fricative sound.

ذَا *dhā* masc. sing. demonstrative pronoun (اسم اشارة للمفرد المذكر القريب) used to indicate someone/something, concrete or abstract, close to the speaker 'this', 'this one (here)', and occurring some 483 times in the Qur'an. Other demonstratives occurring in the Qur'an are the following: fem. sing. تِي and ذِي *dhī*; masc. dual ذَان; fem. dual تَان; masc. and fem. pl. أُولاءِ, all of which occur some 254 times in the Qur'an. The particle *hāʾ*, designated by grammarians as attention-drawing *hāʾ* (هَاء التنبيه), is often prefixed to demonstrative pronouns emphasising immediacy or close proximity and, in some contexts, particularising the object pointed out (2:79) فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ *so woe to those who write a text with their own hands and then say, 'This [very one] is from God'*. Also, the particle لِـ, designated as, *lām* of remoteness (لام البُعد), coupled with the *kāf* of address (كاف الخطاب), 2nd person suffix كَ and derivatives, agreeing in case number and gender with the addressee, may also be suffixed to the demonstratives to indicate remoteness, either physical or non-physical, 'that', 'that one (there)'. The attaching of the 2nd person suffixes to the demonstratives has, through directly involving the addressee, the effect of particularising the attention drawing function of the demonstratives e.g. ذَلِكُنَّ 'that one you [fem. pl.] see there'. Middle distance (المتوسط), is indicated by the attaching of the 2nd person كَ alone to the demonstratives e.g. ذاك. Rhetoricians point out that various distances indicated by the demonstratives may be physical or

non-physical. Depending on the context, short distance may indicate contempt or intimacy, long distance may indicate respect or rejection, whereas middle distance may indicate a mixture of both. Qur'anic commentators and literary scholars generally endeavour to discover the nuances of meaning hinted at by the manipulation of the distance aspect of the various demonstratives. An example may be found in the use of the long-distance indicator ذَلِكُنَّ in (12:32) قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ *she said, 'That [the one you see there] is the one you blamed me for.'* Having heard the ladies refer to Joseph with the near-distance هَذَا (12:31) مَا هَذَا بَشَرًا *this is not a mortal*, and wishing to put an end to the rumours circulating among some women in the town accusing her of trying to seduce Joseph, the lady under whose roof he is living parades him before her guests and points to him with the remote demonstrative ذَلِكُنَّ, thus hinting at his remoteness and their lack of intimacy although living physically close at hand. On the other hand, the use of the short-distance indicator هذا in (21:36) أَهَذَا الَّذِي يَذْكُرُ ءَالِهَتَكُمْ *is this [here] the one who [mentions] runs down your gods?* relates the contempt these people were expressing for the prophet and for his campaigning against their gods. The mixture of the opposing feelings of fear and trust felt by Moses when first presented with the two miracles of the serpent and the hand is indicated by the use of the mid-distance ذَانِك in pointing out these two miracles to Moses (28:32) فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ *these [two miracles here demonstrated] shall be two signs from your Lord to Pharaoh and his chiefs.* A revealing example of the way the various types of demonstratives are employed to convey nuances of meaning in the Qur'anic text may be found in two parallel verses (7:20) and (7:22). In pointing to the forbidden tree, there physically close at hand, Satan uses هذه in his tempting of Adam and Eve (7:20) مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلاَّ أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ *your Lord only forbade you this tree that you might become angels or of the immortals.* But in reminding the couple of His original instruction to them to stay away from the tree, God points to it with the long-distance indicator (7:22) أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ *did I not forbid you from that tree?* Thus Satan's use of the short-distance هَذِهِ indicates the alluring nearness of the tree,

and contrasts with God's use of the long-distance تِلْكُمَا indicating that the tree should have remained unattainable. *hādhā/hādhihī* (هَذَا/هذه) is often used in Qur'anic context to implicitly indicate comparison, 'this, but not that' (29:64) وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلاَّ لَهْوٌ وَلَعِبٌ *the life of this world [as compared with the life in the Hereafter] is nothing but a diversion and amusement.* Like the rest of the demonstratives أُولاَءِ may be attached to one of the 2nd person suffixes, thus indicating longer distance between speaker and the referent of أُولاَءِ. Such distance implies, in the views of rhetoricians, respect in some contexts, as in (2:5) أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ *those [exalted people] are following their Lord's guidance and it is they who will prosper*, and contempt in others, as in (2:161) إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ *as for those who disbelieve and die as disbelievers, upon those [wretched people] is the curse of God, the angels and mankind together.* ذا *dhā* may be prefixed with كَ denoting similitude (q.v.) كذلك, pointing out similarity with a preceding referent, 'thus', 'like so' (4:94) كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ *so you yourselves were [in a similar situation] before.* The similarity indicated by كَذَا may be emphasised, or even dramatised, by the prefixing of attention-drawing ها thus giving هكذا, as in (27:42) أَهَكَذَا عَرْشُكِ *is your throne [in any way] like this one?*

ذ/أ/ب *dh–ʾ–b* wolf, wolf-like, ruffians; nobility; to act in a devious way; forelock; summit. Of this root, only ذِئْبٌ *dhiʾb* occurs three times in the Qur'an.

ذِئْبٌ *dhiʾb* [n.] wolf (12:17) فَأَكَلَهُ الذِّئبُ *and a wolf ate him.*

ذ/أ/م *dh–ʾ–m* to expel, to drive out; to insult, to compel, to humiliate, a fault. Of this root, only مَذْءُومٌ *madhʾūm* occurs once in the Qur'an.

مَذْءُومٌ *madhʾūm* [pass. part.] humiliated and despised (7:18) قَالَ اخْرُجْ مِنها مَذْءُومًا مَدْحُوراً *He said, 'Get out!, you are disgraced and banished!'*

ذ/ب/ب *dh–b–b* flies, bees, 'fly-whisk', swatter, to chase away; to

become emaciated; tip or point of a blade. Of this root, only ذُبَابٌ *dhubāb* occurs twice in the Qur'an.

ذُبَابٌ *dhubāb* [coll. n.] flies, insignificant things (22:73) إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ *those upon whom you call, beside God, cannot create [even] a fly–even if they gathered together to do it.*

ذ/ب/ح *dh–b–ḥ* flood channels; a disease in the throat; to cut the throat, to slay, a butchered animal, to sacrifice, an animal fit or prepared for slaughter or sacrifice. Of this root, four forms occur nine times in the Qur'an: ذَبَحَ *dhabaḥa* four times; ذُبِحَ *dhubiḥa* once; يُذَبِّحُ *yudhabbiḥ* three times and ذِبْحٌ *dhibḥ* once.

ذَبَحَ *dhabaḥa* a [v. trans.] **1** to slay (27:21) لأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لأَذْبَحَنَّهُ *I will punish him severely or slaughter him* **2** to ritually sacrifice (2:67) إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً *God commands you to sacrifice a cow.*

ذُبِحَ *dhubiḥa* [pass. v.] to be ritually sacrificed (5:3) وَمَا ذُبِحَ عَلَى النُّصُبِ *and that which is sacrificed on idolatrous altars.*

يُذَبِّحُ *yudhabbiḥ* [imperf. of v. II ذَبَّحَ *dhabbaḥa*, trans.] to be in the habit of slaughtering, to slaughter in number (28:4) يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ *he deems as weak one group of theirs: slaughtering their sons and sparing their women.*

ذِبْحٌ *dhibḥ* [n.] an animal earmarked or fit to be sacrificed, a sacrificial animal (37:107) وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ *We ransomed him with a momentous sacrifice.*

ذ/ب/ذ/ب *dh–b–dh–b* to make something dangle or move to and fro; to perplex; to harm; to be in a state of commotion. Of this root, only مُذَبْذَبُون *mudhabdhabūn* occurs once in the Qur'an.

مُذَبْذَبِينَ *mudhabdhabīna* [pl. of pass. part. مُذَبْذَبٌ *mudhabdhab*] ones who are pulled from two opposite directions, who keep swinging from one side to the other, waverers (4:143) مُذَبْذَبِينَ بَيْنَ ذَلِكَ لاَ إِلَى هَؤُلاَءِ وَلاَ إِلَى هَؤُلاَءِ *wavering all the time between [this and] that, [belonging] neither to one side nor the other.*

ذ/خ/ر *dh–kh–r* the lower section of the stomach, stored provisions, treasure, to select, to store up, to treasure. Of this root, only تَدَّخِرُونَ *taddakhirūn* occurs once in the Qur'an.

تَدَّخِرُ *taddakhir* [imperf. of v. VIII ادَّخَرَ *ʾiddakhara*, an assimilated form of اذْتَخَرَ *ʾidhtakhara*, trans.] to store up (3:49) وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ ... *and I tell you what you eat* (or, *what you may eat*) *and what you store* (or, *what you may store*) *in your houses ….*

ذ/ر/أ *dh–r–ʾ* first sprouts of a plant; offspring, to create, to cause to increase in number; to spread; to produce. Of this root, only ذَرَأَ *dharaʾa* occurs six times in the Qur'an.

ذَرَأَ *dharaʾa* a [v. trans.] **1** to create, to fashion out (6:136) وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالأَنْعَامِ نَصِيبًا *they apportion to God a share of the land produce and the livestock He created* **2** to cause to increase, to cause to procreate (42:11) جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الأَنْعَامِ أَزْوَاجًا يَذْرَؤُكُمْ فِيهِ *He made for you of yourselves pairs, and of the cattle pairs [also], so as to multiply you therein.*

ذ/ر/ر *dh–r–r* small ants, specks, motes, powder; offspring; to sprinkle, to scatter, to cause to multiply, to spread creatures over the earth; to sprout. Of this root, three forms occur 38 times in the Qur'an: ذَرَّةٌ *dharratun* six times; ذُرِّيَّةٌ *dhurriyyatun* 28 times and ذُرِّيَّاتٌ *dhurriyyāt* four times.

ذَرَّةٌ *dharratun* [n.] a mote, a speck, a very small ant (4:40) إِنَّ اللَّهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ *God does not wrong [anyone] by [as much as] the weight of a speck of dust/an ant.*

ذُرِّيَّةٌ *dhurriyyatun* [n./coll. n.; pl. ذُرِّيَّاتٌ *dhurriyyāt*] offspring, descendants, progeny (7:172) وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي ءَادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ *and remember when your Lord took from the children of Adam, from their loins, their seed.*

ذ/ر/ع *dh–r–ᶜ* arm, front legs of a four-legged animal; dextrous; a cubit, to measure in cubits; power, capability; pretext, means. Of this root, three forms occur five times in the Qur'an: ذَرْعٌ *dharᶜ*

three times; ذِرَاعٌ *dhirā*[c] once and ذِرَاعَين *dhirā*[c]*ayn* once.

ذَرْعٌ *dhar*[c] [n./v. n.] **1** measurement, measurement in cubits (69:32) ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ *then tie him up in a chain, the measurement of which is seventy cubits long* **2** power, capacity, endurance *(29:33) ضَاقَ بِهِمْ ذَرْعًا *he was troubled and distressed on their account*, *he did not know what to do with them*, *he was exasperated with them* [lit. *he was too short of space to accommodate them*].

ذِرَاعٌ *dhirā*[c] [n.] a cubit (69:32) ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ *then tie him up in a chain the measurement of which is seventy cubits long.*

ذِرَاعَين *dhirā*[c]*ayn* [dual n.] two arms, two front legs (18:18) وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ *and their dog stretching out its forelegs at the entrance.*

ذ/ر/و–ي *dh–r–w/y* summit, top; to cause to multiply, to create; to scatter, to blow away, to winnow; shelter, to shelter. Of this root, three forms occur once each in the Qur'an: تَذْرُو *tadhrū*; ذَرْوٌ *dharw* and ذَارِيَاتٌ *dhāriyāt.*

تَذْرُو *tadhrū* [imperf. of v. ذَرَا *dharā*, trans.] to scatter something, to blow away (18:45) فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ *and becomes dry stubble that the winds blow away.*

ذَرْوٌ *dharw* [v. n.] scattering, dispersing, the act of blowing away (51:1) وَالذَّارِيَاتِ ذَرْوًا *by those [winds] that scatter far and wide.*

ذَارِيَاتٌ *dhāriyāt* [pl. of act. part. fem. ذَارِيَة *dhāriyatun*] that which scatters, that which blows away (51:1) وَالذَّارِيَاتِ ذَرْوًا *by those [winds] that scatter far and wide*; * الذَّارِيَاتِ name of Sura 51, Meccan sura, so-named because of the reference in verse 1 to '*the Scattering Winds*' as a sign in nature illustrating the coming of the Day of Resurrection.

ذ/ع/ن *dh–*[c]*–n* to submit, to give in; to hurry up; to confess. Of this root, only مُذْعِنُون *mudh*[c]*inūn*, occurs once in the Qur'an.

مُذْعِنُون *mudhᶜinūn* [pl. of act. part. مُذْعِنٌ *mudhᶜin*] one who submits, one who yields (24:49) وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ *but if they have a just claim, they come to him in submission.*

ذ/ق/ن *dh–q–n* chin, beard; to place the hand under the chin, to hit on the chin; to annoy. Of this root, أَذْقَانٌ *ᵓadhqān*, occurs three times in the Qur'an

أَذْقَانٌ *ᵓadhqān* [pl. of n. ذَقْنٌ *dhaqn*] chins (36:8) إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلاَلاً فَهِيَ إِلَى الأَذْقَانِ *We have placed fetters on their necks, right up to their chins*; *(17:109) يَخِرُّونَ لِلأَذْقَانِ *they fall down on their faces, they prostrate themselves* [lit. *they fall to the chins*].

ذ/ك/ر *dh–k–r* male, male organ, manhood, masculinity; weighty head of the axe; power; honour, renown, good name; to mention, to remember, to remind, to commit to memory, to learn by heart, to study, to investigate; to propose marriage; a record; to praise; to insult, to defame. Of this root, 19 forms occur 292 times in the Qur'an: ذَكَرَ *dhakara* 73 times; ذُكِرَ *dhukira* 11 times; ذَكَّرَ *dhakkara* eight times; ذُكِّرَ *dhukkira* 10 times; تَذَكَّرَ *tadhakkara* 51 times; ذِكْرٌ *dhikr* 76 times; ذِكْرَى *dhikrā* 23 times; تَذْكِرَةٌ *tadhkiratun* nine times; تَذْكِيرٌ *tadhkīr* once; مَذْكُورٌ *madhkūr* once; مُذَكِّرٌ *mudhakkir* once; ذَاكِرَاتٌ *dhākirāt* once; ذَاكِرُون *dhākirūn* twice; ذَكَرٌ *dhakar* 12 times; ذَكَرَين *dhakarayn* twice; ذُكُورٌ *dhukūr* twice; ذُكْرَانٌ *dhukrān* twice; ادَّكَرَ *ᵓiddakara* once; and مُدَّكِرٌ *muddakir* six times.

ذَكَرَ *dhakara* u [v. trans.] **1** to mention (17:46) وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْءَانِ وَحْدَهُ *when you mention your Lord in the Qur'an, and Him alone* **2** to remember (3:103) وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ *and remember God's favour to you–you were enemies then He brought your hearts together* **3** to recall, bring to mind (3:135) وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ *those who, when they have committed a sinful deed or have [otherwise] sinned against themselves, recall God, imploring forgiveness for their sins* **4** to keep in mind (33:34) وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ ءَايَاتِ اللَّهِ وَالْحِكْمَةِ *and keep in mind that which is recited in your houses of God's revelations and wisdom* **5** to meditate, to think over (7:205) وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً *and remember your Lord*

internally [lit. *within your soul*], *imploringly and in awe* **6** to use the example of (19:16) وَاذْكُرْ فِى الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا *and use the example of [the story of] Mary in the Book–when she withdrew away from her family to an eastern place* **7** to repent, to take heed, to regret (37:13) وَإِذَا ذُكِّرُوا لا يَذْكُرُونَ *and when they are admonished they do not take heed* **8** to put into practice (2:63) خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُون *hold fast to what We have given you, and bear its contents in mind [act in accordance with it] that you may be conscious of God* **9** to reward (2:152) فَاذْكُرُونِي أَذْكُرْكُمْ *so remember Me; I will remember [reward] you* **10** to insult, to demean (21:36) وَإِذَا رَآكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلاَّ هُزُوًا أَهَذَا الَّذِي يَذْكُرُ ءَالِهَتَكُمْ *whenever the disbelievers see you, they only make fun of you–'Is this the one who demeans your gods?'* **11** to propose marriage (2:235) وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِى أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لاَ تُوَاعِدُوهُنَّ سِرًّا *there will be no blame on you if you give a hint that you wish to marry [these] women, or keep it to yourselves–God knows that you will express your wish to marry them–but do not make agreements with them in secrecy.*

ذُكِرَ *dhukira* [pass. v.] **1** to be mentioned (47:20) فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ *yet when a clearly-worded sura is revealed, and fighting is mentioned in it* **2** to be glorified, to be venerated (24:36) فِى بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ *[like a lantern] in houses which God has ordained [that they] be raised high and that His name be mentioned in them.*

ذَكَّرَ *dhakkara* [v. II, trans.] **1** to remind (2:282) أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى *so that if one of the two [women] should make an error the other can remind her* **2** to admonish, to warn (50:45) فَذَكِّرْ بِالْقُرْءَانِ مَنْ يَخَافُ وَعِيدِ *admonish, with the Qur'an, those who fear My warning.*

ذُكِّرَ *dhukkira* [pass. v. II] to be admonished, to be warned (37:13) وَإِذَا ذُكِّرُوا لاَ يَذْكُرُونَ *and they take no heed when they are warned.*

تَذَكَّرَ *tadhakkara* [v. V, trans., some instances of the imperfect are assimilated as يَذَّكَّر *yadhdhakkar*] **1** to remember (79:35) يَوْمَ

يَتَذَكَّرُ الإِنْسَانُ مَا سَعَى *the Day on which man will remember what he endeavoured [to do]* (or, *his endeavour*) **2** [with no obj.] **a)** to contemplate, to ponder, to mull over (25:62) وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا *He it is who made night and day replace one another, for those wishing to remember/ponder or wishing to show gratitude* **b)** to take heed (20:44) فَقُولاَ لَهُ قَوْلا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى *speak gentle words to him, that he may take heed, or fear.*

ذِكْرٌ *dhikr* **I** [v. n.] **1** telling, relating, giving an account (19:2) ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا *[this is] an account of your Lord's grace towards His servant, Zachariah* **2** recalling to the mind (2:200) فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا *when you have completed your rites, remember God as much as you remember your own fathers, or even more* **3** meditating, thinking, contemplation, reflection (13:28) الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلاَ بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ *those who have faith and whose hearts find peace in reflecting on God–truly it is in reflection upon God that hearts find peace* **4** being a source of learning, being a source of guidance (54:17) وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ *We have made it easy to learn from the Qur'an–will anyone take heed?* **5** mentioning, talking about someone *(43:5) أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا *should We stop talking about you [ignore you] completely?* **II** [n.] **1** (possibly) messenger from God (65:10–11) الَّذِينَءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولا يَتْلُو عَلَيْكُمْ ءَايَاتِ اللَّهِ *you who believe, God has sent you a reminder–a messenger reciting to you God's revelations* **2** revelation from God, a message from Him (7:69) أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ *do you find it so strange that a Reminder should come to you from your Lord–through a man from among you–to warn you?* **3** information, elucidation, explanation (18:70) قَالَ فَإِنِ اتَّبَعْتَنِي فَلاَ تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا *he said, 'If you follow me, then do not ask me regarding anything till I [myself] have made mention of it to you'* **4** past events, history (18:83) وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا *they ask you [Prophet] about Dhū'l-Qarnayn, say, 'I will relate to you from his history'* **5** honour, eminence (43:44) وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ *for it [Islam/the Qur'an] is indeed an honour for you and your people* **6** status, position, name, reputation (94:4) وَرَفَعْنَا لَكَ

ذِكْرَك *and we have raised your name high* **7** [with the definite article الذِّكْرُ *ʾal-dhikr*] **a)** the Qur'an in particular (15:9) إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ *it is We who have sent down the Reminder/the Qur'an, and We [Ourselves] are guarding it* **b)** revealed books before the Qur'an (21:7) وَمَا أَرْسَلْنَا قَبْلَكَ إِلاَّ رِجَالا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لاَ تَعْلَمُونَ *the messengers We sent before your time [Prophet] were only men whom We had inspired; if you do not know, ask those acquainted with the Scriptures* **c)** (possibly) the Eternal Record (21:105) وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ *We wrote/decreed in the Psalms, in addition to/after the [earlier] Scripture/Reminder/Eternal Record that 'The Earth shall be the inheritance of My righteous servants.'*

ذِكْرَى *dhikrā* [v. n./n.] **1** remembering/remembrance, recollection/recollecting (6:68) وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلاَ تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ *and if Satan should make you forget then do not sit, after remembering, with the evil-doing people* **2** reminding, warning, admonishing (87:9) فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى *so remind, if reminding will* (or *may*) *help* **3** sign, harbinger (in one interpretation of verses 79:42–3) يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا فِيمَ أَنْتَ مِنْ ذِكْرَاهَا *why should they ask such a question?, you [the Prophet] are [there for them to see as] one of its signs* (or, *you [Prophet] are one of its harbingers*) [in another further and more commonly read interpretation: *they ask you [Prophet] about the Hour: 'When will it arrive?' [But] what [knowledge] do you have of it that you can tell them?*].

تَذْكِرَةٌ *tadhkiratun* [v. n./n.] reminding/reminder (69:12) لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً *so as to make it a reminder for you.*

تَذْكِيرٌ *tadhkīr* [v. n./n.] reminding, admonishing (10:71) إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ *if my presence among you and my reminding [you] of God's signs are abhorrent/too burdensome to you.*

مَذْكُورٌ *madhkūr* [pass. part.] mentioned, remembered, being taken note of *(76:1) لَمْ يَكُنْ شَيْئًا مَذْكُورًا *he was insignificant* [lit. *not something remembered/mentioned*].

مُذَكِّرٌ *mudhakkir* [act. part.] admonisher, reminder, warner

(88:21) فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ *so warn [them], you are only a warner.*

ذَاكِرُون *dhākirūn* [pl. of act. part. ذَاكِرٌ *dhākir*, fem. pl. ذَاكِرَاتٌ *dhākirāt*] those who are mindful, those who remember, those who recite (33:35) وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ *and those men and women who remember God often.*

ذَكَرٌ *dhakar* [n., dual ذَكَرَان *dhakarān*, pl. ذُكُورٌ *dhukūr* and ذُكْرَانٌ *dhukrān*] male (16:97) مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى *whosoever does right, whether male or female.*

ادَّكَرَ *ʾiddakara* [v. VIII, assimilated form of اذْتَكَرَ *ʾidhtakara*, intrans.] to remember, to recollect (12:45) وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ *and said the one who had gained freedom of the two and remembered [Joseph] after a while.*

مُدَّكِرٌ *muddakir* [act. part. assimilated form of مُذْتَكِرٌ *mudhtakir*] one who learns a lesson, one who is admonished, takes heed (54:15) وَلَقَدْ تَرَكْنَاهَا ءَايَةً فَهَلْ مِنْ مُدَّكِرٍ *We have left it [the ark] as a sign; so, is there anyone who takes heed?*

ذ/ك/و *dh–k–w* the sun, (of fire) to burn strongly; intelligence; to be witty; to slaughter an animal in the ritually approved manner; to purify. Of this root, only ذَكَّيْتُمْ *dhakkaytum* occurs once in the Qur'an.

ذَكَّى *dhakkā* [v. II, trans.] [jur.] to slaughter in accordance with the teachings (5:3) حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ [...] وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ *forbidden to you [for food] un-slaughtered* [lit. *dead*] *animals [...] and what has been savaged by a beast of prey, save that which you [yourselves] have [managed to] slaughter [while it was still alive].*

ذ/ل/ل *dh–l–l* mercy, kindness; to become humbled, to become humiliated; to be tamed, to become docile; to be within easy reach. Of this root, 12 forms occur 24 times in the Qur'an: نَذِلُّ *nadhill* once; ذَلَّلَ *dhallala* once; ذُلِّلَ *dhullila* once; تُذِلُّ *tudhill* once; تَذْلِيلٌ *tadhlīl* once; ذُلٌّ *dhull* three times; ذِلَّةٌ *dhillatun* seven times; أَذِلَّةٌ *ʾadhillatun* four times; أَذَلُّ *ʾadhall* once; أَذَلُّون *ʾadhallūn* once; ذَلُولٌ *dhalūl* twice and ذُلُلٌ *dhulul* once.

نَذِلُّ *nadhill* [imperf. of ذَلَّ *dhalla*, intrans.] to be humiliated, to be abject, to become humbled (20:134 رَبَّنَا لَوْلاَ أَرْسَلْتَ إِلَيْنَا رَسُولا فَنَتَّبِعَ ءَايَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَى *Lord, if only You had sent us a messenger we could have followed Your revelations before we suffered humiliation and disgrace!*

ذَلَّلَ *dhallala* [v. II, trans.] to tame, to cause to be docile, to cause to be manageable (36:72) وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ *and We have made [livestock] manageable for them, so that some [can be used] for riding and some they [can] eat.*

ذُلِّلَ *dhullila* [pass. of v. II] to be positioned within easy reach, to be made accessible (76:14) وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلا *and its fruit-clusters are made to hang low within easy reach.*

تُذِلُّ *tudhill* [imperf. of v. IV ʾ*adhalla*, trans.] to humiliate, to humble, to abase (3:26) وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ *You elevate whomsoever You will and humble whomsoever You will.*

تَذْلِيلٌ *tadhlīl* [v. n.] the act of facilitating, placing within easy reach (76:14) وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلا *and its fruit-clusters are made to hang low within easy reach.*

ذُلٌّ *dhull* [n./v. n.] **1** humility, humbleness (17:24) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ *and humble yourself, be tender to them* [lit. *lower for them, the wing of humbleness*], *out of mercy* **2** abasement, humiliation (42:45) وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ *you will see them exposed to it, [made] humble by humiliation.*

ذِلَّةٌ *dhillatun* [n.] humiliation, disgrace, shame, abasement (10:26) وَلاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلاَ ذِلَّةٌ *and neither darkness nor humiliation shall cover their faces.*

أَذِلَّةٌ ʾ*adhillatun* [pl. of quasi-pass. part. ذَلِيلٌ *dhalīl*] **1** weak (3:123) وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ *and God indeed helped you at Badr when you were weak* **2** humble (5:54) فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ *God will assuredly bring forth a people He loves and who love Him, humble towards the believers* **3** abased, humiliated (27:37) فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لاَ قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ *we will certainly come upon them with forces they have no power to face and we will drive them out of it, abased and*

humbled **4** subjugated, demoted (27:34) قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً *she said, 'Whenever kings/wealthy people go into a city, they corrupt it and make the notables of its inhabitants lowly.'*

أَذَلُّ *ᵓadhall* [elat., pl. أَذَلُّون *ᵓadhallūn*] weaker, more/most debased, humiliated, humble, comtemptible (63:8) لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ *the mighty will drive the contemptible out of it* [*the town*].

ذَلُولٌ *dhalūl* [quasi-act. part., pl. ذُلُلٌ *dhulul*] **1** broken in, trained, docile, domesticated (2:71) إِنَّهَا بَقَرَةٌ لاَ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ *it is a cow, not broken to plough the earth or water the tillage/fields* **2** accessible, stable, manageable (67:15) هُوَ الَّذِي جَعَلَ لَكُمُ الأَرْضَ ذَلُولا فَامْشُوا فِى مَنَاكِبِهَا *it is He who has made the earth accessible/manageable for you; so, travel its regions.*

ذ/م/م *dh–m–m* pact, pledge, guarantee, protection; dirt, to revile, to abuse. Of this root, two forms occur five times in the Qur'an: ذِمَّةٌ *dhimmatun* twice and مَذْمُومٌ *madhmūm* three times.

ذِمَّةٌ *dhimmatun* [n.] a pledge of protection, a covenant of mutual protection, personal undertaking, good faith (9:10) لاَ يَرْقُبُونَ فِى مُؤْمِنٍ إِلا وَلاَ ذِمَّةً *they respect, with regard to a believer, no tie of kinship or treaty.*

مَذْمُومٌ *madhmūm* [pass. part.] discredited, blamed, reviled (17:22) لاَ تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولا *do not set besides God another deity, lest you end up reproved and forsaken.*

ذ/ن/ب *dh–n–b* tail, tail end, consequence; guilt, crime, sin, to sin; the end of the valley, the place where floodwater gathers, a great bucket; share, portion. Of this root, three forms appear 39 times in the Qur'an: ذَنْبٌ *dhanb* 11 times; ذُنُوبٌ *dhunūb* 26 times; and ذَنُوبٌ *dhanūb* twice.

ذَنْبٌ *dhanb* [n., pl. ذُنُوبٌ *dhunūb*] **1** sin (39:53) إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا *God forgives all sins* **2** a charge, an accusation (26:14) وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ *they have a charge against me, and I fear that they may kill me* **3** crime (81:9) وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ *when the baby girl buried alive is asked for what crime she was*

killed.

ذَنُوبٌ *dhanūb* [n.] share, portion, lot (51:59) فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِثْلَ ذَنُوبِ أَصْحَابِهِمْ *those who are unjust will have a share [of punishment] like/equal to the share of their comrades.*

ذ/هـ/ب *dh–h–b* gold; to go, to go away, to set out; to take away; creed, faction, sect, to adopt as a conviction. Of this root, five forms occur 56 times in the Qur'an: ذَهَبَ *dhahaba* 35 times; أَذْهَبَ *ʾadhhaba* 11 times; ذَاهِبٌ *dhāhib* once; ذَهَابٌ *dhahāb* once and ذَهَبٌ *dhahab* eight times.

ذَهَبَ *dhahaba* a [v. intrans.] **1** to go (20:97) قَالَ فَاذْهَبْ *he said 'Go!'* **2** to go off (21:87) وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا *and [remember] Dhū'l-Nūn [Jonah] when he went off angrily* **3** to disappear, to clear off, to vanish (33:19) فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ *but when fear has passed, they lash at you with sharp tongues* **4** [with prep. عَنْ] to go from, to depart from, to leave (11:10) لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي *he is sure to say, 'Misfortune has gone away from me'* **5** [with prep, بِـ] **a)** to go away with (2:17) ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لاَ يُبْصِرُونَ *God took away their light, leaving them in utter darkness, unable to see*; **b)** to claim, to appropriate for oneself (23:91) وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلاَ بَعْضُهُمْ عَلَى بَعْضٍ *nor is there any god with Him–if there were, each god would have claimed his creation, and some of them would have tried to overcome the others.*

أَذْهَبَ *ʾadhhaba* [v. IV, trans.] **1** to remove (9:15) وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ *and remove the rage from their hearts* **2** to cause to disappear, to cause to vanish (4:133) إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ *if He so willed, He could make you, humankind, vanish and replace you with others.*

ذَاهِبٌ *dhāhib* [act. part.] one going (37:99) إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ *I am going to my Lord: He will surely guide me.*

ذَهَابٌ *dhahāb* [v. n., with prep. بِـ] the act of taking away, abolishing (23:18) وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ *and for taking it all away We are able.*

ذَهَبٌ *dhahab* [coll. n.] gold (9:34) وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ *those*

who hoard gold and silver.

ذ/هـ/ل *dh–h–l* part of the night; to become distracted, to be bewildered, to forget. Of this root, only تَذْهَلُ *tadhhal* occurs once in the Qur'an.

تَذْهَلُ *tadhhal* [imperf. of v. ذَهَلَ *dhahala*, intrans.] to be distracted, to be oblivious (22:2) يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ *on the Day you see it, every suckling woman will be oblivious to that which she suckles.*

ذُو *dhū* [nom. case of masc. sing. possessive n., always in construct (إِضَافَةٌ) with a following noun, meaning 'owner', 'possessor', 'one who has' (65:7) لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ *and let a person of means spend according to his wealth*; accusative case ذَا (*dhā*) (5:106) وَلَوْ كَانَ ذَا قُرْبَى *even if it concerned a person of [one's] kinship* [lit. *possessor of kinship*]; genitive case ذِي (*dhī*) (14:37) بِوَادٍ غَيْرِ ذِي زَرْعٍ *in an uncultivated valley* [lit. *possessing no vegetation*]. These occur in the Qur'an some 81 times. The rest of the paradigm are: nom. masc. dual ذَوَا (*dhawā*) (5:95) يَحْكُمُ بِهِ ذَوَا عَدْلٍ *two persons of good standing* [lit. *possessors of good standing*] *arbitrate concerning it*; acc. masc. dual ذَوَي (*dhaway*) (65:2) وَأَشْهِدُوا ذَوَيْ عَدْلٍ *and make two persons of good standing bear witness*, both occurring three times; acc. masc. pl. ذَوِي (*dhawī*), occurring once, in (2:177) وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى *and [those who] give away some of their wealth, for His love* (or, *in spite of their love for the money*), *to their kin*; fem. sing. ذَات *dhāt*, occurring 29 times (89:7) ذَاتِ الْعِمَادِ *the one with the lofty pillars*; nom. fem. dual ذَوَاتَا *dhawātā*, occurring twice (55:48) ذَوَاتَا أَفْنَانٍ *the two with hanging branches*; acc. fem. dual ذَوَاتَي *dhawātay*, occurring once, in (34:16) ذَوَاتَيْ أُكُلٍ *two fruit-bearing [gardens]*]. These nouns convey a sense of belonging with varying degrees of closeness and also with different aspects of possessing, as may be determined from wider contexts such as the following: **1** possessor of, in possession of (2:105) وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ *God is [the possessor] of great bounty* **2** endowed with (28:79) إِنَّهُ لَذُو حَظٍّ عَظِيمٍ *he has great fortune/luck* **3** having, provided with (55:12) وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ *and grain in dry ears* (or, *which has husks*),

and fragrant plants **4** owner of, lord of, sovereign over (something) (40:15) رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ *the Exalted in rank, Lord of the Throne* **5** given to, adherent to (41:51) وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ *but if evil touches him, he is full of prolonged prayer* **6** a member of a class or a group (6:15) وَلَوْ كَانَ ذَا قُرْبَى *even if [it concerns] a person of [one's] kinship* **7** ascribed to, known by (21:87) وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا *and [remember] Dhū'l-Nūn [i.e. Jonah]* **8** the essence, the inside, the innermost, the depth (3:119) إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ *God knows exactly what is in the innermost part of all hearts* **9** with, bearing (34:16) جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ *two gardens bearing bitter fruit* **10** to be inclined to, to be oriented towards (18:18) وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ *while We turned them over, to the right and to the left.*

ذ/و/د *dh–w–d* horns; tongue; to keep off, to drive off, to keep away, defender; a small herd of camels (between two and nine). Of this root, only تَذُودَانِ *tadhūdān* occurs once in the Qur'an.

تَذُودُ *tadhūd* [imperf. of v. ذَادَ *dhāda*, trans.] to keep back, to drive off (28:23) وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ *and he found, at a distance from them, two women keeping back [their herd].*

ذ/و/ق *dh–w–q* to taste, to cause to taste, to experience, experiences, learning. Of this root, four forms occur 63 times in the Qur'an: ذَاقَ *dhāqa* 36 times; أَذَاقَ *ᵓadhāqa* 22 times; ذَائِقَةٌ *dhāᵓiqatun* three times; and ذَائِقُون *dhāᵓiqūn* twice.

ذَاقَ *dhāqa* u [v. trans.] **1** to taste (7:22) فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا *but when they tasted the tree, their shameful parts became manifest to them* **2** to suffer, to experience (51:14) ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ *suffer your punishment, this is what you wished to hasten* **3** to feel (78:24) لاَ يَذُوقُونَ فِيهَا بَرْدًا وَلاَ شَرَابًا *there they will feel no coolness nor will they have any drink.*

أَذَاقَ *ᵓadhāqa* [v. IV, trans.] **1** to cause to savour, to give a taste of (30:36) وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا *when We give people a taste of mercy, they rejoice in it* **2** to cause to suffer (17:75) إِذًا لأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ *then We would have made you suffer double [the punishment] of [this] life and double [the*

punishment] of [after] death.

ذَائِقُون *dhāʾiqūn* [pl. of act. part. ذَائِقٌ *dhāʾiq*; fem. ذَائِقَةٌ *dhāʾiqatun*] ones tasting, savouring; ones suffering (21:35) كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ *every soul suffers death.*

ذ/ي/ع *dh–y–ᶜ* to declare, to announce, to divulge, a telltale; to take away. Of this root, only أَذَاعَ *ʾadhāᶜa* occurs once in the Qur'an.

أَذَاعَ *ʾadhāᶜa* [v. IV, trans., with prep. بِـ for emphasis] to spread around, to broadcast (4:83) وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ *whenever there comes to them [news of any] matter concerning safety or peril, they spread it around.*

رَاء / *rā*ʾ

الرَاء *ʾal-rā*ʾ the tenth letter of the alphabet; it represents a voiced alveolar rolled sound.

ر/أ/س *r–ʾ–s* head, top part, uppermost section; first day of the month or the year; leader, chief; a leading horse, a domestic animal. Of this root, two forms occur 18 times in the Qur'an: رَأْسٌ *raʾs* seven times and رُؤُوسٌ *ruʾūs* 11 times.

رَأْسٌ *raʾs* [n., pl. رُؤُوسٌ *ruʾūs*] **1** head (12:36) إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا *I see myself carrying on my head bread* **2** scalp (2:196) فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ *so if anyone of you is ill, or has an ailment of the scalp, he should compensate* **3** capital, principal (2:279) وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ *but if you repent [after having been practising usury] then you are entitled only to [reclaim] your capital.*

ر/أ/ف *r–ʾ–f* mercy, kindness, compassion, to have pity, to show kindness, to be merciful. Of this root, two forms occur 13 times in the Qur'an: رَأْفَةٌ *raʾfatun* twice and رَؤُوفٌ *raʾūf* 11 times.

رَأْفَةٌ *raʾfatun* [n.] compassion, kindness (57:27) وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً *and We put into the hearts of those who followed him compassion and mercy.*

رَؤُوفٌ *raʾūf* [intens. act. part.] [an attribute of God] Compassionate, Most Kind (9:117) ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ *then He turned to them; He is to them Most Kind and Merciful.*

ر/أ/ي *r–ʾ–y* to see, to behold, to sight, in full view; spectator; mirror; to show vanity; to cause to see, to make a show before others, to

act hypocritically, to demonstrate, to come into view; to conceive, to consider, to deem, an opinion; a dream, a vision, outer appearance. Of this root, 10 forms appear 327 times in the Qur'an: رَأَى *raʾā* 265 times; يُرَى *yurā* **(1)** twice; أَرَى *ʾarā* 43 times; يُرَى *yurā* **(2)** once; يُرَاءُون *yurāʾūn* twice; تَرَاءَى *tarāʾā* twice; رِئَاءٌ *riʾāʾ* three times; رَأْيٌ *raʾy* twice; رِئْيٌ *riʾy* once and رُؤْيَا *ruʾyā* seven times.

رَأَى *raʾā* a [v. trans.] **1** to see (6:76) فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا *when the night grew dark over him he saw a star* **2** to see as, to consider, to take something to be (35:8) أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا *as for the person the evil of whose deeds is made alluring to him so that he sees it as good*; *... أَوَلَمْ يَرَوْا/أَلَمْ يَرَوْا إِلَى (frequently used in the Qur'an drawing attention to signs of God's creation and calling for reflection upon them) (16:79) أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلاَّ اللَّهُ *do they not consider the birds, sustained* [lit. *enabled, subjected*] *in the air of the sky, nothing holding them up except God?* **3** to realise (7:149) وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا *but when they became remorseful* [lit. *came to wring their hands*] *and realised they had gone astray* **4** to see, perceive (8:48) إِنِّي أَرَى مَا لاَ تَرَوْنَ *I see what you do not see* **5** to dream, to see in a dream (12:43) وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ *the king said, 'I see [in my dream] seven fat cows'* **6** to judge, to examine, to evaluate (9:105) وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ *say, 'Act!, God will judge your actions'* **7** to behold, to observe, to reflect upon (25:45) أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ *have you not considered the way of your Lord, how He lengthens the shadows?* **8** to remember (18:63) أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ *remember when we were resting by the rock?, I forgot the fish.*

يُرَى *yurā* **(1)** [pass. v.] **1** to be seen (46:25) فَأَصْبَحُوا لاَ يُرَى إِلاَّ مَسَاكِنُهُمْ *so they entered the morning time with nothing to be seen except their [ruined] dwellings* **2** to be examined, to be judged, to be scrutinised (53:40) وَأَنَّ سَعْيَهُ سَوْفَ يُرَى *that his labour will be scrutinised.*

أَرَى *ʾarā* [v. IV, doubly trans.] **1** to show someone something (41:53) سَنُرِيهِمْ ءَايَاتِنَا فِي الآفَاقِ وَفِي أَنْفُسِهِمْ *We shall show them Our signs all around* [lit. *in the horizons*] *and in themselves* **2** to

advise someone about something, to instruct someone about something (40:29) قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلاَّ مَا أَرَى *Pharaoh said, 'I only show [advise] you [in accordance with] what I see'* **3** to teach someone something (4:105) إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ *We have sent down the Book to you with the truth so that you can judge between people in accordance with what God has taught you.*

يُرَى *yurā* **(2)** [pass. of doubly trans. v. IV] to be made to see something, to be shown something (99:6) يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ *on that Day, people will issue forth [out of their graves] in separate groups to be shown their deeds.*

تَرَاءَى *tarāʾā* [v. VI, intrans.] to come in sight of one another (26:61) فَلَمَّا تَرَاءَى الْجَمْعَانِ *and when the two hosts came in sight of one another.*

يُرَائِى *yurāʾī* [imperf. of v. III راءى *rāʾā*, trans.] to act hypocritically before others, to act in a certain manner in order to be seen by others (4:142) وَإِذَا قَامُوا إِلَى الصَّلاَةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ *when they stand up to pray, they do so sluggishly, showing off in front of people.*

رِئَاءٌ *riʾāʾ* [n.; v. n. adverbially used] hypocrisy, acting hypocritically, in order to be seen, to show off (4:38) وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ *those who spend their wealth hypocritically, to show off before others.*

رَأْيٌ *raʾy* [n.; v. n.] **1** vision, sight; seeing, sighting *(3:13) رَأْيَ العَيْنِ *with the very eye* [lit. *with the sighting of the eye*] **2** opinion *(11:27) بَادِيَ الرَّأْيِ *without thinking, on the spur of the moment, without reflection* [lit. *the beginning of the opinion*].

رِئْيٌ *riʾy* [v. n., n.] show; appearance; splendour (19:74) وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا *how many a generation before them We have destroyed who surpassed them in riches and outward splendour!*

رُؤْيَا *ruʾyā* [n.] dream (12:5) لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ *do not relate your dream to your brothers.*

ر/ب/ب *r–b–b* master, lord, owner, guardian, to have possessions; to be characteristic of; to pamper, to raise, to educate; a word; an adopted person; animal kept for milk; a woman newly delivered of a baby; to do well; mesh, thickened juice; a group of people; a rabbi, a person learned in divine law; early youth, to approximate. The words رِبِّيُّون *ribbiyūn* and رَبَّانِيُّون *rabbāniyyūn* are considered borrowings from Hebrew or Syriac. Of this root, five forms appear 969 times in the Qur'an: رَبٌّ *rabb* 960 times; أَرْبَابٌ *ʾarbāb* four times; رِبِّيُّون *ribbiyyūn* once; رَبَّانِيُّون *rabbāniyyūn* three times and رَبَائِبُ *rabāʾib* once.

رَبٌّ *rabb* **I** [n., pl. أَرْبَابٌ *ʾarbāb*] **1** master, lord (12:41) صَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا *my two fellow prisoners, as for one of you, he will serve his master with wine* **2** deity, god (12:39) يَاصَاحِبَيِ السِّجْنِ ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ *my two fellow prisoners, are divergent deities better or God, the One, the Almighty?* **II** [no pl.] **1** the Lord, God (7:29) أَمَرَ رَبِّي بِالْقِسْطِ *my Lord commands justice*; *(1:2) رَبِّ الْعَالَمِينَ *Lord of All* [lit. *Lord of the worlds*] **2** [in contrast to/combination with the use of اللَّهُ] caring Lord (7:189) فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ *then when she grows heavy [with child] they both pray to God, their Lord, 'If you give us a good child we shall certainly be among the grateful'*; (21:56) بَل رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالأَرْضِ الَّذِي فَطَرَهُنَّ *no indeed, your Lord is the Lord of the heavens and the earth who created them.*

رِبِّيُّون *ribbiyyūn* [pl. of n. رِبِّيٌّ *ribbiyy*] interpreted as either groups of large numbers of people or worshippers of God, people of God (3:146) وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ *how many a prophet with whom fought many devout men.*

رَبَّانِيُّون *rabbāniyyūn* [pl. of رَبَّانِيٌّ *rabbāniyy*] either men of God, worshippers or learned people conversant in the teachings of religion (3:79) كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ *be devoted to God, by means of your teaching the Scripture.*

رَبَائِبُ *rabāʾib* [pl. of n. رَبِيبَةٌ *rabībatun*] a step-daughter (4:23) حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ ... وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُمْ مِن نِسائِكُم الاتِي دَخَلْتُم بِهِنَّ *forbidden to you are your mothers ... and your step-daughters*

[who are] in your care–[those born] of your women with whom you have consummated marriage [lit. *whom you have gone into*].

رُبَمَا/ رُبَّمَا *rubamā/rubbamā* [composite particle, occurring once in the Qur'an, consisting of prep. *rubba* (رُبَّ) (described by grammarians as indicating high or low frequency) plus linking particle مَا] 'many a time', 'frequently', 'often'; 'perchance', 'perhaps', 'maybe', 'may well' (15:2) رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ *those who disbelieve may well come to wish they had submitted to God.*

ر/ب/ح *r–b–ḥ* growth, gain, to profit, to earn, to win; trade, goods kept for trading; young sheep and camels. Of this root, رَبِحَ *rabiḥa* occurs once in the Qur'an.

رَبِحَ *rabiḥa* a [v. intrans.] to be profitable, to prosper (2:16) فَمَا رَبِحَتْ تِجَارَتُهُمْ *so their trade brings no gain.*

ر/ب/ص *r–b–ṣ* to sit in waiting, to bide one's time, to be on the look-out; to lurk, to waylay, to ambush, to wait for something to befall someone, to await a chance to act. Of this root, four forms occur 17 times in the Qur'an: تَرَبَّصَ *tarabbaṣa* 13 times; تَرَبُّصٌ *tarabbuṣ* once; مُتَرَبِّصٌ *mutarabbiṣ* once and مُتَرَبِّصُون *mutarabbiṣūn* twice.

تَرَبَّص *tarabbaṣa* [v. V] **I** [intrans.] **1** to await, to be on the look-out (9:24) فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ *so be on the look-out till God brings about His command* **2** to play for time, to sit on the fence (57:14) وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الأَمَانِيُّ *but you allowed yourselves to be tempted, you played for time, you doubted and were lulled by [false] hopes* **3** [with prep. بِ] to bear with, to give time for a possible outcome (23:25) إِنْ هُوَ إِلاَّ رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ حَتَّى حِينٍ *he is merely a man with a touch of madness in him, so bear with him for a while [he might sober up]* **4** [with prep. بِ] [jur.] (of women whose marriage becomes terminated either by divorce or death of husbands) to refrain from marrying for a prescribed period while looking out for signs of pregnancy (2:228) وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاَثَةَ قُرُوءٍ *divorced women [must]*

keep an eye on themselves [and look out for any sign of pregnancy] for three monthly periods [before remarrying] **II** [trans. with prep. بِ] to lie in wait for, to sit in ambush, to await evil happening to others (9:98) وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ *they await [hoping for] turns of misfortune to befall you*; *(52:30) نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ *we are awaiting his death/the evil turns of fate.*

تَرَبُّصٌ *tarabbuṣ* [v. n.] [jur.] refraining from certain actions for a prescribed period (2:226) لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ *for those who vow not to have sexual relations with their wives, there is a waiting period of four months [before a final decision is made].*

مُتَرَبِّصُون *mutarabbiṣūn* [pl. of act. part. مُتَرَبِّصٌ *mutarabbiṣ*] one who sits in wait, one who sits back expecting something, usually bad, to happen to others (52:31) قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ *say, 'Wait [if you must], I too am, along with you, one of those waiting.'*

ر/ب/ط *r–b–ṭ* to tie, to tie up, to connect, to unite; to station, garrison; to line up, (of an army) to take up a position; to conclude an agreement; a band, fetters, shackles; a place where animals, particularly horses, are kept, stables. Of this root, three forms occur five times in the Qur'an: رَبَطَ *rabaṭa* three times; رَابَطَ *rābaṭa* once and رِبَاطٌ *ribāṭ* once.

رَبَطَ *rabaṭa* i [v., trans. with prep. عَلَى] to strengthen, to fortify *(18:14) وَرَبَطْنَا عَلَى قُلُوبِهِمْ *We gave strength to their hearts*, *We strengthened their determination* [lit. *We tied up their hearts*].

رَابَطَ *rābaṭa* [v. III, intrans.] to be constant, to be steadfast, to participate in the defence of the land, to man the garrisons (3:200) يَاأَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا *you who believe, become steadfast and remain steadfast, be on call [to defend]* [also interpreted as: *fortify yourselves*].

رِبَاطٌ *ribāṭ* [v. n.; n.] tethering, tying up; stationing, keeping ready *(8:60) رِبَاطِ الْخَيْلِ *[tethered horses, horse enclosures] horses specifically kept for defence, warhorses.*

ر/ب/ع *r–b–ᶜ* four, fourth, to happen each fourth day, foursome; square, quarter; living quarters, neighbourhood; a well-built, medium-height person; spring, to become fertile, spring rains, to be in one's prime, lushness. Of this root, six forms occur 22 times in the Qur'an: رُبْعٌ *rubᶜ* twice; رُبَاعٌ *rubāᶜ* twice; أَرْبَعٌ *ᵓarbaᶜ* three times; أَرْبَعَةٌ *ᵓarbaᶜatun* nine times; أَرْبَعُون *ᵓarbaᶜūn* four times and رَابِعُهُم *rābiᶜuhum* twice.

رُبْعٌ *rubᶜ* [n.] one quarter, fourth part (4:12) فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ *then to you is one quarter of what they leave.*

رُبَاعٌ *rubāᶜ* [n. used adverbially] four, in fours (35:1) جَاعِلِ الْمَلاَئِكَةِ رُسُلا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلاَثَ وَرُبَاعَ *who appoints angels as messengers with wings, in twos, threes and fours.*

أَرْبَعٌ *ᵓarbaᶜ* [card. no.] four (24:45) وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ *and some of them walk on four [legs].*

أَرْبَعُون *ᵓarbaᶜūn* [card. no.] forty (7:142) فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً *the term of his Lord reached completion–forty nights.*

رَابِعٌ *rābiᶜ* [ord. no., quasi-act. part.] fourth, one completing a foursome (58:7) مَا يَكُونُ مِنْ نَجْوَى ثَلاَثَةٍ إِلاَّ هُوَ رَابِعُهُمْ *there is no secret conference of three but He is their fourth.*

ر/ب/و *r–b–w* hill, elevated part of the land, to go on the top of a hill; growth, to increase; usury; to be out of breath, to have asthma; to raise, to grow under someone's care, to educate, to cultivate; a group of ten thousand people. Of this root, eight forms occur 20 times in the Qur'an: رَبَى *rabā* four times; رَبَّى *rabbā* twice; أَرْبَى *ᵓarbā* **(1)** once; رَابِي *rābī* once; رَابِيَةٌ *rābiyatun* once; أَرْبَى *ᵓarbā* **(2)** once; رِبَا *ribā* eight times and رَبْوَةٌ *rabwatun* twice.

رَبَى *rabā* ū [v. intrans.] **1** to increase, to grow (30:39) وَمَا ءَاتَيْتُمْ مِنْ رِبًا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلاَ يَرْبُو عِنْدَ اللَّهِ *whatever you give out in usury to increase in value through [other] people's wealth will not increase with God* **2** to swell up, to come to life (22:5) وَتَرَى الأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ *you perceive the earth lifeless, yet when We send down upon it water, it stirs and swells.*

رَبَّى *rabbā* [v. II, trans.] to bring up, to raise, to rear (17:24) وَقُلْ

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا *and say, 'Lord, have mercy on them both, just as they reared me when I was little.'*

يُرْبِي *yurbī* [imperf. of v. IV أَرْبَى *ᵓarbā*, trans.] to cause to increase, to cause to grow (2:276) يمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ *God blights usury, but blesses charitable deeds with multiple increase.*

رَابِى *rābī* [quasi-act. part., fem. رَابِيَة *rābiyatun*] **1** high, mounting up, swelling (13:17) فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا *and the flood carries with it a swelling froth* **2** severe, harsh, ever-tightening (69:10) فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً *but they disobeyed the messenger of their Lord, so He seized them with an ever-tightening grip.*

أَرْبَى *ᵓarbā* [elat.] more, higher, greater (16:92) أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ *just because one party may be more numerous than another.*

رِبَا *ribā* [n.] usury (2:275) الَّذِينَ يَأْكُلُونَ الرِّبَا لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ *those who consume usury will not rise [up on the Day of Resurrection] except like someone confounded by Satan's touch.*

رَبْوَةٌ *rabwatun* [n.] hill, elevated land, height (2:265) كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ *like a garden on a hill.*

ر/ت/ع *r–t–ᶜ* to pasture in lush grass, to be in fertile land, to have plenty to eat and drink, to live in great affluence; to lark about in a carefree manner. Of this root, يَرْتَعْ *yartaᶜ* occurs once in the Qur'an.

يَرْتَعْ *yartaᶜ* [imperf. of v. رَتَعَ *rataᶜa*, intrans.] to enjoy oneself playing in the open, to run about enjoying oneself (12:12) أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ *send him with us tomorrow to run about and play.*

ر/ت/ق *r–t–q* space between any two fingers; a closed up mass, darkness; to mend, to join together, to repair, to patch up; sticking together. Of this root, رَتْقٌ *ratq* occurs once in the Qur'an.

رَتْقٌ *ratq* [n.; v. n.] layers pressed together into one mass, closed up mass (21:30) أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالأَرْضَ كَانَتَا رَتْقًا

ففتقناهُمَا *have those who disbelieve not considered that the heavens and the earth were a multi-layered mass and We split them?*

ر/ت/ل *r–t–l* to have well-formed and neatly spaced teeth; to be symmetrical, to be neatly arranged; to enunciate clearly and deliberately; the good of everything. Of this root, two forms occur twice each in the Qur'an: رَتَّلَ *rattala* and تَرْتِيلٌ *tartīl.*

رَتَّلَ *rattala* [v. II, trans.] **1** to arrange neatly, to give in successively distinct parts (25:32) وَقَالَ الَّذِينَ كَفَرُوا لَوْلاَ نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلا *those who disbelieve say, 'If only the Qur'an was sent down to him in one body!', thus [We sent it] to strengthen your heart, and We have given it in successive, distinct parts* **2** to enunciate clearly, deliberately and distinctly (73:4) وَرَتِّلِ الْقُرْءَانَ تَرْتِيلا *and recite the Qur'an distinctly.*

تَرْتِيلٌ *tartīl* [v. n. used adverbially] **1** in a neat and orderly arrangement, distinct (25:32) وَرَتَّلْنَاهُ تَرْتِيلا *and We have given it in successive, distinct parts* **2** reciting distinctly (73:4) وَرَتِّلِ الْقُرْءَانَ تَرْتِيلا *and recite the Qur'an slowly and distinctly.*

ر/ج/أ *r–j–ʾ* to postpone, to delay, to cause to wait. Of this root, تُرْجِئُ *turjiʾ* (variant reading: تُرْجِي *turjī*) occurs twice and مُرْجَون *murjawn* once.

تُرْجِئُ *turjiʾ* (variant reading تُرْجِي *turjī*) [imperf. of v. IV أَرْجَى *ʾarjā*, trans; variant reading of imper. أرج *ʾarji*] to put off, to delay, to postpone (7:111) قَالُوا أَرْجِهْ وَأَخَاهُ *they said, 'Delay him and his brother [for a while]'* (variant أرجئه).

مُرْجَوْن *murjawn* [pl. of pass. part. مُرْجَى *murjā*] one who is put off, postponed (9:106) وَءَاخَرُونَ مُرْجَوْنَ لأَمْرِ اللَّهِ *and others deferred to God's decree.*

ر/ج/ج *r–j–j* the dregs of society, the dregs in a drinking trough; to shake, to agitate, to rouse, (of the sea) to become tumultuous, turmoil, commotion, excitement, the sound of thunder. Of this root, two forms occur once each in the Qur'an: رُجَّ *rujja* and رَجّ *rajj.*

رُجَّ *rujja* [pass. of v. رَجَّ *rajja*, trans.] to be shaken, to be caused to quake (56:4) إِذَا رُجَّتِ الأَرْضُ رَجًّا *when the earth is shaken violently.*

رَجٌّ *rajj* [v. n. used adverbially] the act of shaking, the act of quaking (56:4) إِذَا رُجَّتِ الأَرْضُ رَجًّا *when the earth is shaken violently.*

ر/ج/ز *r–j–z* ballast used to steady a camel's hawdaj/litter, weakness; plague, filth, abomination, guilt, devil's insinuation, the worshipping of idols. Of this root, two forms occur 10 times in the Qur'an: رِجْزٌ *rijz* nine times and رُجْزٌ *rujz* once.

رِجْزٌ *rijz* [n.] punishment, affliction (7:162) فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ *so We sent them a punishment from heaven for their wrongdoing*; *(8:11) رِجْزَ الشَّيْطَانِ *Satan's insinuation* [lit. *Satan's affliction*].

رُجْزٌ *rujz* [n.] filth, abomination; sinning; idolatry (74:5) وَالرُّجْزَ فَاهْجُرْ *and shun all abominations.*

ر/ج/س *r–j–s* dirt, filth, punishment, abomination, misbehaviour, doubt; the roar of camels, thunder, to gauge the level of water in a well. Of this root, رِجْسٌ *rijs* occurs 10 times in the Qur'an.

رِجْسٌ *rijs* [n.] **1** dirt, filth, abomination (5:90) إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنْصَابُ وَالأَزْلاَمُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ *intoxicants, gambling, idols and divining arrows are an abomination of the work of Satan* **2** punishment, affliction (7:71) قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ *punishment and wrath have already [been decided] to fall upon you from your Lord* **3** doubt, mistrust (9:125) أَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ *as for those who are sick at heart, it added doubt to their doubt.*

ر/ج/ع *r–j–ᶜ* to return, to turn back, to recur, to revert; to take back, to claim back; to back down, to reply, to give back, to resume an activity; to become emaciated. Of this root, eight forms occur 107 times in the Qur'an: رَجَعَ *rajaᶜa* 35 times; أَرْجَعَ *ᵓarjaᶜa* 11 times; رُجِعَ *rujiᶜa* 36 times; يتَرَاجَعَ *yatarājaᶜa* once; رَجْعٌ *rajᶜ* three times;

رُجْعَى *rujᶜā* once; رَاجِعُون *rājiᶜūn* four times and مَرجِعٌ *marjiᶜ* 16 times.

رَجَعَ *rajaᶜa* i **I** [v. intrans.] **1** to return, to go back (9:94) يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ *they will excuse themselves to you, when you return to them*; *(21:64) رَجَعُوا إِلَى أَنْفُسِهِم *they reflected on the matter* [lit. *they returned to themselves*] **2** to change one's position, to mend one's ways (7:168) وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ *We tested them with blessings and misfortunes, that they might mend their ways* **II** [v. trans.] **1** to cause to return (9:83) فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ *so [Prophet], if God brings you back to a group of them* **2** to restore, to give back to (20:40) فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلاَ تَحْزَنَ *so We restored you to your mother so that her fears may abate* [lit. *her eye settle down*] *and not sorrow* **3** to bring back (56:87) تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ *bring it [the soul] back [from the dead] if you are truthful* **4** to send back (60:10) فَلاَ تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ *do not send them back to the disbelievers*; *(20:89) يَرْجِعُ إِلَيْهِمْ قَوْلاً *he replies, he holds a conversation* [lit. *he returns speech to them*]; *(34:31) يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ *dialoguing*, *debating* [lit. *they return speech one to the other*]; *(67:3) فَارْجِعِ الْبَصَرَ *take a second look, look very carefully* [lit. *return the sight*].

رُجِعَ *rujiᶜa* [pass. v.] **1** to be returned, to be made to return, to be taken back (41:50) وَلَئِنْ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَى *but even if I were to be taken back to my Lord, the best reward would await me with Him* **2** to be referred to, to be deferred to (2:210) وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ *all matters are deferred to God.*

يتَرَاجَعَ *yatarājaᶜa* [imperf. of v. VI, intrans.] to return to one another, to be reconciled to one another (2:230) فَإِنْ طَلَّقَهَا فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا *if he [the second husband] divorces her, there will be no blame on them if the two of them [the first husband and the wife] return to one other.*

رَجْعٌ *rajᶜ* **I** [v. n.] the act of returning something, bringing back something (86:8) إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ *bringing him back [to life] is certainly within His power* **II** [n./v. n.] **1** a return (50:3) أَئِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ *[how strange, to come back [to life]] after we*

have died and become dust?, such a return is too far-fetched **2** a recurring action, echo (86:11) وَالسَّمَاءِ ذَاتِ الرَّجْعِ *by the sky with its recurring [rain].*

رُجْعَى *ruj^{c}ā* [n./v. n.] return, returning (96:8) إِنَّ إِلَى رَبِّكَ الرُّجْعَى *to your Lord is the [final] return.*

رَاجِعُون *rāji^{c}ūn* [pl. of act. part. رَاجِعٌ *rāji^c*] those who return, go back (2:46) الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ *those who know* [also interpreted as: *who expect*] *that they will meet their Lord and that it is to Him they are returning.*

مَرْجِعٌ *marji^c* [v. n.] going back, returning (11:4) إِلَى اللَّهِ مَرْجِعُكُمْ *to God is your return.*

ر/ج/ف *r–j–f* to quake, earthquake, tremor, to tremble, to agitate, to shiver, to shudder; to spread lies, to spread false rumours; to thunder, to prepare for war. Of this root, four forms occur eight times in the Qur'an: تَرْجُفُ *tarjuf* twice; رَجْفَةٌ *rajfatun* four times; رَاجِفَةٌ *rājifatun* once and مُرْجِفُون *murjifūn* once.

تَرْجُفُ *tarjuf* [imperf. of v. رَجَفَ *rajafa*, intrans.] to tremble, to quake, to shake (73:14) يَوْمَ تَرْجُفُ الأَرْضُ وَالْجِبَالُ *on the Day when the earth and the mountains will shake.*

رَجْفَة *rajfatun* [unit n.] a tremor, an earthquake, a blast (7:78) فَأَخَذَتْهُمُ الرَّجْفَةُ *an earthquake seized them.*

رَاجِفَةٌ *rājifatun* [fem. act. part.] one that shakes up *(79:6) الرَّاجِفَةُ *the shaker* (epithet for the first blast of the Trumpet calling for the rising of the dead).

مُرْجِفُون *murjifūn* [pl. of act. part. مُرْجِفٌ *murjif*] spreaders of false rumours, agitators, provocators (33:60) لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ *if the hypocrites do not desist, and the ones in whose hearts is sickness, and those who cause civil unrest in the city, We will rouse you against them.*

ر/ج/ل *r–j–l* a man, manhood, masculinity; a foot, a leg, to go on foot, to dismount; to comb one's hair; to improvise, to talk or give an improvised speech; rocky land difficult to walk upon; (of locusts)

to swarm; poverty, lazy person. Of this root, seven forms occur 73 times in the Qur'an: رَجُلٌ *rajul* 24 times; رَجُلاَنِ *rajulān* five times; رِجَالٌ *rijāl* 28 times; رِجْلٌ *rijl* once; رِجْلاَنِ *rijlān* once; أَرْجُلٌ *ʾarjul* 13 times and رَجِلٌ *rajil* once.

رَجُلٌ *rajul* [n., dual رَجُلاَنِ *rajulān*, pl. رِجَالٌ *rijāl*] **1** a man (2:282) وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ *and have as witnesses two of your men, if two men are not available, then have one man and two women* **2** human being (6:9) وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلا *if We had made him [the Messenger] an angel, We would still have made him [in the shape of] a human being* **3** person (33:4) مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِى جَوْفِهِ *God does not give a person two hearts within his breast* **4** [in the pl. رِجَالٌ *rijāl*] folk, people (33:40) مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ *Muḥammad is not the father of any of your people* **5** male member of the jinn race (72:6) وَأَنَّهُ كَانَ رِجَالٌ مِنَ الإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ *and that there have been [certain] men of the human-kind seeking protection with [certain] men of the jinn-kind.*

رِجَال *rijāl* [pl. of quasi-act. part. رَاجِلٌ *rājil*] on foot (2:239) فَإِنْ خِفْتُمْ فَرِجَالا أَوْ رُكْبَانًا *but if you are in a state of fear [from an enemy], then [pray] on foot or while riding.*

رِجْلٌ *rijl* [n., dual رِجْلاَنِ *rijlān*, pl. أَرْجُلٌ *ʾarjul*] **1** foot (5:6) وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ *so wipe your heads and your feet up to the ankles* **2** leg (24:24) يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ *on the Day when their own tongues, hands and legs* (or, *feet*) *will testify against them*; *(60:12) لاَ يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ *they do not falsely attribute children to their husbands*, *they do not commit adultery* [lit. *nor do they produce any falsehood, they fabricate between their hands and legs*]

رَجِلٌ *rajil* [coll. n.] men, foot-soldiers (17:64) وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ *and assail them with [the noise of] your cavalry and infantry.*

ر/ج/م *r–j–m* stones, to stone, to kill by stoning, to heap up stones (on a grave), to heap abuse (on); to curse, to drive out, to expel; doubt, conjecture; boycotting; shooting stars; to gauge the level of

water in a well. Of this root, five forms occur 14 times in the Qur'an: رَجَمَ *rajama* five times; رَجْمٌ *rajm* once; رُجُومٌ *rujūm* once; رَجِيمٌ *rajīm* six times and مَرْجُومُون *marjūmūn* once.

رَجَمَ *rajama* u [v. trans.] to stone (18:20) إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ *if they should discover you, they will stone you.*

رَجْمٌ *rajm* [v. n.] the act of stoning *(18:22) رَجْمًا بِالْغَيْبِ *conjecturing*, *guessing in the dark*, *guessing at what is being kept hidden*, *shooting in the dark* [lit. *throwing stones without seeing, blindly*].

رُجُومٌ *rujūm* [pl. of n. رَجْم *rajm*] materials for stoning, rocks, projectiles, missiles (67:5) وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ *and We have made them [the stars] rocks for stoning the devils.*

رَجِيمٌ *rajīm* [quasi-pass. part.] stoned, cast out (15:17) وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ *and guarded it from every outcast devil*; *(16:98) الرَّجِيمِ (epithet of Satan) *the outcast, the stoned.*

مَرْجُومُون *marjūmūn* [pl. of pass. part. مَرْجُومٌ *marjūm*] stoned, castaway, outcast (26:116) لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ *you will be among those stoned.*

ر/ج/و *r–j–w* hope, to hope, to look forward to, to anticipate, to expect; to fear, to be apprehensive about; areas covered by (e.g. a room, a house, a town), directions, sides. Of this root, three forms occur 24 times in the Qur'an: تَرْجُو *tarjū* 22 times; مَرْجُوٌّ *marjūww* once and أَرْجَاءٌ *ʾarjāʾ* once.

تَرْجُو *tarjū* [imperf. of v. رَجَا *rajā*, trans.] **1** to hope, to hope for (28:86) وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ *you could not have hoped that the Book be sent to you*; *(24:60) النِّسَاءِ اللاَّتِي لاَ يَرْجُونَ نِكَاحًا *old women* [*the women who have no expectations of marriage*] **2** to fear (71:13) مَا لَكُمْ لاَ تَرْجُونَ لِلَّهِ وَقَارًا *what is it with you that you do not fear God's majesty?* **3** to be concerned with (10:7) إِنَّ الَّذِينَ لاَ يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا *those who are not concerned with meeting Us and are satisfied with the life of this world* **4** to believe in, to expect (45:14) قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لاَ يَرْجُونَ أَيَّامَ اللَّهِ *tell those who believe to forgive those who do not expect/believe*

in God's days [of punishment].

مَرْجُوٌّ *marjuww* [pass. part.] one who is the object of hope, one who has great hopes placed in him (11:62) يَاصَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا *Ṣāliḥ, you have been a person amongst us in whom great hopes had been placed, before this.*

أَرْجَاءٌ *ʾarjāʾ* [pl. of n. رَجَا *rajā*] sides, areas covered by e.g. a town, a country, a house and the like, quarters (69:17) وَالْمَلَكُ عَلَى أَرْجَائِهَا *the angels will be at its sides.*

تُرْجِئُ *turjiᶜ* (variant reading تُرْجِي *turjī*), **أَرْجِه** *ʾarjih* (variant reading أَرْجِئه) and **مُرْجَوْن** *murjawn* (see ر/ج/أ *r–j–ᶜ*).

ر/ح/ب *r–ḥ–b* to be wide, to be spacious, to be ample; to welcome; courtyard, flood channels in a valley, spacious fertile lands. Of this root, two forms occur twice each in the Qur'an: رَحُبَ *raḥuba* and مَرْحَبا *marḥaban*.

رَحُبَ *raḥuba* u [v. intrans.] to be wide, to be spacious (9:25) وَضَاقَتْ عَلَيْكُمُ الأَرْضُ بِمَا رَحُبَتْ *and the earth, vast as it is, [despite what it encompassed] was straitened for you.*

مَرْحَبَاً *marḥaban* [v. n. used interjectionally] welcome (38:59) لاَ مَرْحَبًا بِهِمْ *no welcome to them!*

رَحِيقٌ *raḥīq* [no known verbal root, occurs once in the Qur'an] wine, the most exquisite pure mature wine (83:25) يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ *they are given to drink of the best of wines, sealed.*

ر/ح/ل *r–ḥ–l* to travel, to set out, to go away; travel gear, travel bags, saddles; to take as a mount; (of a camel) a strong traveller; journey. Of this root, three forms occur four times in the Qur'an: رَحْلٌ *raḥl* twice; رِحَالٌ *riḥāl* once and رِحْلَةٌ *riḥlatun* once.

رَحْلٌ *raḥl* [n., pl. رِحَالٌ *riḥāl*] travel gear, luggage, saddle bag, pack (12:70) جَعَلَ السِّقَايَةَ فِى رَحْلِ أَخِيهِ *he placed the drinking-cup in his brother's pack.*

رِحْلَةٌ *riḥlatun* [n.] a journey, trip, tour *(106:2) رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ *the journey of the winter and [the journey of] the summer*

(reference here is to the two annual trade caravans, in winter to the Yemen and in summer to Syria, upon which the survival of the Quraysh (q.v.) depended).

ر/ح/م *r–ḥ–m* the womb, blood relatives; mercy, kindness, compassion, pity, sympathy, to show mercy, to show compassion, to let off, to be kind, forgiveness, bounty, good fortune, blessing. Of this root, 11 forms occur 342 times in the Qur'an: رَحِمَ *raḥima* 20 times; تُرْحَمُون *turḥamūn* eight times; رَحْمَةٌ *raḥmatun* 117 times; الرّاحِمِين *ʾal-rāḥimīn* six times; الرَّحْمَن *ʾal-raḥmān* 57 times (and 113 times in the *basmallah*); الرَّحِيم *ʾal-raḥīm* 115 times (and 113 times in the *basmallah*); رُحَمَاءُ *ruḥamāʾ* once; أَرْحَم *ʾarḥam* four times; مَرْحَمَةٌ *marḥamatun* once; أَرْحَام *ʾarḥām* 12 times and رُحْمٌ *ruḥm* once.

رَحِمَ *raḥima* a [v. trans.] **1** to show mercy, to have mercy upon someone (11:47) وَإِلاَّ تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ *if you do not forgive me and have mercy on me, I shall be one of the losers* **2** to guide (11:119) وَلاَ يَزَالُونَ مُخْتَلِفِينَ إِلاَّ مَنْ رَحِمَ رَبُّكَ *and they will continue to be at odds with one another except for those whom your Lord has guided* **3** to forgive (29:21) يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ *He chastises whom He pleases and shows mercy to/forgives whom He pleases* **4** to spare, to rescue (11:43) لاَ عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلاَّ مَنْ رَحِمَ *there is no protection today from God's command except for whom He spares.*

تُرْحَمُ *turḥam* [imperf. pass. v.] to be shown mercy, to be treated with mercy (7:204) لَعَلَّكُمْ تُرْحَمُونَ *that you might be shown mercy.*

رَحْمَةٌ *raḥmatun* [n.] mercy, grace (28:73) وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ *and out of His mercy He has made for you the night and the day, that you may rest therein and that you may seek of His bounty.*

رَاحِمِين *rāḥimīn* [pl. of act. part. رَاحِمٌ *rāḥim*] showing mercy, merciful (12:64) فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ *God is the best guardian and the Most Merciful of the merciful.*

الرَّحْمَن *ʾal-raḥmān* [quasi-act. part., always in definite form] [attribute of God] the Most Merciful, the Beneficent, the Lord of

Mercy (67:19) مَا يُمْسِكُهُنَّ إِلاَّ الرَّحْمَنُ *none holds them up save the Lord of Mercy*; * الرَّحْمَن name of Sura 55, Medinan sura, so-named because of the reference in verse 1 to '*the Lord of Mercy*' and His attributes in following verses.

رَحِيمٌ *raḥīm* [intens. quasi-act. part., pl. رُحَمَاءُ *ruḥamāʾ*] **1** one endowed with mercy, compassion (48:29) وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ *and those with him are hard against the disbelievers, and merciful among themselves* **2** [attribute of God] the Most Compassionate (2:199) وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ *and ask forgiveness of God: He is Most Forgiving and Most Compassionate.*

أَرْحَم *ʾarḥam* [elat.] more/most merciful (7:151) وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ *You are the Most Merciful of the merciful.*

مَرْحَمَةٌ *marḥamatun* [n.] mercy, compassion (90:17) وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ *and [be of those who] enjoin upon one another steadfastness and enjoin upon one another compassion.*

أَرْحَام *ʾarḥām* [pl. of n. رَحِمٌ *raḥim*] womb, uterus (3:6) هُوَ الَّذِي يُصَوِّرُكُمْ فِى الأَرْحَامِ كَيْفَ يَشَاءُ *it is He who shapes you in the womb(s) as He wills*; *(8:75) أُولُو الأَرْحَامِ *kindred*; *(47:22) وَتُقَطِّعُوا أَرْحَامَكُمْ *and break, or cut off, your [ties of] kinship.*

رُحْمٌ *ruḥm* [n.] mercy, kindness, compassion (18:81) فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا *so we wished that their Lord should change him for them, [for one] better in purity and more inclined to show mercy* [lit. *nearer in mercy*].

ر/خ/و *r–kh–w* to relax, to slacken, to ease up; affluence, to live in comfort; gentle breeze; to travel at a good easy pace, to be infrequent. Of this root, رُخَاء *rukhāʾ* occurs once in the Qur'an.

رُخَاءٌ *rukhāʾ* [quasi-act. part., used adverbially] fair, gently, easily (38:36) فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ *so We subjected to him the wind, running gently at his behest wheresoever he willed.*

ر/د/أ *r–d–ʾ* support, help, backing, to bolster, to back up; to become bad, to spoil; mean, vile, base; to go beyond. Of this root, رِدْءٌ *ridʾ*

occurs once in the Qur'an.

رِدْءٌ *ridʾ* [v. n.; n.] supporting, helping, backing; support, help; supporter, helper, backer (28:34) وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي *and my brother Aaron is far better than me in speech–send him with me, as a backer to confirm my words.*

ر/د/د *r–d–d* to turn back, to cause to go back, to give back, to stand back; to avert, to reject, to dissuade; to refer to, to submit a matter (to someone); to have an exchange of words, a dialogue; retreat, reneging; point of reference, judgement; reputation. Of this root, eight forms occur 45 times in the Qur'an: رَدَّ *radda* 15 times; رُدَّ *rudda* 22 times; يَتَرَدَّدُونَ *yataraddadūna* once; ارْتَدَّ *ʾirtadda* eight times; رَدٌّ *radd* twice; رَادٌّ *rādd* four times; مَرَدٌّ *maradd* six times; مَرْدُودٌ *mardūd* once and مَرْدُودُون *mardūdūn* once.

رَدَّ *radda* u [v. trans.] **1** to give back, to restore (28:13) فَرَدَدْنَاهُ إِلَى أُمِّهِ *and We restored him to his mother* **2** to repulse, to repel, to send back (33:25) وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا *God repulsed the disbelievers [still] with their rage–they gained no benefit* **3** to avert (21:40) بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلاَ يَسْتَطِيعُونَ رَدَّهَا *but it will come upon them suddenly, and it will stupefy them–so they will have no power to avert it* **4** to cause to turn away, to dissuade (2:217) وَلاَ يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا *they will not stop fighting you [believers] until they make you turn away from your faith, if they can* **5** to bring back (38:33) رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالأَعْنَاقِ *'bring them back to me!' [he said] and started stroking [their] legs and necks* (or, in another interpretation: *started to smite them, necks and legs, with the sword*) **6** to give in return, to reciprocate, to respond (4:86) وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا *when you are offered a greeting, respond* [lit. *greet*] *with a better one, or [at least] reciprocate the like of it* **7** to reverse something, to return it to a previous state, to reduce (95:5) ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ *then We reduced* (or, *restored*) *him to the lowest of the low [states]* **8** to refer something (to someone or something) (4:83) وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ *whenever there comes to them [news of any] matter concerning safety or peril, they spread it around, but had*

they referred it to the Messenger and those in authority among them, those able to think it out would have correctly evaluated it [lit. *known it*].

رُدَّ *rudda* [pass. v.] **1** to be returned, to be given back (12:65) وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ *they found their goods returned to them* **2** to be brought back, to be caused to return (6:28) وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ *even if they were brought back, they would only return to the very thing that was forbidden to them* **3** to be turned away, to be dissuaded (6:71) أَنَدْعُو مِنْ دُونِ اللَّهِ مَا لاَ يَنْفَعُنَا وَلاَ يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ *are we to call, aside from God, that which neither profits nor harms us?–and be turned on our heels after God has guided us?* **4** to be averted, to be repulsed, to be repelled (12:110) وَلاَ يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ *Our punishment will not be averted from the guilty people* **5** to be refuted, to be rejected (5:108) ذَلِكَ أَدْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ *this way, it is more likely that they will give the testimony in its proper form, for fear that all oaths [including theirs] would be refuted [even] after [they have given] theirs* **6** to be reversed, to be reduced to an abject state (16:70) وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ *God created you, and will cause you to die, and some of you will be reduced to a most abject stage of [old] age.*

يَتَرَدَّدُ *yataraddad* [imperf. of v. V intrans.] to move from one side to the other, to oscillate, to waver (9:45) وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ *and their hearts feel doubt, so in their doubt they waver.*

ارْتَدَّ ʾ*irtadda* [v. VIII, intrans.] **1** to turn back (18:64) فَارْتَدَّا عَلَى ءَاثَارِهِمَا قَصَصًا *so the two turned back, retraced their footsteps*; *(5:21) وَلاَ تَرْتَدُّوا عَلَى أَدْبَارِكُمْ *do not run away* [lit. *do not turn on your backs*]; *(27:40) قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ *in the twinkling of an eye*, *before you blink* [lit. *before your glance comes back to you*]; *(14:43) لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ *not blinking, utterly stupefied* [lit. *their glance does not return to them*] **2** to renege on, to revoke (2:217) وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ *and whoever of you revokes his faith* **3** to return (to a previous condition) (12:96) أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا *he placed it onto his face–thereupon he became able to see again.*

رَدٌّ *radd* [v. n.] **1** the act of repelling, repulsing, averting (21:40) بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلاَ يَسْتَطِيعُونَ رَدَّهَا *but it will come upon them suddenly, and it will stupefy them–so they will have no power to avert it* **2** the act of taking back (2:228) وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَلِكَ إِنْ أَرَادُوا إِصْلاَحًا *and their husbands are [more] entitled to take them back during this period, provided they wish to put things right.*

رَادٌّ *rādd* [act. part.] **1** one who prevents, turns away, stops (10:107) وَإِنْ يُرِدْكَ بِخَيْرٍ فَلاَ رَادَّ لِفَضْلِهِ *and if He intends good for you, there is no one who can turn away His bounty* **2** one who restores, (28:7) إِنَّا رَادُّوهُ إِلَيْكِ *We will be restoring him to you* **3** one who causes to come back, one who causes to return (28:85) إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْءَانَ لَرَادُّكَ إِلَى مَعَادٍ *He who has made the [teachings in the] Qur'an binding on you [Prophet] will return you to an appointed time/place* **4** to divert, to re-channel, to pass on (16:71) وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِى الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ *God has given some of you more provision than others–those who have been given more are unwilling to pass on their provision to those in their possession [the slaves], so that they might become equal therein.*

مَرَدٌّ *maradd* [v. n.] **1** going back (42:44) هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ *is there any way of going back?* **2** repelling, forcing back, warding off (13:11) وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ *and if God wills harm on a people, there is no turning it back* **3** benefitting, giving returns, rewarding (19:76) وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا *but the good lasting deeds are best for reward with your Lord, and best in yielding returns.*

مَرْدُودٌ *mardūd* [pass. part., pl. مَرْدُودُون *mardūdūn*] **1** repelled, turned back, averted (11:76) وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ *and there is coming to them a chastisement that cannot be turned back* **2** returned, restored (79:10) يَقُولُونَ أَئِنَّا لَمَرْدُودُونَ فِى الْحَافِرَةِ *they say, 'What?!, shall we be restored to life?'*

ر/د/ف *r–d–f* backside, posterior, rump; to come after, to follow, to come from the back, to come in succession, to ride behind someone; to stand in for, a ruler's substitute; entourage. Of this

root, three forms occur once each in the Qur'an: رَدِفَ *radifa*; رَادِفَة *rādifatun* and مُرْدِفِين *murdifīn*.

رَدِفَ/رَدَفَ *radifa/radafa* a [v. intrans.] to come behind, to draw near, to be near at hand (27:72) عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ *maybe some of what you seek to hasten is near at hand.*

رَادِفَةٌ *rādifatun* [act. part. fem.] that which follows (79:6–7) يَوْمَ تَرْجُفُ الرَّاجِفَة تَتْبَعُهَا الرَّادِفَةُ *on the Day when the blast of the Trumpet reverberates and the second blast follows it.*

مُرْدِفِين *murdifīn* [pl. of act. part. مُرْدِف *murdif*] coming one after the other, in succession; causing others to come one after the other, or in succession (8:9) أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلاَئِكَةِ مُرْدِفِينَ *I will reinforce you with a thousand angels, coming in succession.*

ر/د/م *r–d–m* to fill (a hole in the ground) with earth, to fill gaps in a wall; to mend, to patch a tattered garment; to live off the good of the land; to remain, to be constant; dam, big heap of earth. Of this root, رَدْمٌ *radm* occurs once in the Qur'an.

رَدْمٌ *radm* [n.; v. n.] dam, barrier made of earth and other materials (18:95) فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا *so lend me [your] strength and I will erect a barrier between you and them.*

ر/د/ي *r–d–y* death, destruction, demise, to perish, to kill, to cause death, to die by falling, animal killed by falling, to bring to the ground, to ruin; garment, cloak, to wear; to increase. Of this root, four forms occur six times in the Qur'an: تَرْدَى *tardā* once; أَرْدَى *ʾardā* three times; تَرَدَّى *taraddā* once and مُتَرَدِّيَةٌ *mutaraddiyatun* once.

تَرْدَى *tardā* [imperf. of v. رَدِيَ *radiya*, intrans.] to perish, meet with ruin (20:16) فَلاَ يَصُدَّنَّكَ عَنْهَا مَنْ لاَ يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى *do not let anyone who does not believe in it and who follows his own whimsical desires distract you from it, for you will come to ruin.*

أَرْدَى *ʾardā* [v. IV, trans.] to cause the demise of, to ruin (37:56) تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِ *by God, you almost brought me to ruin!*

تَرَدَّى *taraddā* [v. V, intrans.] to come to ruin, to meet with

destruction, to fall to one's death (92:11 وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى) *and what use to him would be his wealth if he falls [into Hell]?*

مُتَرَدِّيَةٌ *mutaraddiyatun* [act. part. fem.] animal killed by falling (5:3) حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ ... وَالْمُتَرَدِّيَةُ ... *forbidden to you [for food] are dead un-slaughtered animals; ... animals killed by falling ....*

ر/ذ/ل *r–dh–l* to be base, uncouth, vile, low, despicable; dregs of society, rejects, dirt, vice. Of this root, three forms occur four times in the Qur'an: أَرْذَلُ *ʾardhal* twice; أَرْذَلُون *ʾardhalūn* once and أَرَاذِلُ *ʾarādhil* once.

أَرْذَلُ *ʾardhal* [elat.] worse/worst, more/most abject, more/most forlorn (16:70) وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ *and some of you will be reduced to the most abject state of [old] age.*

أَرْذَلُون *ʾardhalūn* [nominalised pl. of أَرْذَل *ʾardhal*] lower stratum of society, lower caste, the dregs of the society, the most abject of people (26:111) أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الأَرْذَلُونَ *how can we be convinced by you when the lowest of people follow you?*

أَرَاذِلُ *ʾarādhil* [nominalised pl. of أَرْذَل *ʾardhal*] lower stratum of society, lower caste, the dregs of society, the most abject of people (11:27) وَمَا نَرَاكَ اتَّبَعَكَ إِلاَّ الَّذِينَ هُمْ أَرَاذِلُنَا *and we do not see [anyone] following you but the lowest among us.*

ر/ز/ق *r–z–q* provision, livelihood, earnings, means of living, subsistence, income, bounty, (of God) to provide with means of living, to seek to earn a living, (of God) to bestow with bounties or to favour with bounties, to grant as means of sustenance. Of this root, five forms occur 123 times in the Qur'an: رَزَقَ *razaqa* 56 times; رُزِقَ *ruziqa* five times; رِزْقٌ *rizq* 55 times; رَازِقُون *rāziqūn* six times and رَزَّاقٌ *razzāq* once.

رَزَقَ *razaqa* u **I** [v. trans., pass. v. رُزِقَ *ruziqa*] **1** (of God) to sustain (30:40) اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ *God it is who creates you then sustains you, then causes you to die, then gives you life again* **2** (of God) to provide something for someone (2:172) كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ *eat of the good things We have provided for you* **3** to make provisions for, to give maintenance to

وَلاَ تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ (4:5) *and do not give to the feeble-minded the property which God has assigned [as if it were your own] to manage; make provision for them from it and clothe them* **4** to give something as charity وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ(4:8) *and if some non-inheriting relatives, orphans and the poor attend the distribution of the inheritance, give them something of it [as charity]* **5** to reward (22:58) وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا *those who migrated in the cause of God then were killed or died, God will provide for them a goodly reward* **II** [doubly trans.] to make provisions for, to give maintenance to (16:75) وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا *and someone We have endowed with good provision from Us, so he spends from it secretly and openly.*

رِزْقٌ *rizq* [n.; v. n.] **1** fortunes, bounty from God, livelihood; providing for (51:22) وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ *in heavens is [the deciding of] your fortunes* [also interpreted as: *in the sky is [the source of] your sustenance [the clouds]*] *and all that you are promised* **2** provision, sustenance (10:59) أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلاَلا *have you considered what provision God has sent down for you, of which you have made some unlawful and some lawful?* **3** maintenance, to maintain (2:233) وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ *and the maintaing and clothing of them is incumbent upon the father* [lit. *the one for whom the child has been begotten*].

رَازِقُون *rāziqūn* [pl. of act. part. رَازِقٌ *rāziq*] (particularly of God) bounty-giver, sustainer, provider (15:20) وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ *We have provided sustenance in it [the earth] for you and for those [creatures] for whom you are not providers.*

الرَّزَّاقُ *ʾal-razzāq* [intens. act. part., appears in Qur'an only in definite form], [attribute of God] the Supreme Provider (51:58) إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ *God is the Supreme Provider, the Lord of Power, the Ever-Mighty.*

ر/س/خ *r–s–kh* to be firmly fixed, to be deeply rooted, to be strongly established, to stand firm, to be completely absorbed into the soil,

to be thoroughly informed. Of this root, رَاسِخُون *rāsikhūn* occurs twice in the Qur'an.

رَاسِخُون *rāsikhūn* [pl. of act. part. رَاسِخٌ *rāsikh*] those who are very sure, very deeply rooted, well entrenched (4:162) لَكِنِ الرَّاسِخُونَ فِى الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ *but those of them who are well grounded in learning and those who have faith do believe in what has been revealed to you [Muḥammad], and in what was revealed before you.*

ر/س/س *r–s–s* to bring about reconciliation, to mend; the onset of fever; to be firmly fixed, to be well established, to take root firmly; a sign; a wise person; an old well, to dig a well; to spread rumours. Of this root, الرَّسّ *ʾal-rass* occurs once in the Qur'an.

الرَّسّ *ʾal-rass* [n.] الرَّسُّ *ʾal-rass* is said to be an ancient well, or a particular dwelling in Arabia or Antioch among other things; according to Asad, however, a town of that name survives to this day in the central Arabian province of *ʾal-Qaṣīm* (القَصيم) (50:12) كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ *the people of Noah denied [the Truth] long before them, as did the people of Rass and Thamūd.*

ر/س/ل *r–s–l* flock, camels, a series of flocks, to drive groups of camels to the water in succession; ease, gentleness, slow pace, clear enunciation, to be lucid, to travel at an easy pace; message, messenger, to send a message, to dispatch, to exchange messages, an errand; to let go, to neglect; wind. Of this root, 11 forms occur 524 times in the Qur'an: أَرْسَلَ *ʾarsala* 114; أُرْسِلَ *ʾursila* 16 times; رَسُولٌ *rasūl* 237 times; رُسُلٌ *rusul* 96 times; رِسَالَةٌ *risālatun* three times; رِسَالاتٌ *risālāt* seven times; مُرْسِلٌ *mursil* four times; مُرْسِلَةٌ *mursilatun* once; مُرْسَلٌ *mursal* twice; مُرْسَلُون *mursalūn* 33 times and مُرْسَلاَتٌ *mursalāt* once.

أَرْسَلَ *ʾarsala* [v. IV, trans., pass. v. أُرْسِلَ *ʾursila*] **1** to send (15:22) وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ *and We send the wind as pollinators* **2** to dispatch (26:53) فَأَرْسَلَ فِرْعَوْنُ فِى الْمَدَائِنِ حَاشِرِينَ *so Pharaoh dispatched summoners to the cities* **3** (of God) to send as a messenger (9:33) هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى *It is He who has sent His Messenger with guidance* **4** to send for (12:31) فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ

أَرْسَلَتْ إِلَيْهِنَّ *when she heard their gossip she sent for them* **5** to let loose (6:6) وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا *and We let the sky loose on them in a torrential [rain]* **6** to set upon (19:83) أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا *have you [Prophet] not seen that We let loose the devils upon the disbelievers to forcefully incite them [into sinning]?* **7** to allow to go, to permit to go (20:47) فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ *so allow the Children of Israel to go with us* **8** to let off, to release (39:42) فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الأُخْرَى إِلَى أَجَلٍ مُسَمًّى *so He keeps hold of those whose death He has ordained and releases the others until [their] appointed time.*

رَسُولٌ *rasūl* **I** [n., pl. رُسُلٌ *rusul*] **1** messenger (12:50) وَقَالَ الْمَلِكُ ائْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ *and the king said, 'Bring him to me'; when the messenger came to him he said, 'Go back to your master'* **2** messenger from God to call to Him, usually with a Book (9:128) لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ *a messenger has come to you from among yourselves*; * الرَّسُولُ the Messenger, Prophet Muḥammad (5:83) وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ *and when they hear what has been sent down to the Messenger, you will see their eyes overflowing with tears because of the truth they recognise [in it]* **3** an emissary, an angel entrusted with a certain errand (7:37) إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ *then, when Our emissaries come to them to recall them* **II** [used collectively] deputation (26:16) فَأْتِيَا فِرْعَوْنَ فَقُولاَ إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ *so go, both of you, to Pharaoh and say, 'We are a deputation from the Lord of the Worlds.'*

رِسَالَةٌ *risālatun* [n., pl. رِسَالاَتٌ *risālāt*] **1** a message, a revelation (7:144) قَالَ يَامُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالاَتِي وَبِكَلاَمِي *He said, 'Moses, I have chosen you from among others by [relating to you] My messages and by my speaking to you'* **2** teachings, instructions (33:39) الَّذِينَ يُبَلِّغُونَ رِسَالاَتِ اللَّهِ وَيَخْشَوْنَهُ *those who deliver God's teachings and fear Him* **3** God's Message in its totality (5:67) يَاأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ *Messenger, proclaim what has been sent down to you from your Lord–if you do not, then you will not have communicated His Message* **4** Prophethood, the Call (6:124) وَإِذَا جَاءَتْهُمْ ءَايَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ *when a*

revelation/sign comes to them, they say, 'We shall not believe until we ourselves are given a [revelation] like that given to God's messengers', but God knows best where to place His Prophethood/Message.

مُرْسِلٌ *mursil* [act. part., fem. مُرْسِلَةٌ *mursilatun*, pl. مُرْسِلُون *mursilūn*] **1** one who sends, dispatches (27:35) وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ *but I am sending them a gift* **2** one setting up, assigning (54:27) إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ *We are assigning the she-camel as a test for them* **3** one conveying messages (44:5) أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ *a command from Us, for We have always sent messages [to humankind]* **4** one who lets go, one who allows something to take its course (35:2) مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلاَ مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلاَ مُرْسِلَ لَهُ مِنْ بَعْدِهِ *whatsoever mercy God releases for humankind, none can withhold and whatsoever He withholds, none can release after Him.*

مُرْسَلٌ *mursal* [pass. part., pl. مُرْسَلُون *mursalūn;* fem. pl. مُرْسَلاَتُ *mursalāt*] **1** one who is sent, one who is delegated (13:43) وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلا *those who disbelieve say, 'You are not sent [by God]'*; *(27:10) المُرْسَلُون *God's Messengers*, *the Prophets* **2** [المُرْسَلاَتُ] variously interpreted as the angels, the prophets, the winds, the verses of the Qur'an or the souls (77:1) وَالْمُرْسَلاَتِ عُرْفًا *by the winds* (or, *prophets/angels etc.*) *sent in swift succession*; * المُرْسَلاَتُ name of Sura 77, Meccan sura, so-named because of the reference in verse 1 to the '*Winds Sent Forth*' to effect changes all around.

ر/س/و *r–s–w* to come to stand firm, to dock, to anchor; to sink (e.g. a peg) firmly into the ground; to mend, to effect a reconciliation; (of clouds) to break into a downpour. Of this root, four forms occur 14 times in the Qur'an: أَرْسَى *ʾarsā* once; رَوَاسِي *rawāsī* nine times; رَاسِيَاتٌ *rāsiyāt* once and مُرْسَى *mursā* three times.

أَرْسَى *ʾarsā* [v. IV, trans.] to cause to settle, to fix firmly (79:32) وَالْجِبَالَ أَرْسَاهَا *and the mountains He set firm.*

رَوَاسِي *rawāsī* **I** [pl. of nominalised act. part. رَاسِي *rāsī*] mountains, ballasts (31:10) وَأَلْقَى فِى الأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ *and He*

cast in the earth firm mountains–lest it should sway with you **II** [fem. act. part. pl. رَاسِيَاتٌ *rāsiyāt*] immovable, firmly standing, large *(34:13) وَقُدُورٍ رَاسِيَاتٍ *and gigantic cauldrons* [lit. *firmly fixed*; or, *hardly movable*].

مُرْسَى *mursā* **I** [v. n.] docking, anchoring, coming to rest (11:41) وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا *board it [the ark]. In the name of God will be its sailing and anchoring* **II** [adv. of time] due time (79:42) يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا *they ask you [Prophet] about the Hour, 'Whenever is its arrival* [lit. *coming to port*]*?'*

ر/ش/د *r–sh–d* guidance, reason, good sense, correctness, to be rightly guided, to lead to the correct path, to seek guidance, directions, landmark, guide. Of this root, seven forms occur 19 times in the Qur'an: يَرْشُد *yarshud* once; رُشْدٌ *rushd* six times; رَشَدٌ *rashad* five times; رَشَادٌ *rashād* twice; رَاشِدُون *rāshidūn* once; رَشِيدٌ *rashīd* three times and مُرْشِدٌ *murshid* once.

يَرْشُد *yarshud* [imperf. of v. رَشَدَ *rashada*, intrans.] to follow the correct path (2:186) فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ *so let them respond to Me, and believe in Me, so that they may follow the right path.*

رُشْدٌ *rushd* [n.] **1** good sense, good judgement (4:6) وَابْتَلُوا الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ *test the orphans until they reach marriageable age, then, if you find they have sound judgement, hand over their property to them* **2** the right path, guidance (72:1–2) إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ *we have heard a wondrous recital that gives guidance to the right path* **3** learning, knowledge (18:66) هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا *may I follow you so that you can teach me* (or, *for guidance*) *some of the learning you have been taught?*

رَشَدٌ *rashad* [n.] **1** guidance, enlightenment, correct judgement (18:10) رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا *our Lord, grant us from You mercy, and furnish for us, out of our situation, guidance* **2** well-being, goodness (72:10) وَأَنَّا لاَ نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا *and so we do not know whether evil is intended for those who are on the earth, or whether their Lord intends for*

them goodness **3** benefit (72:21) إِنِّي لاَ أَمْلِكُ لَكُمْ ضَرًّا وَلاَ رَشَدًا *I have no control over any harm or benefit that may come to you.*

رَشَادٌ *rashād* [n.] guidance, enlightenment (40:38) يَاقَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ *My people, follow me! I will guide you to the path of enlightenment.*

رَاشِدُون *rāshidūn* [pl. of act. part. رَاشِدٌ *rāshid*] one who follows the correct path; one who is sensible (49:7) وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الإِيمَانَ وَزَيَّنَهُ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ *but God has endeared to you belief and made it beautiful in your hearts and He has made hateful to you disbelief, mischief and disobedience, those are the rightly guided.*

رَشِيدٌ *rashīd* [intens. act. part.] **1** sensible, right-minded, endowed with good judgement (11:78) فَاتَّقُوا اللَّهَ وَلاَ تُخْزُونِ فِى ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ *so have some fear of God and do not disgrace me before my guests; is there not a single right-minded man among you?* **2** one who leads to the right way (11:97) فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ *but they followed Pharaoh's orders, and Pharaoh's orders were not rightly-guiding.*

مُرْشِدٌ *murshid* [act. part.] one who leads to the right way, a guide (18:17) مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا *he whom God guides is the guided one, and he whom He leads astray–for him you will find no guiding protector.*

ر/ص/د *r–ṣ–d* to be on watch, to observe, to sit in waiting, to watch out for something, a watching post; to prepare, to designate; highway; downpour of rain. Of this root, four forms occur six times in the Qur'an: رَصَدٌ *raṣad* twice; إِرْصَادٌ *ʾirṣād* once; مَرْصَدٌ *marṣad* once and مِرْصَادٌ *mirṣād* twice.

رَصَدٌ *raṣad* **I** [v. n., used adjectivally] lying in wait, in ambush (72:9) وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا *and that we used to sit [in parts] of it for listening, but the one who listens nowadays will find for him a meteor lying in wait* **II** [n.] watch, guard (72:27) فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا *then He sends watchers to be in front of him and behind.*

إِرْصَادٌ *ʾirṣād* [v. n.] (act of) preparing, facilitating, sheltering وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ (9:107) حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ *and [as for] those who built a mosque in an attempt to cause harm, disbelief and disunity among the believers, providing an outpost for those who fought God and His Messenger before.*

مَرْصَدٌ *marṣad* [n. of place] a watching post, a place of ambush, highway (9:5) وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ *and ambush them at every vantage point.*

مِرْصَادٌ *mirṣād* [n. of place/v. n.] a place of ambush, a watching post, highway (78:21–2) إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا لِلطَّاغِينَ مَآبًا *Hell is ever a place of ambush, a home for transgressors*; *(89:14) إِنَّ رَبَّكَ لَبِالْمِرْصَادِ *Your Lord is always on the watch.*

ر/ص/ص *r–ṣ–ṣ* to line up, to align, to set together in a row or stack, to pile up, to fit together tightly; lead, soldering with lead. Of this root, مَرْصُوصٌ *marṣūṣ* occurs once in the Qur'an.

مَرْصُوصٌ *marṣūṣ* [pass. part.] tightly fitted, well lined up (61:4) إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِى سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ *God truly loves those who fight in close ranks for His cause, like a well-compacted wall.*

ر/ض/ع *r–ḍ–ᶜ* to suck a mother's milk, to suckle a baby, a suckling mother, a suckling baby, to seek a foster mother, breast-feeding. Of this root, five forms occur 11 times in the Qur'an: أَرْضَعَ *ʾarḍaᶜa* six times; تَسْتَرْضِعُ *tastarḍiᶜ* once; رَضَاعَةٌ *raḍāᶜatun* twice; مُرْضِعَةٌ *murḍiᶜatun* once and مَرَاضِعُ *marāḍiᶜ* once.

أَرْضَعَ *ʾarḍaᶜa* [v. IV, trans.] **1** to suckle, to breast-feed (2:233) وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ *mothers shall suckle their children for two whole years, for those who wish to complete the period of nursing* **2** to nurse, to take care of a(/one's) charge (22:2) يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ *on the Day you see it, every nursing suckling/woman will be oblivious to whom she suckles/nurses.*

تَسْتَرْضِعُ *tastarḍiᶜ* [imperf. of v. X اسْتَرْضَعَ *ʾistarḍaᶜa*] to seek to

suckle, (of a child) to seek breast-feeding (2:233) وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلاَدَكُمْ فَلاَ جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا ءَاتَيْتُمْ بِالْمَعْرُوفِ *nor will there be any blame if you seek to breast-feed [engage a wet nurse for] your children, provided you pay as agreed, in a fair manner.*

رَضَاعَةٌ *raḍāᶜatun* [v. n.; n.] breast-feeding, suckling (4:23) حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ ... وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ ... *forbidden to you are your mothers … and your sisters [by breast-feeding].*

مُرْضِعَةٌ *murḍiᶜatun* [act. part. fem.] one who is breast-feeding or nursing a baby (22:2) يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ *on the Day you see it, every suckling/nursing woman will be oblivious to whom she suckles/nurses.*

مَرَاضِعُ *marāḍiᶜ* [pl. of fem. n. مُرْضِعٌ *murḍiᶜ*; pl. of v. n./n. of place مَرْضَع *marḍaᶜ*] breast-feeders, foster mothers; (act of) feeding through breasts/teats (28:12) وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ *and We had previously made wet nurses unacceptable to him.*

ر/ض/و–ى *r–ḍ–w/y* to accept, to agree, to consent, to be pleased, to be satisfied, approval, contentment, acceptance; favour, grace. Of this root, 11 forms occur 73 times in the Qur'an: رَضِيَ *raḍiya* 38 times; يُرْضِي *yurḍī* three times; تَرَاضَى *tarāḍā* twice; ارْتَضَى *ᵓirtaḍā* three times; تَرَاضِي *tarāḍī* twice; رَاضِيَةٌ *rāḍiyatun* four times; رَضِيٌّ *raḍiyy* once; رِضْوَانٌ *riḍwān* 13 times; مَرْضِيٌّ *marḍiyy* once; مَرْضِيَّةٌ *marḍiyyatun* once and مَرْضَاتٌ *marḍāt* five times.

رَضِيَ *raḍiya* a [v. intrans.] **1** to attain inner peace, to attain contentment (20:130) وَمِنْ ءَانَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى *and at the beginning and end of the day celebrate His praise that you may attain contentment* **2** to accept [without condition] (5:119) رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ *God accepts them and they accept Him* **3** to be satisfied with, to be content with (10:7) إِنَّ الَّذِينَ لاَ يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا *those who are not concerned to meet Us and are satisfied with the life of this world* **4** to approve of (39:7) وَلاَ يَرْضَى لِعِبَادِهِ الْكُفْرَ *and He does not approve of ingratitude/disbelief in His servants* **5** to forgive, pardon (9:96) يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ *they will swear to you in order to make you forgive them, but even if you do so, God will not forgive*

those who rebel [against Him].

يُرْضِي *yurḍī* [imperf. of v. IV أَرْضَى *ʾarḍā*, trans.] to satisfy, to seek approval, to flatter (9:8) يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ *they give you satisfaction with their mouths, but their hearts refuse.*

تَرَاضِي *tarāḍā* [v. VI, intrans.] to come to a mutual agreement (2:232) فَلاَ تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ *do not prevent them from remarrying their husbands if they agree mutually to do so in a fair manner.*

ارْتَضَى *ʾirtaḍā* [v. VIII, trans.] to accept as fitting, to approve of something as suitable, to select, to choose (24:55) وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ *and He will surely establish for them their religion which He had approved for them.*

تَرَاضِي *tarāḍī* [v. n.] mutual agreement (2:233) فَإِنْ أَرَادَا فِصَالاً عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلاَ جُنَاحَ عَلَيْهِمَا *but if, by mutual consent and consultation, the couple wish to wean [the child], they will not be blamed.*

رَاضِيَةٌ *rāḍiyatun* [act. part. fem.] 1 approving, liking, content, satisfied, well-pleased (89:28) ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً *return to your Lord, content and well approved of* **2** [in the sense of the pass. part] approved of, accepted (69:21) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ *and so he will be in agreeable* [lit. *approved of*] *life.*

رَضِيٌّ *raḍiyy* [quasi-pass. part.] agreeable, acceptable, being approved of (19:6) يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا *who shall inherit me and inherit the family of Jacob; Lord, and make him acceptable [to You].*

رِضْوَانٌ *riḍwān* [v. n./n.] **1** God's favour, pleasure, favour (9:72) وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ *and, greater still, acceptance from God, that is the supreme triumph* **2** God's acceptance (9:109) أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ *is he who founds his building on consciousness of God and desire for His acceptance better?*

مَرْضِيٌّ *marḍiyy* [pass. part., fem. مَرْضِيَّةٌ *marḍiyyatun*] acceptable, well-received (19:55) وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا *and he was well-received by his Lord.*

مَرْضَاتٌ *marḍāt* [n.] **1** pleasure (2:207) وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ *but there is also a kind of person who gives his life away seeking the pleasure of God* **2** favour, acceptance, approval (66:1) يَاأَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاةَ أَزْوَاجِكَ *Prophet, why do you prohibit what God has made lawful to you–seeking your wives' approval?*

ر/ط/ب *r–ṭ–b* moisture, to be moist, to be wet, to be soft, to be ripe, to be succulent; ripened, fresh dates, to ripen dates, palm trees, green verdant pasture. Of this root, two words occur once each in the Qur'an: رَطْبٌ *raṭb* and رُطَبٌ *ruṭab*.

رَطْبٌ *raṭb* [quasi-act. part.] soft, wet, green (6:59) وَلاَ رَطْبٍ وَلاَ يَابِسٍ إلاَّ فِى كِتَابٍ مُبِينٍ *and not a thing, fresh or withered, but is in a clear Record.*

رُطَبٌ *ruṭab* [coll. n.] fresh, soft, ripe date (19:25) وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا *and shake the trunk of the palm tree towards you; it will shower you with fresh, ripe dates.*

ر/ع/ب *r–ᶜ–b* fear, terror, fright, to frighten; to fill up a drinking trough; to be fat and flabby; to be sliced; a tall, slim, beautiful woman. Of this root, رُعْبٌ *ruᶜb* occurs five times in the Qur'an.

رُعْبٌ *ruᶜb* [v. n.; n.] terror, fear (18:18) لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا *had you seen them, you would have turned from them and run away, and would have been filled with terror of them.*

ر/ع/د *r–ᶜ–d* thunder, tremor, shiver, shudder, to agitate; to take fright, to threaten, faint-hearted; to be flabby. Of this root, رَعْدٌ *raᶜd* occurs twice in the Qur'an.

رَعْدٌ *raᶜd* [n.] thunder (2:19) أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ *or like a cloudburst from the sky in which there is darkness, thunder and lightning*; * الرَّعد name of Sura 13, Medinan sura, so-named because of the reference in verse 13 to '*the Thunder*' that sings the praise of God.

ر/ع/ي *r–ᶜ–y* pasture, grazing land, to graze, shepherd, to shepherd; to guard, to watch over, to observe, guardianship, to manage; to abide, to heed advice, to mend one's ways. The word رَاعِنَا *rāᶜinā*, classified under this root, is considered to be homophonous with a Hebrew word, meaning 'evil', but not a borrowing from it. Of this root, six forms occur 10 times in the Qur'an: رَعَى *raᶜā* twice; رَاعِنَا *rāᶜinā* twice; رَاعُون *rāᶜūn* twice; رِعَايَةٌ *riᶜāyatun* once; رِعَاءٌ *riᶜāʾ* once and مَرْعَى *marᶜā* twice.

رَعَى *raᶜā* ā [v. trans.] **1** observe, to give something its rightful dues, to regard in the right spirits, to see something in the right light (57:27) وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلاَّ ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا *and monasticism they have invented–which We did not ordain for them, [they did that] only seeking God's pleasure–but they did not observe it with the observance due to it* **2** to graze, to pasture, to feed (20:54) كُلُوا وَارْعَوْا أَنْعَامَكُمْ *so eat, and pasture your cattle.*

رَاعِنَا *rāᶜinā* **I** [a phrase, consisting of imper. v. رَاعِ *rāᶜi*, 'regard' or the n. رَاعِى, 'shepherd' + the pronom. suffix نا, 'us' or 'our'] (a form of address coined by the Companions of the Prophet which they used in addressing him and which happened to be somewhat homophonous with a Hebrew word meaning 'evil'; the Muslims therefore were cautioned against using the expression) 'regard us', 'look at us', 'listen to us', 'have care for us'; our shepherd (2:104) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا *believers, do not say [to the Prophet] 'rāᶜinā', but say 'ʾunẓurnā'* **II** [either an act. part. from v. رَعُنَ *raᶜuna*, to be foolish, to be unsteady; or an utterance somewhat homophonous with the Arabic phrase رَاعِنَا *rāᶜinā* and also a Hebrew word derived from the root meaning 'evil'] (taking advantage of the Muslims' use of رَاعِنَا *rāᶜinā* in addressing the Prophet (sense I, above), certain members of the Jewish community at the time saw an opportunity to mock the Prophet, by using this homophonous Hebrew word in addressing him themselves) 'you foolish one!'; 'you evil one!' (4:46) مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى الدِّينِ *some of those who are Jews distort words from their contexts: they say, 'We hear and*

disobey', and 'Listen' [adding the insult] 'may you not hear', and [they say] 'rā^{c}inā' (originally meaning *'look after us'*, or *'our Shepherd'), twisting it abusively with their tongues* [so as to mean: *'you foolish one!' or 'you evil one'*] *so as to disparage the religion.*

رَاعُون *rā^{c}ūn* [pl. of act. part. رَاعِي *rā^{c}ī*] shepherd; one who observes, fulfils, honours (23:8) وَالَّذِينَ هُمْ لأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ *those who are faithful to their trusts and pledges.*

رِعَايَةٌ *ri^{c}āyatun* [v. n.; n.] caring, observing, honouring, fulfilling (57:27) وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلاَّ ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا *and monasticism they have invented–We did not ordain it for them, only seeking God's pleasure–but they did not observe it with the observance due to it.*

رِعَاءٌ *ri^{c}ā^ɔ* [pl. of n. *rā^{c}ī*] specifically signifying herds or flocks of sheep; shepherds, those grazing animals on open land (28:23) قَالَتَا لاَ نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ *they said, 'We do not water [our flock] until the shepherds drive [their flocks] away.'*

مَرْعَى *mar^{c}ā* [pass. part.; n.; n. of place] pasture; pasturage; place of pasture (87:4) وَالَّذِي أَخْرَجَ الْمَرْعَى *and who brought out the green pasture.*

ر/غ/ب *r–gh–b* desire, wish, to ask for something, to covet, a request; gluttony, a heavy load; a soft load. Of this root, four forms occur eight times in the Qur'an: يَرْغَبُ *yarghab* four times; رَغَبٌ *raghab* once; رَاغِبٌ *rāghib* once and رَاغِبُون *rāghibūn* twice.

يَرْغَبُ *yarghab* [imperf. of v. رَغِبَ *raghiba*] **I** [intrans.] **1** [with prep. إلى] to ask humbly, to implore, to petition (94:8) وَإِلَى رَبِّكَ فَارْغَبْ *and turn humbly to your Lord with your requests* **2** [with prep. عَن] to reject, to disdain, to shun (2:130) وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلاَّ مَنْ سَفِهَ نَفْسَهُ *who but someone fooling himself, would shun the religion of Abraham?* **3** [with prep. بِ] to consider oneself too good for (9:120) وَلاَ يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ *they should not consider themselves too good for him*, or, *they should not put themselves before or above him* **II** [trans.] to wish, to desire (4:127) وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ *and you wish to marry them.*

رَغَبٌ *raghab* [v. n.] coveting, desire, wish, longing (21:90) وَيَدْعُونَنَا رَغَبًا وَرَهَبًا *and they called upon Us out of longing and awe.*

رَاغِبٌ *rāghib* [act. part., pl. رَاغِبُون *rāghibūn*] hoping, desiring, wishing for, eager to (9:59) إِنَّا إِلَى اللَّهِ رَاغِبُونَ *to God alone we turn in hope, towards God [we look] desiring Him.*

ر/غ/د *r–gh–d* meadow, garden; easy living, affluence, to live in comfort, to be pleasant and carefree (of living); to be weak, to be strained. Of this root, رَغَدٌ *raghad* occurs three times in the Qur'an.

رَغَدٌ *raghad* [quasi-act. part., used adverbially] plentifully, abundantly (2:35) وَكُلاَ مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا *and both of you eat freely therein as you will.*

ر/غ/م *r–gh–m* nose, pride; to be angry, to reject, to dispute, aversion; to compel, compulsion; dust, soil; humiliation; escape, refuge, places of refuge. Of this verb, مُرَاغَمٌ *murāgham* occurs once in the Qur'an.

مُرَاغَمٌ *murāgham* [n. of place] places of escape, places of refuge, alternative places to one's homes (4:100) وَمَنْ يُهَاجِرْ فِى سَبِيلِ اللَّهِ يَجِدْ فِى الأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً *whosoever emigrates in the cause of God will find in the land many alternative places in which to settle, and plenty.*

ر/ف/ت *r–f–t* remnants, rejects, to break into small pieces, to disintegrate, human remains, to decay, small pieces, dry broken grass. Of this root, رُفَاتٌ *rufāt* occurs twice in the Qur'an.

رُفَاتٌ *rufāt* [v. n./n.] decayed remnants, dust (17:49) وَقَالُوا أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا أَئِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا *they also say, 'What? When we are turned to bones and dust, shall we really be raised a new creation?'*

ر/ف/ث *r–f–th* obscenity, indecency, indecent action or speech, to behave in an obscene manner, sexual intercourse. Of this root, رَفَثٌ *rafath* occurs twice in the Qur'an.

رَفَثٌ *rafath* [v. n.; n.] **1** sexual intercourse (2:187) أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ *it is permitted to you to lie with your wives during the night of the fast* **2** foul or indecent speech (in an interpretation of 2:197) فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِى الْحَجِّ *there should be abstaining from indecent speech/sexual relations, misbehaviour or quarrelling during the time of the pilgrimage.*

ر/ف/د *r–f–d* augmentation, addition; help, support, assistance; to deputise, a king's deputy; to choose as a leader; share, portion, tributary. Of this root, two words occur once each in the Qur'an: رِفْدٌ *rifd* and مَرْفُودٌ *marfūd*.

رِفْدٌ *rifd* [v. n.; n.] addition, support, gift, a load (11:99) وَأُتْبِعُوا فِى هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ *they were pursued in this [life] by a curse and on the Day of Resurrection, too; what a foul gift to be given!*

مَرْفُودٌ *marfūd* [pass. part.] added on, loaded on, attached, given (11:99) وَأُتْبِعُوا فِى هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ *they were pursued in this [life] by a curse and on the Day of Resurrection, too; what a foul gift to be given!*

ر/ف/ر/ف *r–f–r–f* to flutter, to flap wings, to shiver; flaps, frills, sheer material; tent, the flaps of a tent, pillows, carpets, fine furnishings; to glitter; to favour with gifts, provisions, a flock of sheep. Of this root, رَفْرَفٌ *rafraf* occurs once in the Qur'an.

رَفْرَفٌ *rafraf* [pl. of n. رَفْرَفَةٌ *rafrafatun*] variously interpreted as meadows, soft furnishings or cushions (55:76) مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ *they will be reclining on green cushions and fine carpets.*

ر/ف/ع *r–f–ᶜ* to raise, to lift up, to hoist, to elevate, to erect; to submit; to rise; to glorify, to exalt, to honour; to eliminate, to remove; to cease, dry up. Of this root, eight forms occur 29 times in the Qur'an: رَفَعَ *rafaᶜa* 20 times; رُفِعَ *rufiᶜa* twice; رَافِع *rāfiᶜ* once; رَافِعَة *rāfiᶜatun* once; مَرْفُوعٌ *marfūᶜ* once and مَرْفُوعَةٌ *marfūᶜatun* three times.

رَفَعَ *rafa^c^a* a [v. trans., pass. v. رُفِعَ *rufi^c^a*] **1** to place high, to raise (12:100) وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ *and he raised his parents on to the throne* **2** to raise/increase the volume (49:2) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ *you who believe, do not raise your voices above that of the Prophet* **3** to raise up, to lift (55:7) وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ *and heaven–He raised it up, and He set the balance* **4** to cause to rise, to cause to tower, to cause to loom وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ(2:63) *remember when We took your pledge, and made Mount Sinai tower above you* **5** to exalt, to elevate (19:57) وَرَفَعْنَاهُ مَكَانًا عَلِيًّا *and We elevated him to an exalted position.*

رَافِعٌ *rāfi^c^* [act. part., fem. رَافِعَةٌ *rāfi^c^atun*] one who raises up, one who exalts (3:55) إِذْ قَالَ اللَّهُ يَاعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ *and when God said, 'Jesus, I am causing you to die and raising you up to Me'*; *(56:3) خَافِضَةٌ رَافِعَةٌ *bringing about* [lit. *lowering [some], raising [others]*] *final Judgement.*

رَفِيعٌ *rafī^c^* [quasi-act. part.] high, exalted, sublime (40:15) رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ *the Exalted in rank, Lord of the Throne.*

مَرْفُوعٌ *marfū^c^* [pass. part., fem. مَرْفُوعَةٌ *marfū^c^atun*] **1** raised (56:34) وَفُرُشٍ مَرْفُوعَةٍ *and raised couches* [also: *honoured wives*] **2** exalted, elevated, honoured (80:14) مَرْفُوعَةٍ مُطَهَّرَةٍ *exalted, purified.*

ر/ف/ق *r–f–q* elbow, to lean on, to seek support, to support oneself; companion, husband, wife, to accompany; utilities, victuals; kind, to be kind, to be gentle and compassionate. Of this root, four forms occur five times in the Qur'an: رَفِيقٌ *rafīq* once; مِرْفَقٌ *mirfaq* once; مَرَافِقُ *marāfiq* once and مُرْتَفَقٌ *murtafaq* twice.

رَفِيقٌ *rafīq* [quasi-act. part./pass. part., also coll. n.] companion (4:69) وَحَسُنَ أُولَئِكَ رَفِيقًا *what excellent companions these are!*

مِرْفَقٌ *mirfaq* **I** [v. n.; n. of place] assistance, aid, solution; way out (18:16) فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرفَقًا *take refuge in the cave. God will unfold of His mercy to you, and furnish for you, out of your situation, a solution* (or, *a way out*) **II** [pl. n. مَرَافِقُ *marāfiq*] elbows (5:6) فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ *wash your faces and hands up to* [also interpreted as: *including*]

the elbows.

مُرْتَفَقٌ *murtafaq* [n. of place] something upon which one leans, such as a couch, an armchair, or a cushion, a comfortable place (18:31) مُتَّكِئِينَ فِيهَا عَلَى الأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا *therein they will recline on couches; what a blessed reward!, what a pleasant resting place!*

ر/ق/ب *r–q–b* neck, responsibility; slave, war prisoner; an elevated place, a watching post, to watch, to observe, to guard, to regard; to stand in awe of, to show deference, to pay attention to someone. Of this root, seven forms occur 24 times in the Qur'an: يَرْقُبُ *yarqub* three times; يَتَرَقَّبُ *yataraqqab* twice; ارْتَقِبْ *ʾirtaqib* four times; مُرْتَقِبونَ *murtaqibūn* once; رَقِيبٌ *raqīb* five times; رَقَبَةٌ *raqabatun* six times and رِقَابٌ *riqāb* four times.

يَرْقُبُ *yarqub* [imperf. of v. رَقَبَ *raqaba*, trans.] **1** to wait for (20:94) إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي *I feared you would say, 'You have caused dissent among the children of Israel, and would not have waited for what I [might] have said'* **2** [with prep. فِى] to have regard for, to respect (9:8) وَإِنْ يَظْهَرُوا عَلَيْكُمْ لاَ يَرْقُبُوا فِيكُمْ إِلا وَلاَ ذِمَّةً *if they were to get the upper hand over you, they would not respect in [dealing with] you any tie, either of kinship or treaty.*

يَتَرَقَّبُ *yataraqqab* [imperf. of v. V, trans.] to be on the look-out for something (28:21) فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ *so he left the city, fearful and on the look-out.*

ارْتَقِبْ *ʾirtaqib* [imper. of v. VIII, trans.] **1** watch out for (44:10) فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ *watch out for the Day when the sky brings forth visible smoke* **2** observe, watch (54:27) إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ *We are assigning the she-camel as a test for them; so watch them [Ṣāliḥ] and be patient.*

مُرْتَقِبُون *murtaqibūn* [pl. of act. part. مُرْتَقِبٌ *murtaqib*] (those who are) watching or waiting for something (44:59) فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ *so wait; they [the disbelievers] too are waiting.*

رَقِيبٌ *raqīb* [intens. act. part.] keen watcher, keen observer,

keeper (50:18) مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ *he does not utter a word except [that] there is a keen observer beside him, at the ready.*

رَقَبَةٌ *raqabatun* [n., pl. رِقَابٌ *riqāb*] **1** neck (47:4) فَضَرْبَ الرِّقَابِ striking the necks **2** slave (58:3) فَتَحْرِيرُ رَقَبَةٍ *the freeing of a slave*; *(21:77) فِي الرِّقَابِ *[those who spend their money] in the cause of liberating slaves* [lit. *in the necks*].

ر/ق/د *r–q–d* sleep, to sleep, to lie down; sleeping place, bedding; grave, resting place; to be lazy, to be phlegmatic; to settle in one place; to become tattered. Of this root, two words occur once each in the Qur'an: رُقُودٌ *ruqūd* and مَرْقَدٌ *marqad*.

رُقُودٌ *ruqūd* [v. n.; pl. of quasi-act. part. رَاقِدٌ *rāqid*] sleeping; asleep (18:18) وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ *you would have thought they were awake, though they were asleep.*

مَرْقَدٌ *marqad* [v. n.; n. of place] sleeping; place of sleep (36:52) يَاوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا *alas for us!, who has raised us up from our sleeping places?*

ر/ق/ق *r–q–q* ownership, slavery; parchment, scroll, written record; thin, to thin out, to be sheer, to become tattered; to be weak, to be tender; to be clear, to glimmer. Of this root, رَقٌّ *raqq* occurs once in the Qur'an.

رَقٌّ *raqq* [n.] vellum, parchment, scroll (52:3) فِى رَقٍّ مَنْشُورٍ *on a wide-open parchment.*

ر/ق/م *r–q–m* speckles, speckled snake, markings, stripes, writings, dotting, to mark, to dot, to write; a great number; side of the valley, place where flood waters gather. الرَّقِيمُ *ʾal-raqīm*, classified under this root, is considered by some philologists to be a borrowing from Greek. Of this root, two forms occur three times in the Qur'an: رَقِيمٌ *raqīm* once and مَرْقُومٌ *marqūm* twice.

رَقِيمٌ *raqīm* [n.; quasi-pass. part.] variously interpreted as the name of the town from which the Men of the Cave came; a plate of lead or stone upon which the name of those men were

recorded, or the name of their dog (18:9) أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ ءَايَاتِنَا عَجَبًا *did you find the Companions in the Cave and ᵓal-Raqīm, among all Our other signs, so wondrous?*

مَرْقُومٌ *marqūm* [pass. part.] inscribed, written (83:9) كِتَابٌ مَرْقُومٌ *a clearly inscribed record.*

ر/ق/و–ي *r–q–w/y* sand dune, ladder, to climb, to ascend, ascension, to advance; a charm, a spell, incantation. Of this root, four forms occur once each in the Qur'an: تَرْقَى *tarqā*; يَرتقوا *yartaqū*; رُقِيٌّ *ruqiyy* and رَاقِي *rāqī*.

تَرْقَى *tarqā* [imperf. of v. رَقِيَ *raqiya*, trans. with prep. فِي] to ascend through, to climb (17:93) أَوْ تَرْقَى فِى السَّمَاءِ *or you ascend into the sky.*

يَرتَقى *yartaqī* [imperf. of v. VIII ارتقى *ᵓirtaqā*, intrans.] to gradually and deliberately ascend (38:10) أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِى الأَسْبَابِ *or is the kingdom of the heavens and the Earth and all that is between them theirs?, then let them ascend to the knowledge/power [commensurate with that].*

رُقِيٌّ *ruqiyy* [v. n.; n.] ascending, ascent (17:93) وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرَؤُهُ *[even then], we will not believe in your ascension until you bring down on us a book that we would read.*

رَاقِي *rāqī* [act. part.] one who ascends; one who treats the sick by reciting certain utterances (75:27) وَقِيلَ مَنْ رَاقٍ *and it is said 'Who is [the/a] faith-healer?'*

التَرَاقِي *ᵓal-tarāqī* (see **ت/ر/ق** *t–r–q*).

ر/ك/ب *r–k–b* mount, to mount, to ride, to board, a travelling group, caravan, boat; to accumulate, to stack up; complex; to commit; knee, to injure one's knee. Of this root, seven forms occur 15 times in the Qur'an: رَكِبَ *rakiba* nine times; رَكَّبَ *rakkaba* once; مُتَرَاكِبٌ *mutarākib* once; رَكْبٌ *rakb* once; رُكْبَانٌ *rukbān* once; رِكَابٌ *rikāb* once and رَكُوبٌ *rakūb* once.

رَكِبَ *rakiba* a [v., trans.] **1** to mount, to ride (40:79) اللَّهُ الَّذِي جَعَلَ لَكُمُ الأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ *God it is who provides livestock for*

you, that you might aquire riding mounts from them, and you might–from them–obtain food **2** to board (18:71) فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِى السَّفِينَةِ خَرَقَهَا *so they proceeded until they boarded the boat, and he made a hole in it* **3** to progress, to move on/upward (84:19) لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ *you will progress, one stage after another.*

رَكَّبَ *rakkaba* [v. II, trans.] to compose, to put together (82:8) فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ *in whatever form He chooses, He composes you.*

مُتَرَاكِبٌ *mutarākib* [act. part. of v. VI تَرَاكَبَ *tarākaba*] to stack up on top of one another, to cluster, to be in rows (6:99) فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا *then with it We produce the shoots of everything [every plant], then from it We bring forth vegetation, from which We produce grains in close-stacked rows.*

رَكْبٌ *rakb* [coll. n.] travelling party, group of travelling camel-riders, caravan (8:42) إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ *[remember] when you were on the near side [of the valley], and they were on the far side, and the caravan was below you.*

رُكْبَانٌ *rukbān* [pl. of coll. n. رَكْبٌ *rakb*/pl. of quasi-act. part. رَاكِب *rākib*] riders, riding, being on a camel or horseback (2:239) فَإِنْ خِفْتُمْ فَرِجَالا أَوْ رُكْبَانًا *if you are in a state of fear [from an enemy], then [pray] on foot or while riding.*

رِكَابٌ *rikāb* [coll. n.] mounts, particularly camels (59:6) وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ *whatever God gave as spoils to His Messenger from them [his opponents], [are those for which] you did not have [in the course of capturing them] to spur on* [also: *you did not have to fight*] *horses or [other] mounts.*

رَكُوبٌ *rakūb* [quasi-pass. part. used collectively] riding animals (36:72) وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ *and We made them [the animals] manageable for them [humankind], so that from them they might [obtain] riding mounts, and from them they might obtain food.*

ر/ك/د *r–k–d* to abate, to stagnate, to become still, to become sluggish,

stagnation, stillness. Of this root, رَوَاكِدُ *rawākid* occurs once in the Qur'an.

رَوَاكِدُ *rawākid* [pl. of fem. act. part. رَاكِدَةٌ *rākidatun*] still, stagnant, motionless (42:33) إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ *if He wills, He stills the wind, so that they [the ships] would lie motionless on its [the sea's] back.*

ر/ك/ز *r–k–z* mysterious sound, low indistinct sound, whisper; to stick, to fix a pole in the ground; mineral deposits, gum; fixing point, position; brains, control. Of this root, رِكْزٌ *rikz* occurs once in the Qur'an.

رِكْزٌ *rikz* [n.] whisper, whimper, weak indistinct sound (19:98) وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا *how many a generation We have destroyed before them!, do you perceive a single one of them [now], or hear from them so much as a whisper?*

ر/ك/س *r–k–s* a group of people; to turn upside down or back-to-front, to be inverted; to relapse, to fall back; a bridge; a weak, indecisive person. Of this root, two forms occur once each in the Qur'an: أَرْكَسَ *ʾarkasa* and أُرْكِسَ *ʾurkisa*.

أَرْكَسَ *ʾarkasa* [v. IV, trans., pass. أُرْكِسَ *ʾurkisa*] to cast back, to cause someone to relapse or go back into the bad state they were in, to reject (4:88) فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا *how is it with you, that you are two parties regarding the hypocrites, when God has made them relapse [into their unbelief] for what they have committed?*

ر/ك/ض *r–k–ḍ* to beat, to hit with legs or feet; the sides of an animal, to urge an animal to run by beating its sides with one's legs; (of birds) to beat wings in flight, to beat the ground with one's feet, to run fast, to run away; to quiver. Of this root, يَرْكُضُ *yarkuḍ* occurs three times in the Qur'an.

يَرْكُضُ *yarkuḍ* [imperf. of v. رَكَضَ *rakaḍa*, intrans.] **1** to beat with one's feet, to kick, to stamp on the ground (38:42) ارْكُضْ بِرِجْلِكَ

هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ *stamp with your foot!, this is cool [water] for bathing and drinking* **2** to run away, to escape, to take flight (21:12) فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ *when they felt Our might [coming upon them], how they ran away from it!*

ر/ك/ع *r–k–*[c] to bow, to kneel; to submit, to surrender, to yield; to regress, to deteriorate in health, to fall on hard times, to become poor. Of this root, four forms occur 13 times in the Qur'an: يَرْكَعُ *yarka*[c] five times; رَاكِعٌ *rāki*[c] once; رَاكِعُون *rāki*[c]*ūn* four times and رُكَّعٌ *rukka*[c] three times.

يَرْكَعُ *yarka*[c] [imperf. of v. رَكَعَ *raka*[c]*a*, intrans.] **1** to obey, to submit [to God] (77:48) وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لاَ يَرْكَعُونَ *and if it is said to them, 'Submit [to God]', they do not submit* **2** to worship (3:43) وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ *prostrate yourself and bow down in worship with those who worship* **3** [jur.] to perform the daily prayers in the prescribed manner (22:77) يَاأَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ *you who believe, perform the daily prayers* [lit. *bow down and prostrate yourselves*] *and worship your Lord.*

رَاكِعٌ *rāki*[c] [act. part., pl. رَاكِعُون *rāki*[c]*ūn*] **1** one falling to his knees or prostrating himself (38:24) فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ *so he asked his Lord for forgiveness, falling down on his knees, and repented* **2** one who worships (2:43) وَأَقِيمُوا الصَّلاَةَ وَءَاتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ *maintain the prayer, pay the prescribed alms, and worship with the worshippers.*

رُكَّعٌ *rukka*[c] [intens. pl.] ones who are constant at their bowing *(22:26) الرُّكَّعِ السُّجُودِ *constant worshippers* [lit. *those who are constantly bowing and prostrating themselves*].

ر/ك/م *r–k–m* heap, to heap up, to gather, to hoard, to pile up; large herd; middle of the road. Of this root, three forms occur once each in the Qur'an: يَرْكُمُ *yarkum*; مَرْكُومٌ *markūm* and رُكَامٌ *rukām*.

يَرْكُمُ *yarkum* [imperf. of v. رَكَمَ *rakama*, trans.] to pile up, to heap up, to gather together (8:37) وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِى جَهَنَّمَ *and He places the bad on top of one another–heaps them all up together–and puts them in Hell.*

مَرْكُومٌ *markūm* [pass. part.] heaped up, piled up, stacked up وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ (52:44) *and [even] if they were to see a piece of heaven falling down, they would say, '[Just] stacked-up layers of clouds.'*

رُكَامٌ *rukām* [quasi-act./pass. part.] something in piles or in layers; heaped أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا (24:43) *do you not see that God drives the clouds, then gathers them together, then makes them into a heap … ?*

ر/ك/ن *r–k–n* corner; power, might, to be mighty, strong ally, support, to find support in, to lean upon, to rely upon; family; calm, confident. Of this root, two words occur twice each in the Qur'an: تَرْكَنُ *tarkan* and رُكْنٌ *rukn*.

تَرْكَنُ *tarkan* [imperf. of v. رَكَنَ *rakana*, intrans. with prep. إِلَى] to incline towards, to seek support in وَلَوْلاَ أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ (17:74) إِلَيْهِمْ شَيْئًا قَلِيلا *had We not made you stand firm, you would almost have inclined towards them a little.*

رُكْنٌ *rukn* [n.] corner; support; might قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ (11:80) ءَاوِي إِلَى رُكْنٍ شَدِيدٍ *he said, 'If only I had power against you, or could rely on a strong support* [lit. *take refuge in a fortified corner*]'; *(51:39) فَتَوَلَّى بِرُكْنِهِ *but he relied on his support* [lit. *turned away with his power*].

ر/م/ح *r–m–ḥ* spear, lance, to lance; to gallop, to beat the ground with two hoofs together. Of this root, رِمَاحٌ *rimāḥ* occurs once in the Qur'an.

رِمَاحٌ *rimāḥ* [pl. of n. رُمْحٌ *rumḥ*] spears, lances لَيَبْلُوَنَّكُمُ اللَّهُ (5:94) بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ *God is sure to test you with some game [that] your hands and spears [can] take.*

ر/م/د *r–m–d* dust, ashes, to become dusty, to become ashes, to become grey; to be famished, to perish, to become poor; eye disease. Of this root, رَمَادٌ *ramād* occurs once in the Qur'an.

رَمَادٌ *ramād* [coll. n.] dust, ashes أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ (14:18) فِي يَوْمٍ عَاصِفٍ *their deeds are like ashes that the wind blows*

furiously on a stormy day.

ر/م/ز *r–m–z* sign, signal, nod, wink, gesture, motion, to signal, to gesticulate, to move lips or eyes without uttering a sound; to move, to quiver. Of this root, رَمْزٌ *ramz*, occurs once in the Qur'an.

رَمْزٌ *ramz* [v. n.; n.] signal, sign, making a sign, gesturing (3:41) ءايَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلاَثَةَ أَيَّامٍ إِلاَّ رَمْزًا *your sign is that you will not speak to people for three days, except by gesturing.*

ر/م/ض *r–m–ḍ* extreme heat of midday sun, hot stones, to become very hot (of sand and ground), to burn one's feet on sun-baked, stony ground; to have aches and pains; to become very thirsty; to bake inside hot ashes; to sharpen. Of this root, رَمَضَانُ *Ramaḍān* occurs once in the Qur'an.

رَمَضَانُ *Ramaḍān* [proper n.] the ninth month of the Islamic year during which the annual obligatory fast takes place (2:185) شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْءَانُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ *it is the month of Ramadan in which the Qur'an was revealed as a guidance for mankind, clear proof of that guidance and as a standard for distinguishing between right and wrong; so any one of you who is present that month should fast.*

ر/م/م *r–m–m* to mend, to patch up; animal halter; to decay, decayed remnants, rotten and decayed bones; the word رُمَّانٌ *rummān* is classified by the philologists under this root and also under root ر/م/ن *r–m–n*. Of this root, رَمِيمٌ *ramīm* occurs twice in the Qur'an.

رَمِيمٌ *ramīm* [quasi-act. part.] rotten, decayed (36:78) مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ *who can give life back to bones when they are decayed?*

رُمَّانٌ *rummān* [coll. n. of foreign origin occurring three times in the Qur'an] pomegranates (55:68) فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ *in them there are fruits–date palms and pomegranate trees.*

رُمَّانٌ *rummān* (see **ر/م/م** *r–m–m*).

ر/م/ي *r–m–y* to throw, to cast, to cast away, to throw off; to shoot at, to hunt, target, aim, projectiles; to come in succession; to accuse, to defame; share, usury. Of this root, رَمَى *ramā* occurs nine times in the Qur'an.

رَمَى i *ramā* [v. trans.] **1** to throw out, to hurl (77:32) إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ *it hurls sparks as large as tree trunks* **2** to pelt (105:4) تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ *pelting them with pellets of hard-baked clay* **3** to throw [a spear], to shoot [an arrow] (in an interpretation of 8:17) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى *and when you threw [pebbles/a spear]* (or, *aimed [an arrow or a spear]*) *it was not you who threw, but God* **4** to accuse (4:112) وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا *whoever commits a fault or a sin then accuses an innocent [person] of it* **5** [jur.] to defame, to accuse of adultery, in particular (24:4) وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلاَ تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا *those who accuse chaste women [of adultery], and then fail to provide four witnesses–give them eighty lashes, and reject their testimony ever after.*

ر/هـ/ب *r–h–b* emaciated or fatigued she-camel; to fear, to dread, to frighten, to threaten; monk, the state of being a monk, monasticism; small bone in the breast opposite the arm (the ensiform cartilage); sleeve. Of this root, eight forms occur 13 times in the Qur'an: يَرْهَبُ *yarhab* three times; تُرْهِبُون *turhibūn* once; اسْتَرْهَبَ *ʾistarhaba* once; رَهْبٌ *rahb* once; رَهْبَةٌ *rahbatun* once; رَهَبٌ *rahab* once; رُهْبَانٌ *ruhbān* three times and رَهْبَانِيَّةٌ *rahbāniyyatun* twice.

يَرْهَبُ *yarhab* [imperf. of v. رَهِبَ *rahiba*, trans.] to fear, to stand in awe of (7:154) أَخَذَ الأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ *he picked up the Tablets, in whose inscription were guidance and mercy for those who stood in awe of their Lord.*

تُرْهِبُ *turhib* [imperf. of v. IV أَرْهَبَ *ʾarhaba*, trans.] to deter, to frighten off (8:60) وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ *and prepare against them whatever forces you can muster, including warhorses, by which you frighten off the enemies of God and your own.*

اسْتَرْهَبَ *ʾistarhaba* [v. X, trans.] to seek to frighten, to strike with awe (7:116) سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ *they cast a spell on the eyes of the crowd and endeavoured to frighten them, and brought about work of great sorcery.*

رَهْبٌ *rahb* [n.] awe, fear; sleeve; bone in the breast opposite the arm (28:32) اسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ *put your hand inside your shirt and it will come out white without a blemish, and hold your arm close to your side, [to free yourself] from fear* (or, *tightly against the bones of your chest*).

رَهْبَةٌ *rahbatun* [n.] fear, awe (59:13) لأَنْتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِمْ مِنَ اللَّهِ *indeed, you are [an object] of more fear in their hearts than God is.*

رَهَبٌ *rahab* [v. n./n.] fear, awe (21:90) وَيَدْعُونَنَا رَغَبًا وَرَهَبًا *they called upon Us out of longing and awe.*

رُهْبَانٌ *ruhbān* [pl. of n. رَاهِبٌ *rāhib*] monk, ascetic (5:82) وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لاَ يَسْتَكْبِرُونَ *and you are sure to find that the closest of them in affection towards those who believe are those who say, 'We are Christians,' for some of them are priests and monks and they are not given to arrogance.*

رَهْبَانِيَّةٌ *rahbāniyyatun* [v. n.; n.] excessive fear (of God); monasticism (57:27) وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلاَّ ابْتِغَاءَ رِضْوَانِ اللَّهِ *and monasticism they have invented–We did not ordain it for them, only seeking God's pleasure.*

ر/هـ/ط *r–h–ṭ* group of people, particularly men, under ten in number; a person's family or tribe; mound covering one of the entrances to the jerboa's tunnels; to take large mouthfuls. Of this root, رَهْطٌ *rahṭ* occurs three times in the Qur'an.

رَهْطٌ *rahṭ* [n.] **1** a group of people between three and ten in number, all related by family or loyalty (27:48) وَكَانَ فِى الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِى الأَرْضِ وَلاَ يُصْلِحُونَ *there was a band of nine men in the city who spread corruption in the land and did nothing that was good* **2** family, tribe, clan (11:91) وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلاَ رَهْطُكَ لَرَجَمْنَاكَ *and we find you very weak in our midst, but for your tribe,*

we would have stoned you.

ر/هـ/ق *r–h–q* lying, weak-mindedness; to approach, to cover, to overshadow, to eclipse, to catch up with; to reach adolescence; to be impetuous, to be peevish; to distress, to oppress, to humiliate. Of this root, three forms occur 10 times in the Qur'an: يَرْهَقُ *yarhaq* five times; يُرْهِقُ *yurhiq* three times and رَهَقٌ *rahaq* twice.

يَرْهَقُ *yarhaq* [imperf. of v. رَهِقَ *rahiqa*, trans.] to overshadow, to engulf, to stifle (10:26) وَلاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلاَ ذِلَّةٌ *and neither darkness nor abasement shall overshadow their faces.*

يُرْهِقُ *yurhiq* [imperf. of v. IV أَرْهَقَ *ʾarhaqa*, trans.] to overtake, to treat harshly, to make heavy or excessive demands (18:73) لاَ تُؤَاخِذْنِي بِمَا نَسِيتُ وَلاَ تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا *do not take me to task for forgetting and do not make excessive demands on me.*

رَهَقٌ *rahaq* [v. n./n.] oppression, humiliation, weakness, damnation; demand (72:6) وَأَنَّهُ كَانَ رِجَالٌ مِنَ الإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا *and that there have been [certain] men from humankind seeking protection with [certain] men of the jinn, so they increased the demands made upon them* (or, *they incited them to do more evil things*).

ر/هـ/ن *r–h–n* pledge, security, pawn, to place as security; hostage, to give as hostage; to venture, to risk, to wager; binding, to be subject to; to make constant. Of this root, three words occur once each in the Qur'an: رَهِينٌ *rahīn*; رَهِينَةٌ *rahīnatun* and رِهَانٌ *rihān*.

رَهِينٌ *rahīn* [quasi-pass. part., fem. رَهِينَةٌ *rahīnatun*] bound, pledged (74:38) كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ *every soul is held in pledge for what it does.*

رِهَانٌ *rihān* [v. n., pl. of n. رَهْنٌ *rahn*] security, surety; pledges (2:283) وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ *but if you are on a journey, and cannot find a scribe, then [the method should be that] securities are handed over.*

ر/هـ/و *r–h–w* to be still, to be calm, peaceful, tranquillity; to be wide, to be ample; to go in succession; to enable; a ditch. Some

philologists consider رَهْوٌ *rahw* of Syrian or Nabatean origin. Of this root, رَهْوٌ *rahw* occurs once in the Qur'an.

رَهْوٌ *rahw* [v. n.; quasi-act. part.] variously interpreted as still, opened up, parted, dry, furrowed (44:24) وَاتْرُكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُغْرَقُونَ *and leave the sea parted; they are a drowned host.*

ر/و/ح *r–w–ḥ* wind, to blow, to fan; smell, scent, fragrant shrubs to sniff; to decay, to smell rotten; soul, spirit, the jinn, the angels; the evening, to go home, to return after the day's toil, to bring livestock home, to rest; great herds of animals, to pasture, grazing place; to depart, to walk away, to commence travelling; might, power, victory; mercy, bounty, pleasure, children; to do intermittently, to interchange. Of this root, seven forms occur 57 times in the Qur'an: تُرِيحُ *turīḥ* once; رَوَاحٌ *rawāḥ* once; رَوْحٌ *rawḥ* three times; رُوحٌ *rūḥ* 21 times; رِيحٌ *rīḥ* 19 times; رِيَاحٌ *riyāḥ* 10 times and رَيْحَانٌ *rayḥān* twice.

تُرِيحُ *turīḥ* [imperf. of v. IV, trans.] to drive home (domestic animals) in the evening, to return such animals home at the end of the day (16:6) وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ *in them there is for you beauty when you bring them home [to rest] and when you drive them out [to pasture].*

رَوَاحٌ *rawāḥ* [v. n.; n.] returning home, going back; the return trip, the evening trip (34:12) وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ *and to Solomon [We subjected] the wind; its outward journey [took] a month, and its return journey [took] a month.*

رَوْحٌ *rawḥ* [n.] **1** mercy, grace, spirit (12:87) يَابَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلاَ تَيْئَسُوا مِنْ رَوْحِ اللَّهِ *my sons, go and seek news of Joseph and his brother and do not despair of God's mercy* **2** joy, happiness, tranquillity (56:88–9) فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ *If he [the dying person] is of those brought near [to God], there shall be [for him] joy, ease and a Garden of Delight.*

رُوحٌ *rūḥ* [n.] **1** soul, spirit (17:85) وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي *and they ask you [Prophet] about the Spirit, say, 'The Spirit is [part] of the domain of my Lord'* **2** breath, spirit (66:12) وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا *and Mary, daughter of*

Imran; she guarded her chastity–so We breathed from Our spirit into her; *(2:87) بِرُوحِ الْقُدُسِ *with the Holy Spirit* **3** revelation, divine inspiration (42:52) وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلاَ الإِيمَانُ *likewise We have revealed to you a revelation by Our command; you had not known [before this] what the Book was or what the Faith was* **4** the Archangel Gabriel (19:17) فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا *so We sent to her Our spirit and he took before her the form of a typical human being*; *(26:193) الرُّوحُ الأَمِينُ *the Trustworthy Spirit, Archangel Gabriel.*

رِيحٌ *rīḥ* [n., pl. رِيَاحٌ *riyāḥ*] **1** wind (10:22) جَاءَتْهَا رِيحٌ عَاصِفٌ *there comes upon them a stormy wind* **2** power, strength, spirit (8:46) وَلاَ تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ *and do not dispute [among yourselves], lest you fail and your spirit desert you* **3** smell, scent (12:94) قَالَ أَبُوهُمْ إِنِّي لأَجِدُ رِيحَ يُوسُفَ *their father said, 'I perceive Joseph's scent.'*

رَيْحَانٌ *rayḥān* [coll. n.] **1** fragrant shrubberies, sweet-smelling plants (55:12) وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ *and grain in dry blades, and fragrant plants* **2** (in verse 56:88–9) variously interpreted as bounty, ease of living, immortality or fragrant herbs فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ *if he [the dying person] is of those brought near [to God], there shall be [for him] joy, ease and a Garden of Delight.*

ر/و/د *r–w–d* scout, person scouting for pasture land, to scout, to reconnoitre, to search, to seek; will, to want, to covet; to soften up, to dissuade, to entice, to tempt; handle, applicator. Of this root, four forms occur 148 times in the Qur'an: أَرَادَ *ʾarāda* 137 times; أُرِيدَ *ʾurīda* twice; رَاوَدَ *rāwada* eight times and رُوَيْدًا *ruwaydan* once.

أَرَادَ *ʾarāda* [v. IV, trans., pass. v. أُرِيدَ *ʾurīda*] **1** to want (9:46) وَلَوْ أَرَادُوا الْخُرُوجَ لأَعَدُّوا لَهُ عُدَّةً *had they wanted to go forth, they would have made preparations for it* **2** to seek, to want to possess (18:28) وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا *and your eyes should not turn away from them, seeking the adornment of this life* **3** to will, to decide (5:41) وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا *whomever God wills to test, you will not be able to avail him in anything against God* **4** to attempt, to try (12:25) قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا *she*

said, 'What is [befitting] as a punishment for someone who attempted evil on your folk? **5** to intend (4:62) ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلاَّ إِحْسَانًا وَتَوْفِيقًا *then they come to you, swearing by God, 'We only intended to do good and [bring about] reconciliation?'* **6** to desire, to like to do (28:27) إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ *I wish to marry you to one of these two daughters of mine*; *(18:77) جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ *a wall on the point of collapsing* **7** to wish, to choose (2:233) وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ *mothers shall suckle their children for two whole years, for those who wish to complete the period of nursing* **8** to seek (30:39) وَمَا ءَاتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ *but whatever charity you give, seeking the Face of God.*

رَاوَدَ *rāwada* [v. III, trans.] to solicit, to seek to persuade, to endeavour to turn (12:61) قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ *they said, 'We will do all that we can to persuade his father [by artifice] to [yield him to us], indeed we will'*; *(12:26) هِيَ رَاوَدَتْنِي عَنْ نَفْسِي *she tried to seduce me* [lit. *she coaxed me of my soul*].

رُوَيْدًا *ruwaydan* [dimin. of v. n. رُود *rūd*, 'gentleness' used adverbially] respite, a while (86:17) فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا *so grant the disbelievers a respite, let them be for a while.*

ر/و/ض *r–w–ḍ* greenery with waters and foliage, meadows, gardens, wide open places with water and vegetation, bottom of the valley covered with plants and drinkable water; to tame, to train; to exercise, to practise. Of this root, two words occur once each in the Qur'an: رَوْضَةٌ *rawḍatun* and رَوْضَاتٌ *rawḍāt*.

رَوْضَةٌ *rawḍatun* [fem. n., pl. رَوْضَاتٌ *rawḍāt*] garden (30:15) فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ *as for those who believed and did good deeds, they will be in a Garden, made happy.*

ر/و/ع *r–w–ᶜ* fright, to frighten, to take fright; to scare, to alarm, to surprise; to impress with beauty, to fire the imagination, to be inspired; to be extreme (in beauty); heart/soul/mind. Of this root, رَوْعٌ *rawᶜ* occurs once in the Qur'an.

رَوْعٌ *raw*^{c} [n.] dread, awe, apprehension, fear (11:74) فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ *then, when the fear left Abraham and the good news came to him, he began to plead with Us for Lot's people.*

ر/و/غ *r–w–gh* to deviate, to swerve, to dodge, to go by a side road, to trick, a fox, to fox; to want; to approach, to come over; to hide. Of this root, رَاغَ *rāgha* occurs three times in the Qur'an.

رَاغَ *rāgha* u [v. intrans.] **1** to turn to, to make for, to approach (51:26) فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ *so he turned to his folk and brought a fat calf* **2** to attempt to do so in stealth (37:91) فَرَاغَ إِلَى ءَالِهَتِهِمْ فَقَالَ أَلاَ تَأْكُلُونَ *so he turned surreptitiously to their gods and said, 'Won't you eat?'*

رُومٌ *rūm* [proper name of Roman origin, used collectively, occurring once in the Qur'an] Byzantine Romans, citizens of the Eastern Roman Empire (30:2–3) غُلِبَتِ الرُّومُ فِي أَدْنَى الأَرْضِ *the Byzantines have been defeated in a nearby land*; * الرُّوم name of Sura 30, Meccan sura, so named because of the reference in verses 2–6 to the defeat of '*the Byzantine Romans*', at the hands of the Persians (613 A.D.).

ر/ي/ب *r–y–b* calamities; doubts, to suspect, to entertain; to accuse, to alarm. Of this root, five forms occur 36 times in the Qur'an: ارْتَابَ *ᵓirtāba* nine times; رَيْبٌ *rayb* 18 times; رِيبَةٌ *rībatun* once; مُرِيبٌ *murīb* seven times and مُرْتَابٌ *murtāb* once.

ارْتَابَ *ᵓirtāba* [v. VIII, intrans.] **1** to be in doubt (49:15) إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا *the true believers are the ones who came to believe in God and His Messenger and then had no doubt* **2** to doubt, to cast doubt, to show doubt (5:106) فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لاَ نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى *so they swear by God, if you have doubt over [their testimony], 'We would not barter [the truth] for any price even if he [the benefactor] is of [our] kin.'*

رَيْبٌ *rayb* [n.] **1** doubt, uncertainty (2:23) وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ *if you have doubts about the revelation*

We have sent down to Our servant, then produce a sura of its like **2** accident, misfortune, fate, mishap (52:30) أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ *they even say, '[He is] a poet for whom we are awaiting the evil accidents of time.'*

رِيبَةٌ *rībatun* [n.] doubt, uncertainty, indecision (9:110) لاَ يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ *the building they have founded will never cease to be a source of doubt within their hearts.*

مُرِيبٌ *murīb* **I** [quasi-act. part.] doubt-causing, causing to fall into suspicion (14:9) وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ *and we are in disquietude concerning that to which you call us* **II** [quasi-pass. part.] dubious, suspicious, guilty (50:25) مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ *a hinderer of the good, a transgressor and dubious.*

مُرْتَابٌ *murtāb* [act. part.] one who is doubting, doubter (40:34) كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ *thus God leaves the transgressor and the doubter to stray.*

ر/ي/ش *r–y–sh* feathers, plumage, to fix feathers to (e.g. arrows); to be affluent, fine clothes and furnishings; to be hospitable; to bribe. Of this root, رِيشٌ *rīsh* occurs once in the Qur'an.

رِيشٌ *rīsh* [coll. n.] fine clothing, adornment, ornamental garments (7:26) يَابَنِي ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا *children of Adam, We have given you garments to cover your shameful parts–and as adornment [for you].*

ر/ي/ع *r–y–ᶜ* mountain, heights, roads; growth, to give a great yield; to return, to recur; to run, to spread; early stages (e.g. of youth). Of this root, رِيعٌ *rīᶜ* occurs once in the Qur'an.

رِيعٌ *rīᶜ* [n.] height, suitable location, vantage point (26:128) أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ *[how come] you, in your folly, erect idolatrous altars* [lit. *landmarks*] *on every vantage point?*

ر/ي/ن *r–y–n* filth, rust; to cover, to engulf, to seal, to overwhelm, to overpower, to prevail. Of this root, رَانَ *rāna* occurs once in the Qur'an.

رَانَ *rāna* ī [v. intrans.] to encrust, to rust, to engulf, to corrode,

to stifle (83:14) كَلاَّ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ *no indeed!, but what they have committed has corroded their hearts.*

زاى / *zāy*

الزاى *ʾal-zāy* the eleventh letter of the alphabet; it represents a voiced dento-alveolar fricative sound.

ز/ب/د *z–b–d* froth, foam, scum; butter; essence; to be angry. Of this root, only زَبَد *zabad* occurs once in the Qur'an.

زَبَد *zabad* [n.] foam, scum, froth (13:17) فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الأَرْضِ *as for the froth it vanishes with no consequence, but that which benefits humankind remains in the earth.*

ز/ب/ر *z–b–r* stone, to line the inside of a well with stone; inscribing on stone, reading, writing, written record; stamina, patience, intelligence. The word زَبور *zabūr*, meaning Psalter, which is conveniently classified under this root, is a borrowing either from Syriac or Hebrew. Of this root, three forms occur 11 times in the Qur'an: زَبور *zabūr* three times; زُبُر *zubur* seven times and زُبَر *zubar* once.

زَبور *zabūr* [n. pl. زُبُر *zubur* **(1)**] **1** [الزَبور *ʾal-zabūr*] Book of Psalms (21:105) وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ *We wrote/decreed in the Psalms, in addition to/after the [earlier] Scripture/Remembrance that, 'The earth shall be the inheritance of My righteous servants'* **2** generic name for all revealed books, revealed book of divine wisdom, scripture (3:184) فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ *if they reject you, so have other messengers been rejected before you, even though they came with clear evidence, revealed written texts, and the enlightening Scripture* **3** divine record (54:52) وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ *all that they do is [noted] in the divine record.*

زُبُر *zubur* **(2)** [pl. of n. زُبْرَةٌ *zubratun*] lumps, large pieces, fractions (23:53) فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ *but they split their community* (or, *teachings*) [lit. *affair*] *into sects, each faction rejoicing in what they have.*

زُبَر *zubar* [pl. of n. زُبْرَةٌ *zubratun*] lump, large piece (18:96) ءَاتُونِي زُبَرَ الْحَدِيدِ *bring me lumps of iron!*

ز/ب/ن *z–b–n* to push, to kick; to sell dates on the tree by estimating their quantity; to divert, to keep good things away. زَبانِيةٌ *zabāniyatun* is considered by some as a borrowing from either Akkadian or Syriac. Of this root, only زَبانِيةٌ *zabāniyatun* occurs once in the Qur'an.

زَبانِيةٌ *zabāniyatun* [pl. of n. possibly زِبْنِيّ *zibniyy*; زِبْنِية *zibniyatun*; زَبانِي *zabāniyy*; زابِن *zābin*; or coll. n. without sing.] guardians of Hell (96:17–18) فَلْيَدْعُ نَادِيَهُ سَنَدْعُ الزَّبَانِيَةَ *let him summon his comrades; We shall summon the guardians of Hell.*

زَبور *zabūr* (see ز/ب/ر *z–b–r*).

ز/ج/ج *z–j–j* iron base of a spoon; arrow head; arching eyebrow; glass. زُجاجة *zujāja* is regarded by some as a borrowing from Syriac. Of this root, only زُجاجةٌ *zujājatun* occurs twice in the Qur'an.

زُجاجةٌ *zujājatun* [n.] glass container (24:35) الْمِصْبَاحُ فِى زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ *the lamp is in a glass container, and the glass is like a shimmering star.*

ز/ج/ر *z–j–r* to scold, to rebuke; to forbid, to restrain, to prohibit; to drive away. Of this root, five forms occur six times in the Qur'an: إزْدُجِر *ʾizdujir* once; مُزْدَجِر *muzdajar* once; زَجْر *zajr* once; زَجْرةٌ *zajratun* twice and زاجِرات *zājirāt* once.

إزْدُجِر *ʾizdujir* [pass. of v. VIII] to be rebuked, to be repulsed, to be driven away (54:9) فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ *they rejected Our servant, saying, 'He is possessed!' and he was repulsed.*

مُزْدَجَر *muzdajar* [v. n.; n. of place] deterring, restraining; lesson

to be learned (54:4) وَلَقَدْ جَاءَهُمْ مِنَ الأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ *and there have come to them some tidings [of past generations] in which [they should find] a deterrent.*

زَجْر *zajr* [v. n.] scolding, reproaching, repelling (37:1–2) وَالصَّافَّاتِ صَفًّا فَالزَّاجِرَاتِ زَجْرًا *by those ranged in rows, who rebuke reproachfully.*

زَجْرَةٌ *zajratun* [unit. n.] a chasing away; a scolding; a cry (37:19) فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ *it is but a single call and–lo and behold!–they will be [alive] looking around.*

زاجرات *zājirāt* [pl. of act. part. fem. زاجرةٌ *zājiratun*] admonisher, one who rebukes, one who repels (37:1–2) وَالصَّافَّاتِ صَفًّا فَالزَّاجِرَاتِ زَجْرًا *by those ranged in rows, who rebuke reproachfully.*

ز/ج/و *z–j–w* to urge gently, to assist along, to drive forward, to propel. Of this root, two forms occur three times in the Qur'an: يُزْجي *yuzjī* twice and مُزْجاةٌ *muzjātun* once.

يُزْجي *yuzjī* [imperf. of v. زَجا *zajā*, trans.] to drive gently, to herd along, to gather together (24:43) أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ *do you not see that God drives the clouds, then gathers them together?!*

مُزْجاةٌ *muzjātun* [pass. part.] pushed, offered with reserve, poor, inferior, below standard (12:88) مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا *misfortune has touched us and our folk and we bring [only] poor merchandise, so fill the measure for us and be charitable to us.*

ز/ح/ز/ح *z–ḥ–z–ḥ* to budge, to dislodge, to shift, to push away. This root can be regarded as a further derivative of the root ز/ح/ح *z–ḥ–ḥ*. Of this root, زُحْزِحَ *zuḥziḥa* and مُزَحْزِح *muzaḥziḥ* occur once each in the Qur'an.

زُحْزِحَ *zuḥziḥa* [pass. v.] moved away, shifted away (3:185) فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ *whoever is shifted away from the Fire and admitted to the Garden will have triumphed.*

مُزَحْزِح *muzaḥziḥ* [act. part.] one who causes something or someone to be shifted or removed (2:96) يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ *any of them would long to be granted longevity for ever* [lit. *a thousand years*], *even though being granted longevity would not shift them from the torment.*

ز/ح/ف *z–ḥ–f* to crawl, to creep, to drag oneself along, (of an army) to advance en masse, to advance steadily and slowly, to march. Of this root, only زَحْفاً *zaḥfān* occurs once in the Qur'an.

زَحْف *zahf* [v. n. used abverbially] marching, battling (8:15) إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلاَ تُوَلُّوهُمُ الأَدْبَارَ *when you meet the disbelievers marching to battle, never turn your backs on them.*

ز/خ/ر/ف *z–kh–r–f* gold, ornamentation, decoration, flowery talk, land covered with flowers. It has been suggested that the entire root is a borrowing from Syriac. Of this root, only زُخْرُف *zukhruf* occurs four times in the Qur'an.

زُخْرُف *zukhruf* [n.] decoration, ornamentation, gold (17:93) أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ *or you have a house made of gold*; *(6:112) زُخْرُفَ الْقَوْلِ *alluring or deceitful words* [lit. *ornamented words*]; * الزُخْرُف name of Sura 43, Meccan sura, so-named because of the reference in verses 35 and 53 to '*the Gold Ornaments*'.

ز/ر/ب *z–r–b* wooden sheep enclosure; entrance; lion's den; waterfall course; carpet, field full of flowers. زَرابيّ *zarābīyy*, meaning carpets, is considered by some as a borrowing from Persian, Syriac or Ethiopic. Of this root, only زَرابيّ *zarābīyy* occurs once in the Qur'an.

زَرابيّ *zarābīyy* [pl. of n. زَرْبِيةٌ *zarbīyyatun*] luxurious carpets (88:16) وَزَرَابِيُّ مَبْثُوثَةٌ *and luxurious carpets outspread.*

ز/ر/ع *z–r–ᶜ* to sow, to plant, to cultivate, to grow plants. Of this root, four forms occur in 14 places in the Qur'an: تَزْرَعُون *tazraᶜūn* three times; زُرّاع *zurrāᶜ* once; زَرْع *zarᶜ* eight times and زُروع *zurūᶜ* twice.

تزرعون *tazra^cūn* [imperf. v., trans.] **1** to plant, to sow, to till (12:47) قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا *he said, 'You should sow for seven consecutive years as usual'* **2** to cause to grow, to cause to germinate, to give the power of growth (56:64) ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ *is it you who make it germinate or are We the grower[s]?*

زُرّاع *zurrā^c* [pl. of n. زارع *zāri^c*] planters, sowers, tillers of the land (48:29) كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ *as seeds that put forth their shoots, strengthen them, and they grow thick, and rise straight upon their stalks, delighting the sowers.*

زَرْع *zar^c* [coll. n., pl. زُروع *zurū^c*] plants, grain-producing plants, herbage (as opposed to trees) (16:11) يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ *with it He grows for you plants, olives, palms, vines and all kinds of produce.*

زُروع *zurū^c* [pl. n.] plants, plantations (44:26) وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ *plantations and noble buildings!*

ز/ر/ق *z–r–q* blue, to become blue; to pass through swiftly, to pass excrement. The term أزرَق *ᵓazraq*, which is usually translated as 'blue', in fact covers a range of colours in Arabic including grey, green, and white and also means purity of water. Of this root, only زُرْق *zurq* occurs once in the Qur'an.

زُرْق *zurq* [pl. of n. أزرَق *ᵓazraq*] blue, grey, green, white-eyed (with terror); sightless (20:102) يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا *the day the Trumpet will be sounded and We gather the sinful, sightless.*

ز/ر/ي *z–r–y* to abuse, to scorn, to reproach, to humiliate, to consider insignificant. Of this root, only تَزْدَري *tazdarī* occurs once in the Qur'an.

تَزْدَري *tazdarī* [imperf. of v. VIII. ازْدَرَى *ᵓizdarā*, trans.] to despise, to show contempt (11:31) وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا *nor do I say concerning those you* [lit. *your eyes*] *despise, 'God will not grant them goodness.'*

ز/ع/م *z–ᶜ–m* to claim, to allege; to undertake, to be leader, to lead, leadership. Of this root, three forms occur in 17 places in the Qur'an: زَعَمَ *zaᶜama* 13 times; زَعْم *zaᶜm* twice and زَعيم *zaᶜīm* twice.

زَعَمَ *zaᶜama* u [v. trans.] **1** to claim, to allege (4:60) أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ *have you not considered those who claim* (or, *allege*) *to believe in what has been sent down to you, and in what has been sent down before you, desiring to turn for judgement to idols?* **2** to conjecture, to invent (17:56) قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ *say, 'Call upon those you invent [as deities] instead of Him.'*

زَعْم *zaᶜm* [v. n.] claim (6:138) وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لاَ يَطْعَمُهَا إِلاَّ مَنْ نَشَاءُ بِزَعْمِهِمْ *they [also] say, 'These are sacrosanct cattle and tillage [crops]; none but those we wish may eat them'–so they claim!*

زَعيم *zaᶜīm* [act. part.] leader, one who is responsible, one in charge, guarantor (12:72) قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ *they said, 'We are missing the king's cup and for whoever returns it there will be a camel-load, and I am the guarantor of that.'*

ز/ف/ر *z–f–r* to carry a heavy load; onset of a donkey's bray, to groan, to exhale, to pant. Of this root, only زَفير *zafīr* occurs three times in the Qur'an.

زَفير *zafīr* [n./v. n.] wailing, roaring, sighing, exhaling (25:12) إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا *when it [Hellfire] sees them from a faraway place, they will hear from it a rage and a roar.*

ز/ف/ف *z–f–f* walking fast; wailing of the wind; teeth chattering; a bride's procession. Of this root, only يَزِفّون *yaziffūn* occurs once in the Qur'an.

يَزِفّ *yaziff* [imperf. of v. زَفّ *zaffa*, intrans.] to hurry, to be in haste (37:94) فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ *they came towards him in haste.*

ز/ق/م *z–q–m* to swallow fast, to drink too much milk; fresh butter

with dates; plague; a certain foul-tasting, stinking tree said to grow in the Arabian region of Tihāmah. Of this root, only زَقّوم *zaqqūm* occurs three times in the Qur'an.

زَقّوم *zaqqūm* [proper n.] Zaqqūm, a certain foul tree growing in the bottom of Hell with fruits like the heads of devils or of terrible serpents (44:43–4) إِنَّ شَجَرَةَ الزَّقُّومِ طَعَامُ الأَثِيمِ *the tree of Zaqqūm will be food for the sinners.*

زَكَرِيّا *zakarīyyā* The philologists classify this word under the root ز/ك/ر *z–k–r*, 'to fill up a vessel', while at the same time recognising it as of foreign origin; it occurs seven times in the Qur'an.

زَكَرِيّا *Zakariyyā* [proper name] Zachariah (cf. Luk. I.20–2) (3:37) فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا *her Lord received her [the child] with gracious favour, and provided for her a goodly upbringing, and made Zachariah her guardian.*

The Qur'an (21:89) mentions that Zachariah pleads with God to provide him with an heir. While in prayer, he is given news of his son John, who will confirm the word of God and will be noble, chaste and one of the 'righteous prophets' (3:39).

ز/ك/و *z–k–w* to grow, to flourish; to reach, to attain; to purify, to be purified. Of this root, seven forms occur 59 times in the Qur'an: زَكَا *zakā* once; زَكّى *zakkā* 12 times; تَزَكّى *tazakkā* eight times; أَزْكى *ʾazkā* four times; زَكِيّ *zakīyy* once; زَكِيّة *zakiyyatun* once and زَكَاةٌ *zakātun* (Qur'anic spelling زَكَوة) 35 times.

زَكَا *zakā* u [v. intrans.] to reach a level of acceptability (by God), to attain enough purity; to increase in purity (24:21) وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا *were it not for God's grace and mercy towards you, not a single one of you would ever have attained [enough] purity [to be acceptable to God].*

زَكّى *zakkā* [v. II. trans.] **1** to increase something (91:9) قَدْ أَفْلَحَ مَنْ زَكَّاهَا *he is indeed successful who causes it [his soul] to increase [in purity/piety]* **2** to purify, to cause to grow in purity (9:103) خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا *take from their possessions alms*

with which you cleanse them and purify them/cause them to grow in purity **3** to vouch for, to praise, to justify, to vindicate (53:32) فَلاَ تُزَكُّوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى *so do not praise yourselves–He knows best who is mindful [of Him].*

تَزَكَّى *tazakkā* [v. V, intrans.] to seek purity, to strive for God's grace (35:18) وَمَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ *whosoever purifies himself, does so only for [the good of] his own soul.*

أَزْكَى *ᵓazkā* [elat.] **1** purer/purest, more/most godly or virtuous (2:232) ذَلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ *that is more virtuous/righteous and purer for you* **2** better/best in quality (18:19) فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ *let him look which is the best quality food, and bring you some of it.*

زَكِيّ *zakiyy* [quasi-act. part.; fem. زَكِيَّةٌ *zakiyyatun*] **1** pure, pious (19:19) قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلاَمًا زَكِيًّا *He said, 'I am only a messenger from your Lord, [come] to grant you a pure boy'* **2** innocent (18:74) أَقَتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ *how could you kill an innocent person without [it being in exchange for his killing of] another?*

زَكَاة *zakātun* **I** [n., with the definite article, الزَّكَوة *ᵓal-zakāt*] [jur.] one of the Five Pillars of Islam: the specified portion of certain types of one's possessions annually given/exacted as obligatory duty to God in order that the givers may purify their wealth and themselves; prescribed alms (cf. صَدَقَة *ṣadaqatun*) (73:20) وَأَقِيمُوا الصَّلاَةَ وَءَاتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا *keep up the prayer, pay the alms, and make God a goodly loan* **II** [v. n.] **1** purifying of the soul (23:4) وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ *and who do [whatever they do] for the purification [of themselves]* **2** [adverbially] in piety, in purity (18:81) فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا *so we wished that their Lord should exchange him for them, [for one] better than him in piety and more inclined* [lit. *nearer*] *to mercy.*

ز/ل/ز/ل *z–l–z–l* to shake violently, to rock, to tremble, earthquake, to agitate. Of this root, three forms occur six times in the Qur'an: زُلْزِلَ *zulzila* three times; زِلْزَال *zilzāl* twice and زَلْزَلَةُ *zalzalatun*

once.

زُلْزِلَ *zulzila* [pass. v.] **1** to be shaken by an earthquake (99:1–2) إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا *when the Earth is shaken with its quaking* **2** to be disturbed, agitated (33:11) هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالا شَدِيدًا *there the believers were sorely tested and deeply shaken.*

زِلْزَال *zilzāl* **I** [n.] earthquake, earth tremor (99:1–2) إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا *when the Earth is shaken with its quaking* **II** [v. n. used adverbially] agitation, disturbance (33:11) هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالا شَدِيدًا *there the believers were sorely tested and deeply shaken.*

زَلْزَلَة *zalzalatun* [v. n.] shaking, shockwave, trauma (99:1) إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ *the trauma of the [coming of the] Hour will be a mighty thing*; * الزَلْزَلَةَ name of Sura 99, Meccan sura, so-named because of the reference in verse 1 to '*the Earthquake*' that will herald the coming of the Hour.

ز/ل/ف *z–l–f* to approach, to draw near, to advance; to crawl; to ingratiate oneself, to seek God's pleasure; time span. Of this root, five forms occur 10 times in the Qur'an: أَزْلَفَ *ʾazlafa* once; أُزْلِفَ *ʾuzlifa* three times; زُلْفَةٌ *zulfatun* once; زُلَف *zulaf* once and زُلْفَى *zulfā* four times.

أَزْلَفَ *ʾazlafa* [v. IV, trans.; pass. أَزْلَفَ *ʾuzlifa*] **1** to bring near, to cause to be near, to be made approachable, to be made accessible (50:31) وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ *and Paradise is brought close to the righteous* **2** to cause to approach (26:64) وَأَزْلَفْنَا ثَمَّ الآخَرِينَ *and We made the others approach the place.*

زُلْفَةٌ *zulfatun* [v. n.] **1** nearness (in respect to physical station, rank or degree), approaching, being close at hand (67:27) فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا *when they see it there, close at hand, the disbelievers' faces will be grieved* **2** [n.; pl. زُلَف *zulaf*] span of time (in particular the first hours of the night) (11:114) وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ *undertake the prayer at both ends of the day, and during parts of the night.*

زُلْفَى *zulfā* **I** [n./an irregular v. n. implying intensity] close proximity, closeness; a good deed sent in advance, an offering [to

God] (38:25) فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَى وَحُسْنَ مَآبٍ *We forgave him that, his reward with Us is closeness to Us, and a good place to return to* (or, *for indeed he has offered a good deed that brings him near to Us*) **II** [v. n. used adverbially] bringing near; as a good deed (34:37) وَمَا أَمْوَالُكُمْ وَلاَ أَوْلاَدُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَى *neither your wealth nor your children to bring you nearer to Us.*

ز/ل/ق *z–l–q* to slip, to slide, to be slippery, to be smooth. Of this root, two forms occur once each in the Qur'an: يُزْلِقون *yuzliqūn* and زَلَق *zalaq*.

يُزْلِق *yuzliq* [imperf. of v. IV, trans.] to cause to slip, to dislodge, to strike down (68:51) وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ *the disbelievers almost strike you down with their looks when they hear the Qur'an.*

زَلَق *zalaq* [v. n. used adjectivally] slippery; barren (18:40) فَعَسَى رَبِّي أَنْ يُؤْتِيَنِ خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا *my Lord may well give me [something] better than your garden, and send down upon it a well-aimed thunderbolt from the sky, so that it becomes [nothing but] smooth [barren] earth.*

ز/ل/ل *z–l–l* to trip over, to slip, to cause to slip; to remove. Of this root, three forms occur four times in the Qur'an: زَلّ *zalla* twice; أزَلَّ *ᵓazalla* once and استَزَلَّ *ᵓistazalla* 11 times.

زَلّ *zalla* i [v. intrans.] to trip, to slip (16:94) وَلاَ تَتَّخِذُوا أَيْمَانَكُمْ دَخَلاً بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا *do not use your oaths as a means of deceit between you, lest you lose your good standing within the community/with God* [lit. *a foot should slip after being firmly placed*].

أزَلَّ *ᵓazalla* [v. IV, trans.] to cause to slip (off), to cause to fall, to dislodge (2:36) فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ *but Satan dislodged them from it [the Garden] and removed them from what [the condition] they were in.*

اسْتَزَلَّ *ᵓistazalla* [v. X, trans.] to cause to slip, to lead into temptation (3:155) إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا *in fact, Satan made them slip by means of some of what they [themselves] had*

[previously] committed.

ز/ل/م *z–l–m* to cut the loop of the ear; to emaciate through hunger; arrows, arrows used in divination in pre-Islamic Arabia. Of this root. Only الأزلام *ʾal-ʾazlām* occurs twice in the Qur'an.

الأزلام *ʾal-ʾazlām* [pl. of n. زَلَم *zalam* or زُلَم *zulam*] divining arrows (5:90) إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنْصَابُ وَالأَزْلاَمُ رِجْسٌ *intoxicants, gambling, idols and divining arrows are an abomination.*

ز/م/ر *z–m–r* windpipe, playing a flute; base people; group of people. Of this root, only زُمَر *zumar* occurs twice in the Qur'an.

زُمَر *zumar* [pl. of n. زُمْرَةٌ *zumratun*] groups of people, congregated bodies of people, patches, clusters (39:71) وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا *and those who disbelieve are driven to Hell in groups*; * الزُمَر name of Sura 39, Meccan sura, so-named because of the reference in verses 71–5 to sorting out people into '*Groups*' on the Day of Judgement.

ز/م/ل *z–m–l* to run fast while veering to one side, to limp; to ride behind another person, a companion; to hide, to wrap oneself. Of this root, المُزَّمِّل *ʾal-muzzammil* occurs once in the Qur'an.

المُزَّمِّل *ʾal-muzzammil* [an assimilated form of act. part. مُتَزَمِّل *mutazammil*] the wrapped-up one (73:1) يَاأَيُّهَا الْمُزَّمِّلُ *you [Prophet], enfolded in your cloak!*; * الْمُزَّمِّلُ name of Sura 73, Meccan sura, so-named because of the reference in verse 1 to '*the One Enfolded in his Cloak*', denoting the Prophet.

ز/م/هـ/ر *z–m–h–r* (possibly an extension of root ز/م/هـ *z–m–h*) to be angry, to be red in the face and eyes with rage; to glitter; to be gleeful; to be freezing cold. Of this root, only زَمْهَرِير *zamharīr* occurs once in the Qur'an.

زَمْهَرِير *zamharīr* [n.] extreme coldness (76:13) لاَ يَرَوْنَ فِيهَا شَمْسًا وَلاَ زَمْهَرِيرًا *seeing there neither sun [scorching heat] nor biting cold.*

زَنْجَبِيل *zanjabīl* [n., a loan word, from either Persian or Syriac, occurring once in the Qur'an] ginger (76:17) وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلا *and they will be given a drink infused with ginger.*

ز/ن/م *z–n–m* derivatives of this root are taken from the noun زَنَمةٌ *zanamatun*, the lowest edge of the earlobe. It was customary in pre-Islamic Arabia to slit the lower earlobe of certain pedigree animals at one end and leave it hanging as a mark of their value. Metaphorically, زَنَمةٌ *zanamatun* came to convey the concept of attachment. زَنيم *zanīm* said of animals means pedigree, but of humans it is associated with servant, person of uncertain parentage and scoundrel. Of this root, زَنيم *zanīm* occurs only once in the Qur'an.

زَنيم *zanīm* [quasi-act. part.] useless, ill-bred, ignoble, wicked, evil, (68:13) عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ *coarse, and on top of all that, ill-bred.*

ز/ن/ي *z–n–y* to fornicate, to commit adultery, fornication, adultery; to be in a tight place, (of something) to be narrow. Of this root, four forms occur nine times in the Qur'an: يَزْنون *yaznūn* twice; زِنا *zinā* once; زانِي *zānī* three times and زانِيةٌ *zāniyatun* three times.

يَزْني *yaznī* [imperf. of v. زَنا *zanā*, intrans.] to commit adultery, to fornicate (60:12) يَاأَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلاَ يَسْرِقْنَ وَلاَ يَزْنِينَ ... *Prophet, when believing women come to pledge to you that they will not ascribe God any partner, nor steal, nor commit adultery …*

زِنا *zinā* [n.] adultery, fornication (17:32) وَلاَ تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلاً *and do not go near fornication–it is an abomination, and an evil path [to take].*

زاني *zānī* [n./act. part.; fem. زانِيةٌ *zāniyatun*] fornicator (outside wedlock), adulterer (24:3) الزَّانِي لاَ يَنْكِحُ إلاَّ زَانِيَةً أَوْ مُشْرِكَةً *the fornicating male/adulterer is only [fit to] marry* [also: *only fornicates with*] *a fornicating female/adulteress or an idolatress.*

ز/ه/د *z–h–d* to abstain, to renounce, to abandon, to forsake (pleasures and wealth), to withdraw. Of this root, زاهِدين *zāhidīn* occurs once

in the Qur'an.

زاهِدين *zāhidīn* [pl. of n./act. part. زاهِد *zāhid*] abstemious, abstinent, one who has no interest in worldly pleasures, one who has little or no interest in something (12:20) وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ *and they sold him for a lowly price, a few dirhams, and they were not interested in him.*

ز/ه/ر *z–h–r* to flower, blossom; to be bright, to shine, to be radiant. Of this root, only زَهْرَةٌ *zahratun* occurs once in the Qur'an.

زَهْرَةٌ *zahratun* [n.] flower, blossom; finest part of a thing, goodness; splendour, finery, beauty (20:131) وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا *and do not gaze longingly at what We have given some of them to enjoy [of] the finery* (or, *abundance of good things*) *of this present life.*

ز/ه/ق *z–h–q* to expire, to run out, to pass away; to be fat; to be emaciated. Of this root, three forms occur five times in the Qur'an: زَهَقَ *zahaqa* three times; زاهِق *zāhiq* once and زَهوق *zahūq* once.

زَهَقَ *zahaqa* a [v. intrans.] **1** to pass away, to die, to expire (9:85) وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ *and their souls depart while they disbelieve* **2** to vanish, to disappear, to meet defeat (17:81) وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ *and say, 'The truth has come, and falsehood has vanished.'*

زاهِق *zāhiq* [act. part.] one who vanishes, dies, expires (21:18) بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ *no! We hurl the truth against falsehood, and it triumphs* [lit. *breaks its head*] *and–lo, and behold–it [falsehood] expires!*

زَهوق *zahūq* [intens. act. part.] one who is given, or much susceptible to vanishing (17:81) وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا *and say, 'The truth has come, and falsehood has vanished–falsehood is bound to vanish.'*

ز/و/ج *z–w–j* even number, pair, double, two things which are connected in some way; spouse, one of a pair; a species, type; to

cause trouble. Of this root, five forms occur 82 times in the Qur'an: زَوَّجَ *zawwaja* four times; زُوِّجَ *zuwwija* 11 times; زَوْج *zawj* 17 times; زَوْجان *zawjān* seven times and أَزْواج *ʾazwāj* 53 times.

زَوَّجَ *zawwaja* **I** [v. II, trans.] **1** to make or give a mixture of two things (42:50) أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا *or He gives them [the parents] an assortment of [offspring] males and females and causes to become barren whomever He will* **2** to couple with, to pair with; to marry to (44:54) كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ *moreover We will pair them with/marry them to wide-eyed houris* **II** [doubly trans.] to give someone in marriage to (33:37) فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا *and when Zayd had formally ended his marriage to her* [lit. *completed a purpose from her*]*, We gave her to you in marriage.*

زُوِّجَ *zuwwija* [pass. of v. II] to be paired up, to be coupled (81:7) وَإِذَا النُّفُوسُ زُوِّجَتْ *when souls are paired [with their fellows].*

زَوْج *zawj* [n.; dual زَوْجان *zawjān;* pl. أَزْواج *ʾazwāj*] **1** wife, husband, spouse (2:102) فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ *from them* [lit. *these two*]*, they learned that by which they could cause discord between man and wife* **2** companion, mate (39:6) خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا *He created you from a single soul, then from it He made its mate* **3** two, one of a pair, a pairable individual (6:143) ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ *eight members of pairs [pairable animals]: two of the sheep and two of the goats* **4** type, kind, variety (22:5) وَتَرَى الأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ *you perceive the earth lifeless, yet when We send down upon it water, it stirs and swells and puts forth [vegetation] of every joyous kind.*

ز/و/د *z–w–d* provisions, to take provisions for a journey, food. Of this root, two forms occur once each in the Qur'an: تَزَوَّدوا *tazawwadū* and زاد *zād.*

تَزَوَّدْ *tazawwad* [imper. of v. V, intrans.] to take food and other provisions for a journey (2:197) وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى *furnish yourselves with [the necessary] provisions: indeed, the best provision [to take with you in your journey to the Hereafter] is*

being mindful of God.

زاد *zād* [coll. n.] food provisions (in particular for a journey) (2:197) وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى *furnish yourselves with [the necessary] provisions–indeed, the best provision [to take with you in your journey to the Hereafter] is being mindful of God.*

ز/و/ر *z–w–r* whole, centre or upper part of the chest, cleavage; twist; leaning towards; paying a visit, visitor; perjuring oneself. Of this root, three forms occur six times in the Qur'an: زُرْتُم *zurtum* once; تَزَّاوَرَ *tazāwar* once and زور *zūr* four times.

زارَ *zāra* u [v. trans.] to visit, to come to *(102:1–2) أَلْهَاكُمُ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ *striving for more distracts you until you die* [lit. *visit the graves*].

تزَّاورَ *tazzāwar* [imperf. of v. VI with pref. ت elided, تَتَزَاوَرَ *tatazāwar*, intrans. with prep. عنْ] to swerve away from, to bypass, to steer clear of, to veer away from (18:17) وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ *you could see the sun, as it rose, veering away from their cave towards the right.*

زور *zūr* [n.] falsehood, perjury, false testimony (58:2) وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا *indeed they utter abominable* (or, *blameworthy*) *words and falsehood.*

ز/و/ل *z–w–l* to disappear, to go away, to cease, to vanish; to abate, to calm down; to practise. Of this root, two forms occur four times in the Qur'an: زال *zāla* three times and زَوال *zawāl* once.

زالَ *zāla* u [v. intrans.] to disappear, to vanish, to collapse (35:41) إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالأَرْضَ أَنْ تَزُولاَ وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ *God keeps/holds the heavens and earth lest they vanish; if they did vanish, no one else thereafter could keep/hold them.*

زَوال *zawāl* [v. n.] vanishing, extinction, end, ending (14:44) أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ *did you not swear before that there would be no ending for you?*

ز/ي/ت *z–y–t* oil, particularly olive oil, to oil, to anoint; olives, olive tree. Of this root, three forms occur seven times in the Qur'an:

زَيْت *zayt* once; زَيْتونةٌ *zaytūnatun* once and زَيْتون *zaytūn* five times.

زَيْت *zayt* [n.] oil, olive oil (24:35) يَكَادُ زَيْتُهَا يُضِيءُ ولَوْ لَمْ تَمْسَسْهُ نَارٌ *its oil almost glows even when no fire touches it.*

زَيْتون *zaytūn* [coll. n.] **1** olives (95:1) وَالتِّينِ وَالزَّيْتُونِ by the figs and the olives **2** olive trees (16:11) يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالأَعْنَابَ … *with it He grows for you plants, olives, palms, vines …*

زَيْتونةٌ *zaytūnatun* [n.] an olive tree (24:35) يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ *fuelled from a blessed olive tree.*

ز/ي/د *z–y–d* to increase, to grow, to multiply, increase, growth. Of this root, five forms occur 62 times in the Qur'an: زادَ *zāda* 49 times; ازْدادَ *ᵓizdāda* eight times; زِيادةٌ *ziyādatun* twice; مَزيد *mazīd* twice and زَيْد *zayd* once.

زادَ *zāda* i **I** [v. intrans.] to increase, or to become more, in number, quantity, size (37:147) وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ *We sent him to a hundred thousand people or more* **II** [v. trans.] to cause to increase, to strengthen (9:124) فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا *as for those who believe, it has strengthened them in faith.*

إزْدادَ *ᵓizdāda* [v. VIII, intrans.] **1** to acquire an increase (12:65) وَنَزْدَادُ كَيْلَ بَعِيرٍ *we will have the increase of a camel-load* **2** to increase in (48:4) هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِى قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ *He it is who sent down tranquillity into the hearts of the believers, that they might increase in faith in addition to the faith they already possessed.*

زِيادةٌ *ziyādatun* [n./v. n.] an increase, an addition, an excess; increasing, adding (9:37) إِنَّمَا النَّسِيءُ زِيَادَةٌ فِى الْكُفْرِ *postponement of sacred months is indeed an excess in unbelief.*

مَزيد *mazīd* [v. n.] augmenting, increasing, being more, being extra (50:30) يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ *upon the day We shall say to Hell, 'Have you become full?' and it will say, 'Are there any more?'*

زَيْد *Zayd* [proper name] Zayd ᵓibn Ḥārithah, the Prophet's freed slave, one of the scribes who made written records of the Revelation. The Prophet married Zayd, his adopted son, to

Zaynab, his own cousin, but Zayd later divorced her and the Prophet took her as his own wife. These verses show the marriage to have been lawful since adoption does not create blood relations that preclude marriage (33:37) فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لاَ يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِى أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَراً *when Zayd had formally ended his marriage to her* [lit. *completed a purpose from her*], *We gave her to you in marriage–so that there might be no fault in believers marrying the ex-wives of their adopted sons after they no longer wanted them.*

ز/ي/غ *z–y–gh* to deviate, to turn aside, to swerve, to turn away. Of this root, three forms occur nine times in the Qur'an: زَاغَ *zāgha* six times and زَيْغ *zaygh* once.

زَاغَ *zāgha* i [v. intrans.] **1** to deviate, to turn away (61:5) فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ *when they went astray, God led their hearts astray* **2** to go wild, (of eyes) to fail to focus, to roll [with fear] (33:10) وَإِذْ زَاغَتِ الأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ *when the eyes strayed [with fear], and hearts rose into the throats.*

أَزَاغَ *ʾazāgha* [v. IV, trans.] to cause to deviate, to cause to turn away (3:8) رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا *our Lord, cause not our hearts to swerve after You have guided us.*

زَيْغ *zaygh* [n.] deviation, perversity (3:7) فَأَمَّا الَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ *as for those in whose hearts is perversity, they, desiring dissension, pursue the ambiguous in it [the Book].*

ز/ي/ل *z–y–l* separation, sorting out, distinguishing between; disappearance. Two different verbs are classified under this root: زَال *zāla* [imperf. يَزَال *yazālu* which, with preceding negative particles مَا or لاَ, means 'still' or 'continuing to be'] and زَال *zāla* [imperf. يَزِل *yazilu* which means 'to sort out'] زَال/يَزَالُ *zāla/yazālu* occurs eight times in the Qur'an (six of which are with لا) and two derivatives of the other form of the verb occur once each: زَيَّلْنا *zayyalana* and تَزَيَّلوا *tazayyalū*.

ما زالَ/لا يَزالُ *mā zāla/lā yazālu* [sister of كانَ q.v.] it does not

cease to, it is still, it remains, it continues (11:118) وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلاَ يَزَالُونَ مُخْتَلِفِينَ *had your Lord willed, He would have made humankind one nation, but they continue to be different*; (21:15) فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ *so, that did not cease to be their cry, until We made them like a mown field, silent.*

زَيَّلَ *zayyala* [v. II, intrans. with adverb بَيْنَ *bayna*] to separate one from the other, to sort out, to make distinct (10:28) وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَابَيْنَهُمْ *on the Day We gather them all together, We will say to those who associate partners with God, '[Stay in] your place, you and your partner–gods!' Then We will separate them, the one from the other.*

تَزَيَّلَ *tazayyala* [v. V, intrans.] to become separated, to be sorted out, to become distinct (48:25) لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا *had they been clearly separated, We would have chastised the disbelievers among them with a painful chastisement.*

ز/ي/ن *z–y–n* to decorate, to ornament, to adorn. Of this root, four forms occur 46 times in the Qur'an: زَيَّنَ *zayyana* 16 times; زُيِّنَ *zuyyina* 10 times; ازَّيَّنَت *ʾizzayyanat* once and زينةٌ *zīnatun* 19 times.

زَيَّنَ *zayyana* [v. II, trans.] **1** to adorn, to decorate (37:6) إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ *We have adorned the nearer sky with an adornment, the planets* **2** to make seemingly fair, to make alluring (6:43) وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ *and Satan made their [bad] deeds alluring to them.*

إزَّيَّنَ *ʾizzayyana* [an assimilated form of v. V تَزَيَّنَ *tazayyana*, intrans.] to adorn oneself, make oneself alluring (10:24) حَتَّى إِذَا أَخَذَتِ الأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ *until the earth has taken on her ornaments and adorned herself.*

زينةٌ *zīnatun* [n.] **1** adornment (18:7) إِنَّا جَعَلْنَا مَا عَلَى الأَرْضِ زِينَةً لَهَا *We have made all that is on the earth as an adornment for it*; *(20:59) يَوْمُ الزِّينَةِ *the feast day* [lit. *the day of decoration*] **2** treasure, valuables, jewellery (20:87) وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ *but we were laden with loads of the people's jewellery* **3** luxury and pomp (10:88) رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلأَهُ زِينَةً وَأَمْوَالا فِى الْحَيَاةِ الدُّنْيَا

Our Lord, You have given Pharaoh and his chiefs splendour and wealth in this worldly life.

س / *sīn*

السين *ʾal-sīn* the twelfth letter of the alphabet; it represents a voiceless dento-alveolar fricative sound.

سـ *sa-* a particle prefixed to the imperfect, occurring 112 times in the Qur'an. It denotes the near future, as opposed to the distant future which is signified by particle سَوفَ *sawfa*. Some grammarians assert that particle سـ (*sa-*) denotes continuance in the future, rather than mere futurity, as can be deduced from verses like سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلاَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا (2:142) *the weak-minded people will [continuously] say, 'What has turned them away from the prayer direction they used to face?'*

السامِري *ʾal-Sāmiriyy* (see **س/م/ر** *s–m–r*).

س/أ/ل *s–ʾ–l* asking, inquiring, requesting, quest. Of this root, nine forms occur 127 times in the Qur'an: سَأَلَ *saʾala* 85 times; سُئِلَ *suʾila* 19 times; تَسَاءَلُون *tasāʾalūn* nine times; سُؤْل *suʾl* once; سُؤَال *suʾāl* once; سَائِل *sāʾil* four times; سائلين *sāʾilīn* three times; مَسْئُول *masʾūl* four times and مَسْئُولُون *masʾūlūn* once.

سَأَلَ *saʾala* a **I** [v. trans.; imper. إسْأَل *ʾisʾal* and سَلْ *sal*; pass. v. سُئِلَ *suʾila*] **1** to ask (29:63) وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً *and if you ask them, 'Who sends water down from the sky'* **2** to question, to interrogate (21:63) قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ *he said, 'No, it was this great one of them that did it–question them, if they can talk'* **3** [with prep. عَن] **a)** to inquire after, to seek information of (33:20) يَسْأَلُونَ عَنْ أَنْبَائِكُمْ *seeking news of you* **b)** to query, to seek clarification (18:76) قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي *he said, 'If I query anything after it [this], do not keep*

company with me' **c)** to seek advice, to seek guidance (2:219) يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ *they ask you [Prophet] about intoxicants and gambling* **d)** to be taken to task, to be called to account (16:93) وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ *you will certainly be called to account for your deeds*; *(21:23) لاَ يُسْأَلُ عَمَّا يَفْعَلُ *He is His own master* [lit. *He is not called to account for what He does*]; *(2:119) وَلاَ تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ *[Prophet] You will not be responsible for* [lit. *questioned about*] *the inhabitants of the Blaze*; *(28:78) وَلاَ يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ *it is of no avail to question the sinners about their sins* [lit. *the sinners will not be questioned about their sins*] **4** [with prep. بِ] to demand, to urge (70:1) سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ *a man [mockingly] demanded the coming of [the threatened] punishment* **II** [doubly trans.] to ask someone for something, to beg (20:132) لاَ نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ *We do not ask of you any provision; We provide for you.*

يتسألون *yatasāʾlūn* [imperf. of v. VI; intrans.] **1** to question one another (18:19) وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ *and thus We woke them, so that they question one another* **2** to request things from one another (4:1) وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ *be mindful of God, in whose name you make requests of one another.*

سُؤل *suʾl* [n./v. n.] request (20:36) قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَامُوسَى *He said, 'You have been granted your request, Moses.'*

سؤال *suʾāl* [v. n.] asking for, demanding (38:24) لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ *he has wronged you by demanding your ewe [to be added] to his ewes.*

سائل *sāʾil* [n./act. part.] **1** beggar (70:25) لِلسَّائِلِ وَالْمَحْرُومِ *for the beggar and the deprived* **2** one who asks, one who seeks information or knowledge (12:7) لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِلسَّائِلِينَ *in Joseph and his brothers, there are lessons for those who seek them* **3** one who demands or requests (70:1) سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ *a man [mockingly] demanded the coming of [the threatened] punishment.*

مَسئول *masʾūl* [pass. part.] **1** one who is questioned, interrogated (37:24) وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ *and halt them, for they are to be questioned* **2** [something] exacted, honoured; to be

accounted for, to be answered for (33:15) وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لاَ يُوَلُّونَ الأَدْبَارَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولا *yet they had previously made an agreement with God that they would not turn tail and flee, and an agreement with God shall be exacted.*

س/أ/م *s–ʾ–m* to be averse, to be weary, bored, to be fed up, to be disdainful; to tire. Of this root, only يسأم *yasʾam* occurs three times in the Qur'an.

يَسأم *yasʾam* [imperf. of v. سَئِمَ *saʾima*, intrans.] **1** to become weary, to tire (41:49) لاَ يَسْأَمُ الإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ *man never tires of praying for good things* **2** to disdain, to be averse to; to neglect, to be lazy (2:282) وَلاَ تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا *do not disdain to write it [the debt] down, be it small or large.*

سبأ *sabaʾ* [n. occurring twice in the Qur'an] The Qur'an speaks of Sheba as an affluent community blessed with gardens rich with fruits of all kinds and extending all over their land, bearing witness to God's abundant grace to them, but instead of thanking Him, as they had been commanded, they turned away from Him. In retribution He unleashed upon them the great inundation, destroying their dam, withdrawing His grace and turning their land into one producing only stunted thorny trees. Sheba (34:15) لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ ءَايَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ *there was for [the people of] Sheba, in their dwelling place, a sign–two gardens extending to the right and to the left.* The Qur'an also speaks of the Queen of Sheba, describing in 24 verses (27:20–44) her encounter with Solomon and showing her as a ruler of great wisdom, absolutely trusted by the male chieftains and warriors of her own people, who deferred to her ability to make decisions for the community at times of peril … The correspondence with Solomon, which the Qur'an details, shows the Queen of Sheba as a diplomat of great skill and foresight; * سبأ name of Sura 34, Meccan sura, so-named because of the mention in verses 15–21 of the story of the people of '*Sheba*'.

س/ب/ب *s–b–b* reason; ladder, connection, rope; to revile; severance.

Of this root, three forms occur 11 times in the Qur'an: سَبَّ *sabba* twice, سَبَب, *sabab* five times and أسباب *ʾasbāb* four times.

سَبَّ *sabba* u [v., trans.] to revile, to abuse (6:108) وَلاَ تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ *do not revile the [deities] they [the disbelievers] call on beside God, lest they in hostility/revenge revile God without knowledge.*

سَبَب *sabab* [n.; pl. أسباب *ʾasbāb*] **1** rope, ladder (22:15) مَنْ كَانَ يَظُنُّ أَنْ لَن يَنْصُرَهُ اللهُ فِى الدُّنْيَا وَالأَخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ *whoever thinks that God will not grant him assistance/aid/victory in this world and the next, let him stretch a rope/ladder up to the sky, [then climb all the way up] then let him sever [it], then let him see whether his guile does away with what enrages [him]* **2** means by which things may be accomplished, a way (18:84) إِنَّا مَكَّنَّا لَهُ فِى الأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا *We established him in the land, and gave him of everything a way/some means [to achieve them]*; *(2:166) وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ *all bonds between them became severed* (or, *they became completely lost*).

س/ب/ت *s–b–t* resting, keeping the Sabbath. Of this root, three forms occur nine times in the Qur'an: يَسْبِتون *yasbitūn* once; السَبْت *ʾal-sabt* six times and سُبات *subāt* twice.

يَسْبِتون *yasbitūn* [imperf. of. v. سَبَتَ *sabata*., intrans.] to come into the Sabbath day, to keep the Sabbath (7:163) إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لاَ يَسْبِتُونَ لاَ تَأْتِيهِمْ *how their fish came visibly to them on their Sabbath day, but on the day when they did not have the Sabbath they did not come.*

السَبْت *ʾal-sabt* [n.] the Sabbath (4:154) لاَ تَعْدُوا فِى السَّبْتِ *do not break the Sabbath.*

سُبات *subāt* [v. n.] resting (25:47) وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا *He it is who made the night a covering for you, and sleep as rest.*

س/ب/ح *s–b–ḥ* to swim, to cover a long distance; to spread or disperse in the land, to dig or burrow in the earth; to be active, to toil; to be free, to declare as free from impurity. Of this root, five forms

occur 89 times in the Qur'an: يَسْبَحون *yasbaḥūn* twice; سَبَّحَ *sabbaḥa* 42 times; سُبْحان *subḥān* 41 times; تَسْبيح *tasbīḥ* twice and مُسَبِّحون *musabbiḥūn* twice.

يسْبَحون *yasbaḥūn* [imperf. of v. سَبَحَ *sabaḥa*, intrans.] to trail or pass along, to trail in space (36:40) لاَ الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلاَ اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ *it is not for the sun to overtake the moon, nor can the night outrun the day–each passes along in an orbit.*

سَبَّحَ *sabbaḥa* [v. II, trans.] **1** to declare to be free of every imperfection, impurity, or of everything derogatory; to glorify, to exalt God alone above whatever is imparted to Him, to glorify Him (7:206) إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ *those who are with your Lord do not disdain Him–they glorify Him and to Him they prostrate themselves* **2** [also with no obj.] to sing the praise of, or to worship [God] (19:11) فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا *he came out of the sanctuary to his people, and signalled to them–'Worship [God] morning and evening'*; *(68:28) قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلاَ تُسَبِّحُونَ *the wisest of them said, 'Did I not say to you, "Will you not glorify God?"'* [in other interpretations: *'will you not submit [the affair] to the will of God?!'*, or, *'will you not section off [a share for the poor]?!'*] **3** [with so-called 'redundant' prep. *li* (حرف الجرّ الزّائد لـ)] to be constant at glorifying God, to wholly submit to His command (64:1) يُسَبِّحُ لِلَّهِ مَا فِى السَّمَوَاتِ وَمَا فِى الأَرْضِ *everything that is in the heavens and Earth glorifies God, [stands as signs of His glory]* **4** [with prep. بِـ] to be constant in the praise of (39:75) يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ *they are constant in the praise of their Lord* **4** to serve/glorify (20:33) كَيْ نُسَبِّحَكَ كَثِيرًا *so that we can serve/glorify You much.*

سَبْحاً *sabḥan* **I** [n./v. n.] range, scope; opportunity for action; toiling, work (73:7) إِنَّ لَكَ فِى النَّهَارِ سَبْحًا طَوِيلا *in the day-time, you have an opportunity for toiling* **II** [v. n.] (act of) swimming; floating; sailing; gliding; fast running, sweeping ahead (79:3) وَالسَّابِحَاتِ سَبْحًا *and the ones sweeping ahead at full speed.*

سابِحات *sābiḥāt* [pl. of fem. act. part. سَابِحَة *sābiḥatun*] ones who swim, swimmers; floaters; gliders; fast running horses (79:3)

وَالسَّابِحَاتِ سَبْحًا *and the ones sweeping ahead at full speed.*

سُبْحانَ *subḥāna* [v. n., always in construct (إضافة), with a nominal item denoting God, used interjectionally] **1** praise and glory be to …! (17:1) سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الأَقْصَى *glory be to to Him who made His servant travel by night from the Sacred Mosque to the Furthest Mosque* **2** [interjection with prep. عَنْ (in contexts where unfitting attributes are associated with God)] may He be exalted above [such a thing]! (6:100) وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يَصِفُونَ *and they attribute/invent sons and daughters to Him without any true knowledge–far and exalted is He above that by which they describe [Him]!*

تَسْبِيح *tasbīḥ* **I** [n./v. n.] praising, exalting, worship (17:44) وَلَكِنْ لاَ تَفْقَهُونَ تَسْبِيحَهُمْ *though you do not understand their [all beings] praise/praising/worship* **II** [n.] supererogatory prayer (24:41) كُلٌّ قَدْ عَلِمَ صَلاَتَهُ وَتَسْبِيحَهُ *[of] each He knows its prayer and glorification* [also interpreted as: *every creature knows their own prayer and glorification*].

المُسَبِّحون *ᵓal-musabbiḥūn* [pl. of act. part. *musabbiḥ*] those who praise God, the pious (37:143) فَلَوْلاَ أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ *had he not been one of those who glorified God.*

أَسْبَاطُ *ᵓasbāṭ* [borrowing from Hebrew occurring five times in the Qur'an] tribes of the children of Israel (7:160) وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا *and We cut them up into twelve tribes, [distinct] communities.*

س/ب/ع *s–b–ᶜ* number seven, to make up a group of seven, to be the seventh; animals and birds of prey (this meaning is said to be derived from seven, which is considered a perfect and powerful number). Of this root, three forms occur 28 times in the Qur'an: سَبْع *sabᶜ* 24 times; سَبعون *sabᶜūn* three times and سَبُع *sabuᶜ* once.

سَبْع *sabᶜ* [card. no.] seven (69:7) سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ *He mustered it against them for seven nights.*

سَبعون *sabᶜūn* [card. no.] **1** seventy (69:32) ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ

ذِرَاعًا فَاسْلُكُوهُ *and roll him in a chain [the measurement of which is] seventy cubits* **2** countless times, innumerable times (9:80) إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ *even if you ask forgiveness for them seventy times, God will not forgive them [no matter how many times you may ask].*

السَّبُع *ʾal-sabuʿ* [coll. n.] wild beasts, animals and birds of prey (5:3) ... حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ ... وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ *forbidden to you [for food] are dead un-slaughtered animals […] and what has been savaged by a beast of prey, save that which you [yourselves] have managed to slaughter while it was still alive.*

س/ب/غ *s–b–gh* to be ample, complete, abundant; (of garments and attire) to be long and overflowing; ease of living. Of this root, two forms occur once each in the Qur'an: أَسْبَغَ *ʾasbagha* and سابِغات *sābighāt*.

أَسْبَغَ *ʾasbagha* [v. IV, trans.] to bestow generously and abundantly, to lavish (31:20) وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً *and He has lavished on you His bounties, apparent and hidden.*

سابِغات *sābighāt* [pl. of fem. n. سَابِغَة *sābighatun*] full-length coat of mail (34:11) أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ *[saying, to him] 'Make full-length coats of mail, and measure well the links.'*

س/ب/ق *s–b–q* being ahead, in front, outpacing, outstripping. Of this root, six forms occur 37 times in the Qur'an: سَبَقَ *sabaqa* twice; اسْتَبَقَ *ʾistabaqa* five times; سَبْق *sabq* once; سابِق *sābiq* eight times and مَسْبوق *masbūq* twice.

سَبَقَ *sabaqa* i **I** [v. intrans.] **1** to go past, to go before (20:99) كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ *in this way We relate to you [Prophet] stories of what went on before*; *(8:68) لَوْلاَ كِتَابٌ مِنَ اللَّهِ سَبَقَ *had it not been for a decree from God that had already been issued*; *(11:40) إِلاَّ مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ *except those against whom the sentence has already been passed* [lit. *the word has passed against them*] **II** [v. trans.] **1** to do something before others (7:80) أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ *how can you practise the obscenity which not one community before you has*

ever committed? **2** to outrace, to outstrip, to beat someone to (46:11) وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ *and those who disbelieve say, concerning the believers, 'If it [the new faith] were good, they [the believers] would not have beaten us to [embracing] it'* **3** [with no obj.] to go beyond reach, to be ahead, to outstrip, to win (8:59) وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا *the disbelievers should not think they have won.*

سابقوا *sābiqū* [imper. v. III, intrans.] to vie or race with one another (57:21) سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ *vie for forgiveness from your Lord.*

اسْتَبَقَ *ʾistabaqa* [v. VIII, trans.] to race for, to compete for (12:25) وَاسْتَبَقَا الْبَابَ *and they raced for the door.*

سَبْق *sabq* [v. n., used adverbially for intensification] getting ahead of others, outracing, overtaking (79:4) فَالسَّابِقَاتِ سَبْقًا *overtaking swiftly.*

سابِق *sābiq* [act. part.] one who precedes or gets ahead of others in a race, outstripping (35:32) وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ *and of them some are outstripping [others] in good deeds, by God's leave.*

مسبوق *masbūq* [pass. part.] one who is outstripped, overtaken, outdone, outrun; one who is stopped, prevented (56:60) نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ *We ordained death among you, and we are not to be outrun* [also: *stopped*].

س/ب/ل *s–b–l* road, highway; cause; (of rain) to fall down in heavy showers, (of clothes) to be down to the ankles; (of wheat) to put forth its ears. Of this root, two forms occur 170 times in the Qur'an: سَبِيل *sabīl* 160 times and سُبُل *subul* 10 times.

سَبِيل *sabīl* [n., pl. سُبُل *subul*] **1** highway, road (15:76) وَإِنَّهما لَبِسَبِيلٍ مُقِيمٍ *indeed they [the towns of the people of Lot and Midian] are on a highway remaining [till now]*; *(2:177) ابْنَ السَّبِيلِ *the traveller/wayfarer*; *(9:5) فَخَلُّوا سَبِيلَهُمْ *set them free* [lit. *release their way*]; *(4:34) فَلاَ تَبْغُوا عَلَيْهِنَّ سَبِيلا *then do not act against them in any way*; *(4:88) فَلَنْ تَجِدَ لَهُ سَبِيلاً *you will never find for him a way out*; *(29:29) تَقْطَعُونَ السَّبِيلَ *you waylay travellers* [lit. *you cut*

off the highway]; *(40:11) يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلا *God gives them another way out* **2** cause (61:11) وَتُجَاهِدُونَ فِى سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ *and you struggle for His cause with your possessions and your persons*; *(42:42) إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ *there is cause to act only against those who oppress people* **3** [with the definite article] the right path, the power of reasoning, the ability to discriminate between good and evil, the way to God (76:3) إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا *We guided him to the [right] way; then he is either thankful or ungrateful* **4** way of this life (80:20) ثُمَّ السَّبِيلَ يَسَّرَهُ *then He [God] enabled him to find a way.*

س/ت/ت *s–t–t* as a result of a regressive assimilation between the sounds د /*d*/ and س /*s*/ the cardinal number سِتّ (*sitt*) (six) and its derivatives are traditionally classified under root س/ت/ت *s–t–t* instead of root س/د/س *s–d–s*. Of this root, two forms occur eight times in the Qur'an: سِتّ *sitt* seven times and ستّين *sittīn* once.

سِتّ *sitt* [card. num.] six (50:38) وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ *We created the heavens, and the earth, and that in between them in six Days, and no weariness touched Us.*

سِتّين *sittīn* [card. no.] sixty (58:4) فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا *and anyone unable to do this should feed sixty needy persons.*

س/ت/ر *s–t–r* to cover, to conceal, to hide; to take cover; veil, covering. Of this root, three forms occur once each in the Qur'an: تَسْتَتِرون *tastatirūn*; سِتْر *sitr* and مَسْتُور *mastūr*.

تَسْتَتِر *tastatir* [imperf. of v. VIII] to cover oneself, to hide oneself (41:22) وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلاَ أَبْصَارُكُمْ وَلاَ جُلُودُكُمْ *yet you did not try to hide [your bad actions] lest your ears, your eyes and your skin testify against you.*

سِتْر *sitr* [v. n./n.] covering, veiling, sheltering; veil, shelter (18:90) حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا *until he reached [the time/place of] sunrise, he found that it rises on a people for whom We had not provided shelter from it.*

مَسْتُور *mastūr* [pass. part.] hidden, invisible (some

grammatically-orientated commentators consider the passive participle here in this context to convey the meaning of the active one سَاتِر *sātir* (17:45) وَإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ حِجَابًا مَسْتُورًا *when you recite the Qur'an, We place between you and those who do not believe in the life to come a hidden barrier* (or, *a covering*).

س/ج/د *s–j–d* prostrating with the forehead touching the ground; submission; adoration; worship. Of this root, eight forms occur 90 times in the Qur'an: سَجَدَ *sajada* 35 times; سُجود **(1)** *sujūd* four times; سَاجِد *sājid* once; سَاجِدون *sājidūn* 11 times; سُجَّد *sujjad* 11 times; سُجُود **(2)** *sujūd* twice; مَسجِد *masjid* 22 times and مَساجِد *masājid* six times.

سَجَدَ *sajada* u [v. intrans] **1** to prostrate oneself or bow down in humility (17:61) وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُوا لآدَمَ *when We said to the angels, 'Bow down before Adam'* **2** [jur.] to prostrate oneself as part of the prescribed prayers (4:102) فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ *and when they have completed their prostration, let them fall to the rear behind you* **3** to submit and accept the Faith (84:21) وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لاَ يَسْجُدُونَ *when the Qur'an is read to them, they do not accept* [lit. *prostrate themselves*] **4** to prostrate oneself in adoration and worship (7:206) إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ *those who are with your Lord do not disdain from worshipping Him–they glorify Him and to Him they prostrate themselves* **5** to follow the order set by God for the Universe (55:6) وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ *the plants and the trees prostrate* (or, *fall into the Grand Design*).

سُجود (1) *sujūd* [v. n./n.] prostrating, prostration (48:29) سِيمَاهُمْ فِى وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ *their mark is on their faces from the traces of prostration/prostrating.*

ساجد *sājid* [act. part./n.; pl. سُجَّد *sujjad*; سُجُود **(2)** *sujūd* and سَاجِدون *sājidūn*] **1** one who prostrates himself (7:11) فَسَجَدُوا إِلاَّ إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ *and they fell prostrate, all save for ʾiblīs–he was not one of those who prostrated*; *(9:112) الرَّاكِعُونَ السَّاجِدُونَ الآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ *those who never fail to perform the prayers* [lit. *in bowing, prostrating themselves*] *and those who*

enjoin goodness and forbid evil; *(39:9) أَمْ مَنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا *[just consider] the one who spends the night in devotion, [prostrating himself and standing] in constant prayer* **2** one humbling himself, one submitting (7:120) وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ *so the sorcerers fell down in complete submission.*

سُجَّد *sujjad* [intens. act. part.; pl. of ساجد *sājid*] prostrating in worship, humility or out of respect (7:161) وَادْخُلُوا الْبَابَ سُجَّدًا *and enter the gate humbly*; *(22:26) الرُّكَّعِ السُّجُودِ *constant worshippers* [lit. *those who bow and prostrate themselves*].

مَسْجِد *masjid* [n. of place.; pl. مَساجد *masājid*] **1** mosque (9:108) لاَ تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ *never stand in it; a mosque founded on consciousness of God from the first day is more fitting a place for you to worship in [it]*; *(17:1) الْمَسْجِدِ الْحَرَامِ *the Sacred Mosque in Mecca*; *(17:1) الْمَسْجِدِ الأَقْصَى *the furthest place of worship, in Jerusalem* **2** place of worship (18:21) قَالَ الَّذِينَ غَلَبُوا عَلَى أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا *said those who had control over their affairs, 'We shall build over them a place of worship.'*

* **السّجدة** name of Sura 32, Meccan sura, so-named because of the reference in verse 15 to the believers' '*falling down*' in worship when the Divine messages are recited to them. This sura should be distinguished from Sura 41 which is called حم السّجدة or حم or فُصِّلَت (see **حم** *ḥā mīm* and **ف/ص/ل** *f–ṣ–l*).

س/ج/ر *s–j–r* to fill, to flow, to overflow; to stretch, to elongate; to set on fire, fuel. Of this root, three forms occur once each in the Qur'an: يُسْجَرون *yusjarūn*; سُجِّرَت *sujjirat* and مَسْجور *masjūr*.

يُسْجَرون *yusjarūn* [imperf. of pass. v. سُجِر *sujira*] to be stuffed, to be packed in, to be thrust (40:72) فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ *into scalding water, and then into the Fire, they are thrust.*

سُجِّر *sujjir* [pass. of v. II] to be filled to the point of overflowing; to be set on fire (81:6) وَإِذَا الْبِحَارُ سُجِّرَتْ *when the seas boil over* (or, *when they are set on fire*, or, *when they are joined together in one overflowing mass*).

مَسْجور *masjūr* [pass. part.] the one which is filled, the one

which is set on fire (52:6) وَالْبَحْرِ الْمَسْجُورِ *and by the ocean ever-filled.*

س/ج/ل *s–j–l* the commentators and philologists who derive the two words سِجل *sijill* and سِجّيل *sijjīl* from this root base their judgement on the semantic connection they see between these two words and the basic concepts associated with this root. These include: great buckets full to the brim with water, the amount of water contained in large buckets, large buckets at the mouth of a well; turn-taking in a duet and handling, in a relay (hence the meaning of dialogue, record, recording etc.). Others consider the two words as borrowings into pre-Islamic Arab times: سِجل *sijill* from Ethiopic and سِجّيل *sijjīl* from Persian. Recent scholarship, however, suggests a Greek origin, through Syriac, for سِجّل *sijill*. In the Quran السجل *ʾal-sijill* occurs once while سِجّيل *sijjīl* occurs three times.

سِجل *sijill* [n.] scribe, overseer of records; written scroll (21:104) يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ *on the Day, We roll up the skies the way a scribe rolls up scrolls* (or, *the way a folded up scroll rolls up/enfolds [its] writings*).

سِجّيل *sijjīl* [n.] baked clay (15:74) وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ *and We rained on them stones of baked clay.*

س/ج/ن *s–j–n* prison, imprisonment, confinement, detention. Philologists who derive the Qur'anic word سِجيّن *sijjīn* from this root suggest 'containment' as the semantic link between the two, but it has also been suggested that it could be a borrowing from Latin 'insignia', the Roman emperor's stamp which used to be affixed to important records. Also it has been suggested that this root was borrowed from Persian or Ethiopic. Of this root, five forms occur 12 times in the Qur'an: يَسْجُن *yasjun* once; يُسْجَن *yusjan* twice; مَسْجونين *masjūnīn* once; سِجْن *sijn* six times and سِجيّن *sijjīn* twice.

يَسْجُن *yasjun* [imperf. of v. trans.; pass. v. يُسْجَن *yusjan*] to imprison, to detain (12:35) ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الآيَاتِ لَيَسْجُنُنَّهُ حَتَّى حِينٍ *but it occurred to them, [even] after seeing the evidence [for his*

innocence], that they should imprison him for a while.

مَسْجونين *masjūnīn* [pl. of pas. part. *masjūn*] one imprisoned (26:29) لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ *if you take any god other than me, I will make you among the prisoners.*

سِجّين *sijjīn* [n.] a written record enumerating the bad deeds of the wicked (83:7–9) إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ وَمَا أَدْرَاكَ مَا سِجِّين كِتَابٌ مَرْقُومٌ *the list of the wicked is in Sijjīn, what will explain to you what Sijjīn is?–a clearly numbered list.*

س/ج/ي *s–j–y* (of the night) to become silent, quiet or still, to calm down, to become tranquil, placid. Of this root, only سَجى *sajā* occurs once in the Qur'an.

سَجى *sajā* u [v. intrans.] to be quiet, to be still, to be tranquil, to be serene (93:2) وَاللَّيْلِ إِذَا سَجَى *and by the night, when it grows still.*

س/ح/ب *s–ḥ–b* to drag, to pull along the ground, to trail; cloud, cover, film. Of this root, two forms occur 11 times in the Qur'an: يُسْحَبون *yusḥabūn* twice and سَحاب *saḥāb* nine times.

يُسْحَبون *yusḥabūn* [pass. imperf. of v. trans. سَحَبَ *saḥaba*] to be pulled, to be dragged (54:48) يَوْمَ يُسْحَبُونَ فِى النَّارِ عَلَى وُجُوهِهِمْ *on the Day when they are dragged through Hell on their faces.*

سَحاب *saḥāb* [collec. n.] clouds (7:57) حَتَّى إِذَا أَقَلَّتْ سَحَابًا ثِقَالاً سُقْنَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ *until when they [the winds] bear heavy clouds, We drive them to a dead land, and send down water.*

س/ح/ت *s–ḥ–t* to eradicate, to scrape off; unlawful gain, illicit earning. Of this root, two forms occur four times in the Qur'an: يُسْحِت *yusḥit* once and سُحْت *suḥt* three times.

يُسْحِت *yusḥit* [imperf. of v. IV, trans.] to eradicate, to destroy completely (20:61) لاَ تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ *do not invent lies against God, lest He obliterate you with punishment.*

سُحُت *suḥt* [n.] illicitly gained money, ill-gotten property (5:42) سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ *eagerly listening to falsehood and greedily consuming ill-gotten gains.*

س/ح/ر *s–ḥ–r* to be turned from one's course of action; to fascinate, to enchant, magic, sorcery, conjuring, works of magic; the last third of the night, time just before the breaking of dawn; lungs, stomach, food and drink; nourishment. سحر *siḥr*, magic, is considered by some scholars to be a borrowing from either Akkadian or Aramaic. Of this root, 14 forms occur 63 times in the Qur'an: سَحَرَ *saḥara* twice; تُسْحَرون *tusḥarūn* once; سِحْر *siḥr* 27 times; سِحْران *siḥrān* once; ساحِر *sāḥir* 12 times; ساحِران *sāḥirān* once; ساحِرون *sāḥirūn* once; سَحَرة *saḥaratun* eight times; سَحّار *saḥḥār* once; مَسْحور *masḥūr* three times; مَسْحورون *masḥūrūn* once; مُسَحَّرين *musaḥḥarīn* twice; سَحَر *saḥar* once and أسْحار *ᵓasḥār* twice.

سَحَرَ *saḥara* u [v. trans., pass. v, تُسْحَر *tusḥar*] **1** to enchant, to bewitch (7:132) مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ *whatever spell you bring to us to bewitch us with, we will not believe in you* **2** to be deceived, deluded (23:89) فَأَنَّى تُسْحَرُونَ *then how can you be so deluded?!*

سِحْر *siḥr* [n./v. n.] **1** sorcery, witchcraft, magic (2:102) وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ *it was the devils who disobeyed, teaching people witchcraft* **2** work of sorcery or magic, spells (7:116) سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ *they cast a spell on the eyes of the people and endeavoured to frighten them and brought about a great work of sorcery* **3** enchanting, bewitching (20:66) فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى *and lo and behold, through their sorcery their ropes and staffs were made to appear to him to be moving.*

ساحِر *sāḥir* [act. part./n.; dual ساحِران *sāḥirān*; pl. سَحَرة *saḥaratun*] **1** sorcerer, magician, enchanter (20:63) إِنْ هَذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا *these two are sorcerers who desire to drive you out of your land with their sorcery* **2** learned person (in an interpretation of verse 43:49) يَاأَيُّهَا السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ *learned man/sorcerer, call on your Lord for us, according to His covenant–we will certainly accept guidance.*

سَحّار *saḥḥār* [intens. act. part.] master sorcerer (26:37) يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ *to summon every accomplished sorcerer to you.*

مَسْحور *masḥūr* [pass. part.] bewitched (17:47) إِنْ تَتَّبِعُونَ إِلاَّ رَجُلاً

مَسْحُورًا *you are only following a man who is bewitched.*

مُسَحَّرين *musaḥḥarīn* [pl. of pass. part. مُسَحَّر *musaḥḥar*] completely bewitched; one who created with a stomach and lungs in order to eat, drink and breathe, i.e. a mere human being *(26:185) إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ *but they replied, 'You are bewitched'* (or, *only a human being*) [lit. *you are one created with stomach and other organs for eating and drinking*].

سَحَر *saḥar* [n.; pl. أسْحار *ʾasḥār*] dawn, the time just before dawn, the small hours of the night (3:17) وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ *and those praying for forgiveness before dawn.*

س/ح/ق *s–ḥ–q* to grind into fine dust; to be far off, to go very deeply. Of this root, two words occur once each in the Qur'an: سُحْقاً *suḥqan* and سَحيق *saḥīq*.

سُحْقاً *suḥqan* [v. n. used interjectionally] away with! (67:11) فَسُحْقًا لأَصْحَابِ السَّعِيرِ *away with the inhabitants of the blazing Fire.*

سَحيق *saḥīq* [quasi-act. part.] distant; faraway, very deep (22:31) أَوْ تَهْوِي بِهِ الرِّيحُ فِى مَكَانٍ سَحِيقٍ *or the wind flings him in a faraway place.*

إسْحَـٰق *ʾisḥāq* (see alphabetically).

س/ح/ل *s–ḥ–l* to scrape off, to strip off, to slice; to strike; shore of a sea or a great river. Of this root, only ساحِل *sāḥil* occurs once in the Qur'an.

ساحِل *sāḥil* [n.] shore, riverbank (20:39) فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ *let the river/sea [the great waters] cast it on the bank.*

س/خ/ر *s–kh–r* to force, to constrain, to be made subservient, to use as a subject of forced labour; to ridicule. Of this root, seven forms occur 42 times in the Qur'an: سَخِرَ *sakhira* 11 times; سَخَّرَ *sakhkhara* 22 times; يَسْتَسْخِرون *yastaskhirūn* once; ساخِرين *sākhirīn* once; سِخْرِيّاً *sikhriyyan* once; سُخْرِيّاً *sukhriyyan* once and مُسَخَّر *musakhkhar* four times.

سَخِرَ *sakhira* a [v. intrans. with prep. مِن] to scorn, to ridicule (49:11) لاَ يَسْخَرْ قَومٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ *no people should jeer at others, lest they be better than them.*

سَخَّرَ *sakhkhara* [v. II, trans.] **1** to cause to be subservient (43:13) ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا *so that you may remember the favour of your Lord when you are seated on them and say, 'Glory be to Him who has subjected this to us'* **2** to make something of use to another (14:33) وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ *and He made the night and day useful to you.*

يَسْتَسْخِرون *yastaskhirūn* [imperf. of v. X, intrans.] to encourage one another to ridicule, to scorn, to act in a scornful way (37:14) وَإِذَا رَأَوْا ءَايَةً يَسْتَسْخِرُونَ *and resort to ridicule when they see a sign.*

سِخْرِيّاً *sikhriyyan* [nominalised v. n.] object of ridicule, laughing-stock (38:62–3) وَقَالُوا مَا لَنَا لاَ نَرَى رِجَالاً كُنَّا نَعُدُّهُمْ مِنَ الأَشْرَارِ أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الأَبْصَارُ *they will say, 'Why do we not see those we thought were bad and took as a laughing-stock?, could it be that our eyes have missed them?'*

سُخْرِيّاً *sukhriyyan* [nominalised v. n.] forced labour; servitude; labour force (43:32) وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا *and We raised some of them above others in rank, so that some of them may take others in servitude.*

مُسَخَّر *musakhkhar* [pass. part.] **1** subjected, made subservient, compelled to work or serve (7:54) وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ *the sun, the moon and the stars, all of which are made subservient by His order* **2** sustained (16:79) أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلاَّ اللَّهُ *do they not look at the birds, sustained in the air of the sky, nothing holding them up except God?*

س/خ/ط *s–kh–ṭ* wrath, anger, displeasure. Of this root, three forms occur four times in the Qur'an: سَخِطَ *sakhiṭa* twice; أسْخطَ *ʾaskhaṭa* once and سَخَط *sakhaṭ* once.

سَخِط *sakhiṭa* a [v. intrans.] **1** to become angry, to condemn, to become wrathful (5:80) لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ *so vile is what their souls have put forward for them that God has condemned them* **2** to be dissatisfied, to grumble (9:58) وَإِنْ لَمْ يُعْطَوْا

مِنْهَا إِذَا هُمْ يَسْخَطُونَ *but if they are not given [a share] of it, they become angry.*

أسْخَطَ *ʾaskhaṭa* [v. IV, intrans.] to cause to be angry, to incur wrath, to cause displeasure (47:28) اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ *they practised things that incurred God's wrath, and disdained to please Him.*

سَخَط *sakhaṭ* [n./v. n.] anger, wrath, rage, condemnation (3:162) أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ *is the one who pursues God's good pleasure like the one who has incurred God's wrath?*

س/د/د *s–d–d* blocking, closing, plugging; to direct, to be to the point, to be correct. Of this root, three forms occur six times in the Qur'an: سَدّ *sadd* three times; السَدَّين *ʾal-saddayn* once and سَديد *sadīd* twice.

سَدّ *sadd* [n./v. n.] blockage, dam, barrier; blocking (18:94) تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا *you set up a barrier between us and them.*

السَدَّين *ʾal-saddayn* [dual of n. سَدّ *sadd*] the two dams, the two barriers (18:93) حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ *until when he reached a place between two [mountain] barriers …*

سَديد *sadīd* [quasi-act. part.] apt, correct, straight, pertinent, to the point (33:70) اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا *be mindful of God, speak in a direct fashion and to good purpose.*

س/د/ر *s–d–r* flowing down, continuing without interruption; lote tree. Of this root, only سِدْرة *sidratun* and سِدْر *sidr* occur twice each in the Qur'an.

سِدْرة *sidratun* [n.; collect n. سِدْر *sidr*] lote tree (34:16) جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ *and We replaced for them their two gardens with two others that yielded bitter fruit, tamarisk bushes and a few lote trees*; *(53:14) سِدْرة المُنْتَهى *the Lote tree marking the end of the road*, *the pinnacle Lote tree*, *the Lote tree of maximum limit*, *the Lote tree beyond which neither angel nor prophet may pass and which casts its shade over Paradise*, this tree, said to be located either in the sixth or seventh Heaven, marks the point

beyond which progression, physical or abstract, cannot be made. At this tree the Prophet experienced, during his night ascension through the Heavens, visions beyond human comprehension.

س/د/س *s–d–s* (see **س/ت/ت** *s–t–t*) the number six is the basic concept associated with this root. Of this root, two forms occur five times in the Qur'an: سُدس *sudus* four times and سادِس *sādis* twice.

سُدْس *sudus* [n.] one sixth (4:11) وَلأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ *and to his parents, to each one of the two, the sixth [part].*

سادِس *sādis* [ord. no./act. part.] a sixth one; the one that makes five into six (58:7) وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ *nor are there five but He is their sixth* (or, *He makes them into six*).

س/د/و-ي *s–d–w/y* to stretch the hands forward, to elongate, to stride, to do a favour to; to neglect, to cast something away. Of this root, only سُدى *sudā* occurs once in the Qur'an.

سُدى *sudā* [v. n. used adverbially] in vain, aimlessly, alone, neglected (75:36) أَيَحْسَبُ الإِنْسَانُ أَنْ يُتْرَكَ سُدًى *does man think he will be left alone [to his own devices*, or, *not taken to account]?*

س/ر/ب *s–r–b* to seep in, to leak out, to flow out; an underground passage; to flock, a flock; to be blurred. Of this root, three forms occur four times in the Qur'an: سَرَباً *saraban* once; سَراب *sarāb* twice and سارِب *sārib* once.

سَرَباً *saraban* [v. n. used adverbially] by stealth, furtively; tunnel-like (18:61) نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا *they forgot their fish, which made its way into the sea furtively* (or, *dipping in the water*).

سَراب *sarāb* **I** [n.] mirage (24:39) وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ *but the deeds of those who disbelieve are like a mirage in a desert* **II** [v. n. used as quasi-act. part./n.] moving, travelling (78:20) وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا *when the mountains are set in motion and become a moving object* (or, *and become like a mirage*).

سارِب *sārib* [act. part.] moving about openly; sallying; moving about in stealth; skulking (13:10) سَوَاءٌ مِنْكُمْ مَنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ

وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ *alike among you is he who conceals his words and he who speaks them openly, he who hides himself under cover of night, and he who sallies by day* (or, *he who appears by night and hides himself by day*).

س/ر/ب/ل *s–r–b–l* wrapping, garment, a coat of mail; to crumble سِرْبال *sirbāl* is considered as an early borrowing from Persian. Of this root, only سَرابيل *sarābīl* occurs three times in the Qur'an.

سَرابيل *sarābīl* [pl. of n. سِرْبال *sirbāl*] attire of any kind, coat of mail (16:81) وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ *and He has appointed for you garments to protect you from the heat and garments [of armour] to protect you from your own might.*

س/ر/ج *s–r–j* saddle, saddle making; lantern, to light up a lantern. سِراج *sirāj* is considered by some philologists to be a borrowing from Persian. Of this root, only سِراج *sirāj* occurs four times in the Qur'an.

سِراج *sirāj* [n.] **1** lantern, lamp (71:16) وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا *and He set the moon in them for a light and He set the sun for a lamp* **2** guidance (33:45–6) يَاأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا *Prophet, We have sent you as a witness, as a bearer of good news and warning, as one who calls people to God by His leave, as an illuminated lamp.*

س/ر/ح *s–r–ḥ* to go to pasture, to set free. Of this root, four forms occur seven times in the Qur'an: تَسْرَحون *tasraḥūn* once; أُسَرِّح *ʾusarriḥ* three times; سَراحاً *sarāḥan* twice and تَسْريح *tasrīḥ* once.

تَسْرَحون *tasraḥūn* [imperf. of v. intrans.] to go out to pasture (16:6) وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ *and in them there is beauty for you when you bring them home [to rest] and when you drive them out [to pasture].*

أُسَرِّح *ʾusarriḥ* [imperf. of v. II, trans.] to set free, to release, to grant a divorce to (33:28) إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلا *if you desire the present life and its finery, then come, I will make provision for you and release you [from the*

bondage of marriage] in an amicable way.

سَرَاحاً *sarāhan* [v. n.] releasing, setting free (33:49) فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلاً *make provision for them and release them in an amicable way.*

تَسْرِيح *tasrīḥ* [v. n. of v. II] setting free, releasing (2:229) الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ *divorce is [revocable only] twice, [after which husbands are] either to keep [their wives] in an acceptable manner or release [them] graciously.*

س/ر/د *s–r–d* to put things in a consecutive manner, relating in a sequence; to interweave; coat of mail, to make a coat of mail. It has been suggested, however, that the sense of 'coat of mail' is a borrowing from Persian. Of this root, only سَرْد *sard* occurs once in the Qur'an.

سَرْد *sard* [n.; v. n.] links in a coat of mail; making links in a coat of mail (34:11) أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ *[saying to him,] 'Make full-length coats of mail, and measure well the links.'*

س/ر/د/ق *s–r–d–q* tent and awning. It has been suggested that this root is a borrowing from Persian. Of this root, only سُرادِق *surādiq* occurs once in the Qur'an.

سُرادِق *surādiq* [n.] awning, tent, pavilion, a cover of smoke, dust or fire in the shape of a tent (18:29) إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا *We have prepared for the wrongdoers Fire whose pavilion will surround them from all sides.*

س/ر/ر *s–r–r* the inside, base (e.g. of the head or the navel), innermost part of an object; secrecy, secrets; seat, bed; pleasure, to please, to delight. Of this root, nine forms occur 44 times in the Qur'an: تَسُرّ *tasurr* once; أَسَرَّ *ᵓasarra* 18 times; إِسْرار *ᵓisrār* twice; سِرّ *sirr* 11 times; سُرور *surūr* once; مَسْرور *masrūr* twice; سَرائر *sarāᵓir* once; سَرّاء *sarrāᵓ* twice and سُرُر *surur* six times.

تَسُرُّ *tasurr* [imperf. of v. II, trans.] to delight, to please, to make happy (2:69) إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ *it should be a bright yellow cow, that delights the onlookers.*

أسَرَّ *ʾasarra* [v. IV, trans.] **1** to conceal, to keep as a secret (12:77) فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ *but Joseph kept it [secret] to himself and did not reveal it to them* **2** to convey in secrecy, to tell in confidence (66:3) وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا *and when the Prophet told something in confidence to one of his wives*; *(20:62) أَسَرُّوا النَّجْوَى *so they conferred secretly* **3** to treasure, to hide (12:19) يَابُشْرَى هَذَا غُلاَمٌ وَأَسَرُّوهُ بِضَاعَةً *'Good news! Here is a boy!,' and they treasured him as merchandise* **4** (possibly, according to an opposite meaning of أَسَرَّ *ʾasarr*) to reveal, to declare, to manifest (10:54) وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ *and they will be openly remorseful when they see the chastisement* (or, according to the more popular interpretation, *secretly*).

إسْرار *ʾisrār* [v. n.] **1** concealing, conning, scheming (47:26) ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ الأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ *that was so because they said to those who hate what God has sent down, 'We will obey you in some matters', but God knows their secret scheming* **2** [adverbially] confidentially, secretly, privately (71:9) ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا *then I have tried preaching to them in public and speaking to them in private.*

سِرّ *sirr* **I** [n.; pl. أسْرار *ʾasrār*] **1** secret (43:80) أَمْ يَحْسَبُونَ أَنَّا لاَ نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ *do they think We cannot hear their secret talk and their private counsel?* **2** mystery (25:6) قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِى السَّمَوَاتِ وَالأَرْضِ *say 'It was sent down by Him who knows the secrets/mystery of the heavens and earth'* **II** [adverb.] in private, secretly, furtively (2:235) وَلَكِنْ لاَ تُوَاعِدُوهُنَّ سِرًّا *but do not make agreements with them secretly.*

سُرور *surūr* [n.] pleasure, happiness (76:11) وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا *and He accorded them radiance and gladness*.

مَسْرور *masrūr* [pass. part.] well-pleased, rejoicing (84:9) وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا *and return to his people well-pleased.*

السَرّاء *ʾal-sarrāʾ* [n.] (in opposition to الضَّرَّاءِ *ʾal-ḍarrāʾ*, q.v.) happy state of life, freedom from adversity, happiness (3:134) الَّذِينَ يُنْفِقُونَ فِى السَّرَّاءِ وَالضَّرَّاءِ *those who give both in prosperity and adversity*; *(7:95) وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ *and they said, 'Hardship and affluence befell our forefathers'* (or, *they had a*

mixture of good and bad–they led a normal life).

سُرُر *surur* [pl. of n. سَرِير *sarīr*] couch, throne (43:34) وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَّكِئُونَ *and [would have made] for their houses gates [of silver], and couches upon which they recline.*

س/ر/ع *s–r–ᶜ* speed, to hasten, fast, quick. Of this root, four forms occur 23 times in the Qur'an: يُسارِع *yusāriᶜ* nine times; سَرِيع *sarīᶜ* 10 times; سِراعاً *sirāᶜan* twice and أسْرَع *ᵓasraᶜ* twice.

يُسارِع *yusāriᶜ* [imperf. of v. III, intrans. with prep. فِى] to hasten, to speed up (23:56) نُسَارِعُ لَهُمْ فِى الْخَيْرَاتِ *We hasten to them the good things.*

سَرِيع *sarīᶜ* [quasi-act. part.] swift, prompt (13:41) وَهُوَ سَرِيعُ الْحِسَابِ *and He is swift at reckoning.*

سِراعاً *sirāᶜan* [pl. of quasi-act. part. سَرِيع *sarīᶜ*, used adverbially] in haste (70:43) يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعًا *on the Day they emerge from the graves in haste.*

أَسْرَع *ᵓasraᶜ* [elat.] swifter/swiftest (6:62) وَهُوَ أَسْرَعُ الْحَاسِبِينَ *and He is the swiftest of all reckoners.*

س/ر/ف *s–r–f* to be heedless or negligent, to pass by or leave behind, to exceed all bounds, to be extravagant or immoderate. Of this root, three forms occur 23 times in the Qur'an: أسْرَفَ *ᵓasrafa* six times; إسْراف *ᵓisrāf* twice and مُسْرَفون *musrifūn* 15 times.

أسْرَفَ *ᵓasrafa* [v. IV, intrans.] to be extravagant, to go beyond the limit, to be wasteful (25:67) وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا *and those who, when they spend, are neither wasteful nor stingy, but keep between these to a just balance*; *(17:33) وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلاَ يُسْرِفْ فِى الْقَتْلِ *and whosoever is slain unjustly–We have given a mandate to the custodian of his rights, so let him not be excessive in slaying, let him stay within the boundaries of the law.*

إسْراف *ᵓisrāf* [v. n.] exceeding the bounds, extravagance, lack of moderation (3:147) رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِى أَمْرِنَا *our Lord, forgive us our sins and extravagance in [conducting] [all of] our*

affairs.

مُسْرِفون *musrifūn* [pl. of act. part. مُسْرِف *musrif*] extravagant person, one who exceeds the limits in his actions (7:31) وَكُلُوا وَاشْرَبُوا وَلاَ تُسْرِفُوا إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ *and eat and drink [as We have permitted]–do not be excessive–God does not like excessive people.*

س/ر/ق *s–r–q* to steal, pilfer and to take away by stealth. Of this root, four forms occur nine times in the Qur'an: سَرَقَ *saraqa* four times; اسْتَرَقَ *ᵓistaraqa* once; سارِق *sāriq* twice and سارِقون *sāriqūn* twice.

سَرَقَ *saraqa* i [v. trans.] to steal, to burgle (12:77) قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *they said, 'If he steals, [there should be no surprise], for a brother of his stole before [him]* [lit. *they said, 'If he steals, then a brother of his stole before [him]*].*'*

اسْتَرَقَ *ᵓistaraqa* [v. VIII, trans.] to endeavour to take away by stealth *(15:18) مَنِ اسْتَرَقَ السَّمْعَ *he who eavesdrops* [lit. *steals the hearing*].

سارق *sāriq* **I** [n.] thief, burglar, filcher (5:38) وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا *as for the thief, male and female, cut off their hands* **II** [act. part.; pl. سارِقون *sāriqūn*] thieving, burglars (12:70) ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ *then a crier called, 'People of the caravan! You are a thieving people!'*

س/ر/م/د *s–r–m–d* to be continuous, to be incessant. Philologists consider this root a further derivation from root س/ر/د *s–r–d* (q.v.), but Penrice suggests that سَرْمَد is 'apparently of mixed Persian and Arab origin.' Of this root, only سَرْمَداً *sarmadan* occurs twice the Qur'an.

سَرْمَداً *sarmadan* [adjectivally used.] continuing endlessly, perpetual (28:72) قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيرُ الله يَأْتِيكُمْ بِلَيْلٍ لِتَسْكُنُونَ فِيهِ *say, 'Have you considered if God were to make daylight perpetual over you until the Day of Resurrection, who is the deity besides God that could bring you a night in which you rest?!'*

س/ر/ي *s–r–y* to seep, (of liquids) to spread unobtrusively; to remove; to travel by night. Of this root, three forms occur eight times in the Qur'an: يَسْرِي *yasrī* once; أسْرى *ᵓasrā* six times and سَرِيّاً *sariyyan* once.

يَسْرِي *yasrī* [imperf. of v. intrans.] to seep, to spread, to travel by night (89:4) وَاللَّيْلِ إِذَا يَسْرِ *by the night when it passes through/runs its course.*

أسْرى *ᵓasrā* [v. IV, intrans.] to travel by night; [with prep. بِـ] to cause or enable to travel by night, to transport someone by night (17:1) سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلا *Glory be to Him who made His servant travel by night.*

سَرِيّاً *sariyyan* [n./act. part.] running stream of water, rivulet (or person of note and importance [from the root س/ر/و *s–r–w*], as suggested by some commentators) (19:24) فَنَادَاهَا مِنْ تَحْتِهَا أَلاَّ تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا *but a voice cried to her from below, 'Do not sorrow* (or, *do not fret*), *your Lord has provided a stream* (or, *a person of consequence, that is the infant Jesus*) *under you.*'

* **الإسراء** name of Sura 17, Meccan sura, so-named because of the mention in verse 1 of the '*night journey*' of the Prophet. Also called بَني إسرائيل (see **إسرائيل** *ᵓisrāᵓīl*).

س/ط/ح *s–ṭ–ḥ* to be flat, flattened, to spread out, upper side. Of this root, only سُطْحَت *suṭiḥat* occurs once in the Qur'an.

سُطِحَ *suṭiḥa* [pass. v.] to be made flat, to be flattened, to be spread out (88:20) وَإِلَى الأَرْضِ كَيْفَ سُطِحَتْ *and [don't they see] how the earth has been spread out?*

س/ط/ر *s–ṭ–r* row of trees, palm trees, objects arranged in a sequence; written words in rows; falsehood; stories with no foundations. It has, however, been suggested that the root originated from a borrowing either from Greek or Persian. Of this root, five forms occur 16 times in the Qur'an: يَسْطُرون *yasṭurūn* once; مَسْطور *masṭūr* three times; مُسْتَطَر *mustaṭar* once; أساطير *ᵓasāṭīr* nine times and مُصيطِر *muṣayṭir* twice.

يَسْطُرون *yasṭurūn* [imperf. v., trans.] to write, inscribe (68:1)

وَالْقَلَمِ وَمَا يَسْطُرُونَ *by the pen!, and by what they [the scribes] write!*

مَسْطور *masṭūr* [pass. part.] **1** written, inscribed (52:2) وَكِتَابٍ مَسْطُورٍ *by a Book inscribed* **2** recorded, laid down, detailed (33:6) كَانَ ذَلِكَ فِى الْكِتَابِ مَسْطُوراً *all that is in the Book, detailed.*

مُستَطَر *mustaṭar* [pass. part. of v. VIII] carefully recorded in writing (54:53) وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ *every action, great or small, is recorded in writing.*

أساطير *ᵓasāṭīr* [pl. of either n. أُسْطورة *ᵓusṭūratun* or of pl. أسْطار *ᵓasṭār*] fables (16:24) وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الأَوَّلِينَ *when they are asked, 'What has your Lord sent down?' they say, 'Fables of the ancients.'*

مُصَيطِر *muṣayṭir* (also مُسَيْطِر *musayṭir*) [act. part., spelled with a ص (*ṣ*) but pronounced as a س (*s*)] one in control (88:22) لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ *you are not in control over them.*

س/ط/و *s–ṭ–w* to assail, to assault, to pounce upon, to attack violently. Of this root, only يَسْطون *yasṭūn* occurs once in the Qur'an.

يَسطون *yasṭūn* [imperf. of v. سَطا *saṭā*, intrans. with preps بِ and عَلى] to assault, to attack violently (22:72) يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَاتِنَا *they almost attack those who recite to them Our revelations.*

سعة *saᶜatun* (see **و/س/ع** *w–s–ᶜ*).

س/ع/د *s–ᶜ–d* happiness, fortune; assistance; arm, power. Of this root, two forms occur once each in the Qur'an: سُعِدوا *suᶜidū* and سَعيد *saᶜīd.*

سُعِد *suᶜid* [pass. v. IV, with the initial أ omitted = أُسْعِدوا *ᵓusᶜidū* or in another reading سَعِدوا *saᶜidū*, v. intrans.] to be made fortunate, to be blessed, to be made happy; to become fortunate, to become happy (11:108) وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ *as for those who were blessed with happiness* (or, *good fortune*), *they will be in Paradise.*

سَعيد *saᶜīd* [quasi-act. part.] fortunate, blessed, happy (11:105)

فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ *and some of them will be wretched and some happy.*

س/ع/ر *s–ᶜ–r* intense burning of fire, to kindle a fire, intensity of thirst; madness; to fix a price to; fatigue, distress. Of this root, three forms occur 20 times in the Qur'an: سُعِّرَت *suᶜᶜirat* once; سَعِير *saᶜīr* 17 times and سُعُر *suᶜur* twice.

سُعِّر *suᶜᶜir* [pass. of v. II] to be inflamed, to be set alight (81:12) وَإِذَا الْجَحِيمُ سُعِّرَتْ *when Hell is set alight.*

سَعِير *saᶜīr* **I** [n.] blazing intense fire (25:11) وَأَعْتَدْنَا لِمَنْ كَذَبَ بِالسَّاعَةِ سَعِيرًا *and We have prepared for him who denies the Hour, a blazing fire*; * السَّعِير [with the definite article] Hellfire (42:7) فَرِيقٌ فِى الْجَنَّةِ وَفَرِيقٌ فِى السَّعِيرِ *a group shall be in the Garden and a group in Hellfire* **II** [v. n., also used adverbially] flaming, burning, firing (17:97) مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا *Hell is their home, whenever it abates, we increase them in burning.*

سُعُر *suᶜur* [either v. n. of v. سُعِرَ *suᶜira*; or pl. of سَعِير *saᶜīr*] madness; ranks of fire (54:24) فَقَالُوا أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذًا لَفِي ضَلَالٍ وَسُعُرٍ *they said, 'What?, a mortal, from amongst ourselves, a single person, we should follow?, then we would be in error and madness.'*

س/ع/ي *s–ᶜ–y* time span; strife, work, effort, to go about (one's livelihood), to go to; a portion. Of this root, two forms occur 30 times in the Qur'an: سَعَى *saᶜā* 20 times and سَعْي *saᶜy* 10 times.

سَعَى *saᶜā* a [v. intrans. with preps. إلى and على] **1** to endeavour, to strive (2:114) وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِى خَرَابِهَا *who could be more inequitable than those who prohibit the mention of God's name in His places of worship and strive to have them destroyed/deserted?* **2** move, walk, move about, run, hasten (20:20) فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى *he threw it down and–lo and behold!–it was a moving snake* **3** to do purposefully, to act, to work for, to carry on one's business (53:39) وَأَنْ لَيْسَ لِلإِنْسَانِ إِلاَّ مَا سَعَى *that man will only have what he has worked towards.*

سَعْي *saᶜy* **I** [n.] endeavour, strife, effort (18:104) الَّذِينَ ضَلَّ سَعْيُهُمْ فِى الْحَيَاةِ الدُّنْيَا *those whose efforts in this world go astray*;

*(37:102) فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ *when he [the boy] reached the age of working with him [his father]* (or *when he reached the age of maturity*) **II** [v. n. used adverbially] moving energetically (2:260) ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا *then summon them, and they will come rushing to you.*

س/غ/ب *s–gh–b* debilitating hunger, fatigue, famine; thirst. Of this root, only مَسْغَبة *masghabatun* occurs once in the Qur'an.

مَسْغَبَة *masghabatun* [n.] debilitating hunger, severe hunger (90:14–15) أَوْ إِطْعَامٌ فِى يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ *or feeding, on a day of extreme hunger, an orphan of the kinsfolk.*

س/ف/ح *s–f–ḥ* base, bottom or lower part of a mountain; side of a mountain along which rain water pounds down unchecked; pouring down of water, spilling of blood; fornication. Of this root, three forms occur four times in the Qur'an: مَسْفوحاً *masfūḥan* once; مُسافِحين *musāfiḥīn* twice and مُسافحات *musāfiḥāt* once.

مَسْفوح *masfūḥ* [pass. part.] spilt, shed, poured forth (6:145) قُلْ لاَ أَجِدُ فِى مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا ... *say, 'I do not find, in what has been revealed to me any that is forbidden to anyone [an eater] to eat, unless it be an unslaughtered dead animal, or spilt blood ... '*

مُسافِحين *musāfiḥīn* [pl. of act. part. مُسافِح *musāfiḥ*, fem. pl. مُسَافِحَات *musāfiḥāt*] ones who commit acts of fornication, adulterers (4:25) فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ *so marry them with the consent of their people and give them their dowries in accordance with the norms [taking them] in wedlock, not as adulteresses.*

س/ف/ر *s–f–r* to reveal; to sweep away; to travel; (of daylight) to come or break. Philologists classify books and scribes under this root on the strength of shared radical consonants. The latter two concepts are, in fact, borrowings from Aramaic and/or Syriac. Of this root, six forms occur 12 times in the Qur'an: أَسْفَرَ *ʾasfara* once; مُسْفِرة *musfiratun* once; سَفَرة *safaratun* once, سَفَر *safar* seven times; أسْفار **(1)** *ʾasfār* once and أسْفار **(2)** *ʾasfār* once.

أسْفَرَ *ʾasfara* [v. IV, intrans.] to shine through, to reveal itself (74:34) وَالصُّبْحِ إِذَا أَسْفَرَ *by the dawn when it brightens* [lit. *uncovers its face*].

مُسْفِرة *musfiratun* [act. part. fem.] bright, shining, radiant (80:38) وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ *on that Day some faces will be beaming.*

سَفَرة *safaratun* [pl. of n. سافِر *sāfir*] scribes (80:13–15) فِي صُحُفٍ مُكَرَّمَةٍ مَرْفُوعَةٍ مُطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ *[written] on honoured, exalted, pure pages, by the hands of scribes.*

سَفَر *safar* [n. pl. أسْفار **(1)** *ʾasfār*] journey, trip (9:42) لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ *if it had been a gain near at hand and a short journey, they would have followed you*; *(2:283) وَإِنْ كُنْتُمْ عَلَى سَفَرٍ *if you are on a journey.*

أسْفار (2) *ʾasfār* [pl. of n. سِفْر *sifr*] book, tome (62:5) مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا *those who have been charged with obedience to the Torah, but have failed to carry it out, are like asses carrying books.*

س/ف/ع *s–f–ᶜ* to taint black with other colours (in particular white), to slap with the open hand or (of a bird) with a wing; to drag along. Of this root, only نَسْفَع *nasfaᶜ* occurs once in the Qur'an.

نسفع *nasfaᶜ* [imperf. of v. سَفِع *safiᶜa*, intrans.] to drag, to seize, to grab (96:15) كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعَنْ بِالنَّاصِيَةِ *no indeed!, if he does not desist, We shall seize [him] by the forelock* (or, *smack him on the forehead*).

س/ف/ك *s–f–k* to shed tears or blood, to cause to flow. Of this root, only يَسْفِك *yasfik* occurs twice in the Qur'an.

يَسْفِك *yasfik* [imperf. of v. سَفَكَ *safaka*, trans.] to shed, to spill (2:30) أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ *do You place on it [the Earth] someone who will sow corruption in it and commit murder* [lit. *shed blood*]*?*

س/ف/ل *s–f–l* to be low, to go low; to be base, to be vile. Of this root, five forms occur 10 times in the Qur'an: سافِل *sāfil* twice; سافِلين *sāfilīn* once; أسْفَل *ʾasfal* four times; أَسْفَلين *ʾasfalīn* twice and سُفلى

suflā once.

سافِل *sāfil* [act. part.; pl. سافِلين *sāfilīn*] **1** lower part of an object, low positions (11:82) فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا *and so when Our command came, We turned it [the town] upside down* **2** base, abject; dilapidated, shrivelled (95:5) ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ *then We reduce* (or, *restore, return*) *him to the lowest of the low.*

أسْفَل *ʾasfal* [elat; fem. سُفْلى *suflā*] **1** lower/lowest position, part, level (4:145) إِنَّ الْمُنَافِقِينَ فِى الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ *the hypocrites will be in the lowest depths of Hell* **2** more debased, more degraded, more vanquished (41:29) وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ أَضَلاَّنَا مِنَ الْجِنِّ وَالإِنْسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الأَسْفَلِينَ *the disbelievers will say, 'Our Lord, show us those of the jinn and the humans who led us astray, that we may put them under our feet, and they be among the lowest of the low.*

س/ف/ن *s–f–n* to peel off, to bare; ship, ark, boat. Of this root, only سَفينة *safīnatun* occurs four times in the Qur'an.

سَفينَة *safīnatun* [n.; pl. سُفُن *sufun*] ship, boat, ark (29:15) فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ *so We saved him and those [with him] on the Ark.*

س/ف/ه *s–f–h* to be ignorant, foolish, impulsive, weak in the mind; to be base. Of this root, five forms occur 11 times in the Qur'an: سَفِهَ *safiha* once; سَفَه *safah* once; سَفَاهة *safāhatan* twice; سَفيه *safīh* twice and سُفَهاء *sufahāʾ* five times.

سَفِهَ *safiha* a [v. trans.] to be ignorant, to commit degrading acts, to degrade, to be unwise, to lack good judgement, to act foolishly (2:130) وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلاَّ مَنْ سَفِهَ نَفْسَهُ *who would forsake the faith of Abraham but the one who fools himself?*

سَفَهاً *safahan* [v. n. adverbially used] out of folly, foolishly (6:140) قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلاَدَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ *they have lost indeed, those who kill their own children, foolishly, without knowledge.*

سَفَاهَةً *safāhatun* [n./v. n.] folly, weak mindedness (7:66) إِنَّا لَنَرَاكَ فِى سَفَاهَةٍ *we certainly consider you as being foolish* [lit. *see you are in foolishness*].

سَفِيه *safīh* [n.; pl. سُفَهاء *sufahāʾ*] weak, or feeble-minded person, dim-witted person (2:282) فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لاَ يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ *but if the debtor is feeble-minded, weak or unable to dictate, then let his guardian dictate justly.*

س/ق/ر *s–q–r* heat of the sun, sunburn, sunstroke. Of this root, only سَقَر *saqar* occurs four times in the Qur'an.

سَقَر *saqar* [proper name] epithet of Hell (54:48) يَوْمَ يُسْحَبُونَ فِى النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ *on the Day when they are dragged into Hell, on their faces, [they will be told], 'Taste the touch of Hell.'*

س/ق/ط *s–q–ṭ* falling, falling down, falling off; to stumble upon; to deviate from; the low, base, reject. Of this root, five forms occur eight times in the Qur'an: سَقَطَ *saqaṭa* twice; سُقِطَ *suqiṭa* once; تُساقِط *tusāqiṭ* once; تُسقِط *tusqiṭ* three times and ساقِط *sāqiṭ* once.

سَقَطَ *saqaṭa* u [v. intrans.; pass. v. سُقِطَ *suqiṭa*] to fall, to fall down (6:59) وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلاَّ يَعْلَمُهَا *and not a leaf falls, but He knows it*; *(7:149) سُقِطَ فِى أَيْدِيهِمْ *they came to wring their hands in remorse*, *became regretful*, or, *confounded* [lit. *it was made to fall into their hands*, a reference, perhaps, to the striking of hands together as a sign of helplessness].

تُساقِط *tusāqiṭ* [imperf. of v. III, trans.] to drop in a sequence, one after another, to cause to trail, to shower (19:25) وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا *and shake the trunk of the palm tree towards you, it will shower upon you ripe dates.*

تُسْقِط *tusqiṭ* [imperf. of v. IV, trans.] to cause to fall down, to drop (34:9) أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ *or make fragments from the heavens fall down upon them.*

ساقِط *sāqiṭ* [act. part.] falling down (52:44) وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ *and [even] if they were to see a piece of heaven falling down, they would say, '[A mere] heap of clouds.'*

س/ق/ف *s–q–f* roof, ceiling, covering, roofing, thatching; (of a man) to be tall and bent. Of this root, two forms occur four times in the Qur'an: سَقْف *saqf* three times and سُقُف *suquf* once.

سَقْف *saqf* [n.; pl. سُقُف *suquf* and سُقوف *suqūf*] roof, canopy (21:32) وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا *and We made the sky a well-secured canopy.*

س/ق/م *s–q–m* sickness, to be sick, to be ill-disposed, to be troubled. Of this root, only سقيم *saqīm* occurs once in the Qur'an.

سَقيم *saqīm* [quasi-act. part.] sick, ill-disposed (37:89) فَقَالَ إِنِّي سَقِيمٌ *He said, 'I am ill*, or, *sick at heart'* (or, *'I am troubled [because of your worshipping of idols]'*).

س/ق/ي *s–q–y* to give to drink, to water (animals, plants or land), to make drink. Of this root, six forms occur 25 times in the Qur'an: سَقى *saqā* eight times; أسْقى *ᵓasqā* six times; اسْتَسْقى *ᵓistasqā* twice; سِقايَة *siqāyatun* twice and سُقْيا *suqyā* once.

سَقى *saqā* i [v. trans.; pass. v. سُقِي *suqiya*] **1** to give to drink, to serve a drink to (12:41) يَاصَاحِبَيِ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا *fellow prisoners, one of you will serve his master with wine [to drink]*; *(26:79) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ *and the one who takes responsibility for me* [lit. *and He who gives me to eat and drink*] (or, *takes care of me*) **2** to irrigate (2:71) إِنَّهَا بَقَرَةٌ لاَ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ *it is a cow, not broken to plough the earth or water the tillage* **3** [elliptically, with no obj.] to perform the daily act/ritual of watering [animals or land] (28:23) وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ *and when he arrived at the water of Midian, he found a crowd of people watering [their flocks].*

أسْقى *ᵓasqā* [v. IV, doubly trans.] to make available for drinking, to provide for drinking (72:16) وَأَنْ لَوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لأَسْقَيْنَاهُمْ مَاءً غَدَقًا *if they went straight on the path, We would give them abundant water to drink.*

إسْتَسقى *ᵓistasqā* [v. X, trans.] **1** to ask someone for water, to seek water (7:160) وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ *and We inspired Moses, when his people asked him for water* **2** [with no obj.] to seek sources for drinking or irrigating, to pray for water (2:60) وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ *and [remember] when Moses prayed for water for his people and We said, 'Strike with*

your staff the rock.'

سِقايةٌ *siqāyatun* **I** [v. n.] making water available for drinking, providing water for drinking (9:19) أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ ... *do you equate giving water to pilgrims and tending the Sacred Mosque with [the deeds of] those who believe in God and the Last Day … ?* **II** [n.] a drinking cup (12:70) فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِى رَحْلِ أَخِيهِ *and when he provided them with their provisions, he placed the drinking cup in the pack of his brother.*

سُقْيا *suqyā* [v. n.] giving to drink, watering, irrigating (91:13) فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا *the messenger of God said to them, [have regard for] God's camel and for her drinking.*

س/ك/ب *s–k–b* pouring out of liquid, flowing forth. Of this root, only مَسْكوب *maskūb* occurs once in the Qur'an.

مَسْكوب *maskūb* [pass. part.] poured out, made to flow (56:31) وَمَاءٍ مَسْكُوبٍ *and water made to flow.*

س/ك/ت *s–k–t* being silent, becoming silent, silence, to stop talking, to stop moving; to abate. Of this root, only سَكَت *sakat* occurs once in the Qur'an.

سَكَتَ *sakata* u [v. intrans. with prep. عَنْ] to let go of, to calm down, to abate (7:154) وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الأَلْوَاحَ *then when anger let go of Moses, he picked up the Tablets.*

س/ك/ر *s–k–r* intoxicating drinks, intoxication, drowsiness, un consciousness; blocking a gap, corking a bottle. It has been suggested that intoxication, along with its derivatives, are borrowings from either Ethiopic or Aramaic. Of this root, four forms occur seven times in the Qur'an: سُكِّرَ *sukkira* once; سَكَر *sakar* once; سَكْرَة *sakratun* twice and سُكارى *sukārā* three times.

سُكِّر *sukkira* [pass. of v. II] to be blocked up; to be intoxicated (15:14–15) وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا *and even if We opened a gateway into Heaven for them and they rose through it, higher and higher, they would still say, 'Our*

eyes are hallucinating/our sight is blurred.'

سَكَر *sakar* [n.] intoxicating drink, alcoholic drink; sweet juice (16:67) وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا *from the fruits of date palms and grapes you take intoxicants and wholesome provisions.*

سَكْرَةٌ *sakratun* [v. n.; n.] delirium, intoxication, tipsiness (15:72) لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ *by your life, they are wandering on in their wild delirium*; *(50:19) سَكْرَةُ الْمَوْتِ *throes of death* [lit. *the intoxication/confusion of death*].

سُكَارى *sukārā* [pl. of n. and quasi-act. part سكران *sakrān*] one who is drunk or intoxicated (22:2) وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى *and you will see people as if they are drunken–though they are not drunk.*

س/ك/ن *s–k–n* to be quiet, to be still, to be tranquil, to inhabit, to dwell; to be poor; knife. It is possible that سِكِّين *sikkīn* is a borrowing from Syriac or Aramaic and سكينة *sakīnatun* from Hebrew. Of this root, 13 forms occur 69 times in the Qur'an: سَكَنَ *sakana* 14 times; تُسْكَن *tuskan* once; أَسْكِن *ᵓaskin* five times; سَكَن *sakan* three times; ساكِن *sākin* once; سكينةٌ *sakīnatun* six times; مَسْكَن *maskan* once; مَساكِن *masākin* 11 times; مَسْكونةٌ *maskūnatun* once; مَسْكَنةٌ *maskanatun* twice; مِسْكين *miskīn* 11 times; مَساكين *masākīn* 12 times and سِكّين *sikkīn* once.

سَكَنَ *sakana* u [v. intrans. pass. v. تُسْكَن *tuskan*] **1** to inhabit, to dwell in, to live in (14:45) وَسَكَنْتُمْ فِى مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ *you lived in the dwellings of those who wronged themselves before* **2** to rest (27:86) أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا *do they not see that We made the night for them to rest in, and the day for sight/to see?*; *(6:13) وَلَهُ مَا سَكَنَ فِى اللَّيْلِ وَالنَّهَارِ *the creation, collectively*, or *all created beings belong to Him* [lit. *all that rest by night and rest by day belong to Him*]; *(7:189) لِيَسْكُنَ إِلَيْهَا *so that he might find peace and tranquillity in her company.*

أَسْكِن *ᵓaskin* [imper. of v. IV, trans.] **1** to house (without rent) (65:6) أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ *house them [the wives you are divorcing] in the same way you house yourselves, according to*

your means **2** to establish in, to settle someone in (14:37) رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ *our Lord, I have settled some of my offspring in an uncultivated valley, close to Your Sacred House* **3** to cause to infiltrate, to cause to seep through (23:18) وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِى الأَرْضِ *We sent water down from the sky in due measure and settled it into the earth* **4** to quieten, to bring to a standstill (42:33) إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ *if He wills, He stills the wind, so that they [boats/ships] lie motionless on its [the Sea's] back.*

سَكَن *sakan* [v. n./n.] **1** dwelling, a place of rest (16:80) وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا *and God has appointed for you, of your houses, places of rest* **2** peace and tranquillity (9:103) وَصَلِّ عَلَيْهِمْ إِنَّ صَلاَتَكَ سَكَنٌ لَهُمْ *and [Prophet] pray for them–your prayer is a comfort to them* **3** rest, resting (6:96) فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا *[He it is] the cleaver of the dawn, and He made the night for resting.*

ساكِن *sākin* [act. part.] motionless, still (25:45) أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا *have you not considered the way of your Lord, how He lengthens the shadow?–had He willed, He could have made it still.*

سَكِينَةٌ *sakīnatun* [n.] **1** peace and tranquillity (9:26) ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ *then God sent His calm onto His Messenger and the believers* **2** good tidings (in an interpretation of verse 2:248) إِنَّ ءَايَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ *the proof of his sovereignty will be that the Ark [of the Covenant] will come to you, containing [the gift of] tranquillity from your Lord.*

مَسْكَن *maskan* [n.; pl. مَساكِن *masākin*] a dwelling place (34:15) لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ جَنَّتَانِ *there was for the people of Sheba, in their dwelling place a sign, two gardens.*

مَسْكُونَةٌ *maskūnatun* [pass. part.] inhabited, lived in by people, used as a house * بُيُوتًا غَيْرَ مَسْكُونَةٍ buildings not used for private occupancy [either vacant or public buildings] (24:29) لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ *you will not be blamed for entering vacant/public buildings* [lit. *uninhabited houses*] *in which there is some errand/business for you.*

مَسْكَنَةٌ *maskanatun* [n.] misery and abasement, wretchedness

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ (2:61) *humiliation and wretchedness were stamped upon them.*

مِسْكين *miskīn* [n.; pl. مَساكين *masākīn*] **1** poor, humble, weak person (18:79) أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِى الْبَحْرِ *as for the boat, it belonged to some poor people working on the sea* **2** [jur.] a person qualifying for alms on the grounds of owning far less than his daily needs but, because he begs, is considered to be in a better situation than the فقير (*faqīr*) (q.v.) (9:60) إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ ... *charity is only for the destitute and for the poor, …*; (76:8) وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا *and they give food, for the love of Him* [also interpreted as: *even though they long for it themselves*], *to a [begging] poor person, an orphan and a captive.*

سِكّين *sikkīn* [n.] knife (12:31) وَءَاتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا *and gave each one of them a knife.*

س/ل/ب *s–l–b* to strip, to peel off; to plunder, to carry off by force; a row of palm trees, road. Of this root, only يَسْلُبهُم *yaslubhum* occurs once in the Qur’an.

يَسْلُب *yaslub* [imperf. of v. سَلَبَ *salaba*, doubly trans.] to plunder, to snatch away, to rob, to carry off (22:73) وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لاَ يَسْتَنْقِذُوهُ مِنْهُ *and if the flies rob them of something, they can not rescue it from them.*

س/ل/ح *s–l–ḥ* arms, arming, fortifications; (of camels) to become fleshy; excreting. Of this root, only أَسْلِحةٌ *ᵓasliḥatun* occurs four times in the Qur’an.

أَسْلِحةٌ *ᵓasliḥatun* [pl. of n. سِلاح *silāḥ*] arms, weapons (4:102) وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ *and let them be on their guard and [be armed with] their weapons.*

س/ل/خ *s–l–kh* to strip off the hide, or skin, of an animal, to pull off; to bone, to extricate; (of months) to pass away, to depart. Of this root, two forms occur three times in the Qur’an: نَسْلَخ *naslakh* once and انْسَلَخَ *ᵓinsalakha* twice.

نَسْلَخ *naslakh* [imperf. of v. سَلَخَ *salkha*, trans.] to extricate, to peel off, to strip away (36:37) وَءَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ *and a sign for them is the night, from which We strip the daylight, and–lo and behold!–they are in darkness.*

انْسَلَخَ *ʾinsalakha* [v. VII, intrans.] **1** to pass away, to become detached (9:5) فَإِذَا انْسَلَخَ الأَشْهُرُ الْحُرُمُ *when the [four] forbidden months have passed* **2** to cast off, to abandon, to forsake (7:175) وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا *and recite to them the story of the one We gave Our messages, yet he tore himself away from them.*

سَلْسَبِيل *salsabīl*, a quintupal word, occurring once in the Qur'an. It is also classified under various other roots: س/ل/س *s–l–s* (to be smooth, easy flowing, soft, easy of manner); س/ل/س/ل *s–l–s–l* (to be sweet and thirst quenching); and س/ل/ل *s–l–l* (to extract gently and unobtrusively). Also said to be a borrowing.

سَلْسَبِيل *salsabīl* [quasi-act. part.; n.] palatable and easy on the gullet; choicest of wine; proper name for a spring in Paradise (76:17–18) وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلاً عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلاً *and they will be given a drink infused with ginger from a spring called Salsabīl.*

س/ل/س/ل *s–l–s–l* the word سِلْسِلَةٌ *silsilatun* is classified by the philologists either under س/ل/س *s–l–s*, (to be smooth, easy flowing, soft, easy of manner); and under س/ل/س/ل *s–l–s–l*, (of water) to be sweet, palatable or easy flowing. It is not difficult to see the semantic connection between these and the derivatives meaning 'chain' and 'sequence'. However, a foreign origin has been suggested for سِلْسِلَةٌ, either from Syriac or Aramaic. Of this root, two words occur three times in the Qur'an: سِلْسِلَةٌ *silsilatun* once and سِلاسِل *silāsal* twice.

سِلْسِلَةٌ *silsilatun* [n.; pl. سَلاسِل *salāsil*] chain (69:32) ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ *and roll him up in a chain the length of which is seventy cubits.*

س/ل/ط *s–l–ṭ* power, authority, mastery; to prevail, to predominate;

being hard; argument. A foreign origin for the word سُلْطان *sulṭān* has been suggested, either through Syriac or Aramaic. Of this root, two forms occur 39 times in the Qur'an: سَلَّطَ *sallaṭa* twice and سُلْطان *sulṭān* 37 times.

سَلَّطَ *sallaṭa* [v. II, trans.] to give power or authority over others to a person, to set someone upon someone else (4:90) وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ *if God had willed it He could have set them upon you, and they would have fought you.*

سُلْطان *sulṭān* [nominalised v. n.] **1** power, control (14:22) وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلاَّ أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي *for I [Satan] had no power over you, but that I called you, and you answered me* **2** status (69:29) هَلَكَ عَنِّي سُلْطَانِيَهْ *my status has vanished away from me* **3** proof, supporting evidence (52:38) أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ *or do they have a ladder to eavesdrop on?, then let their eavesdropper produce a clear proof* **4** mandate (17:33) وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلاَ يُسْرِفْ فِى الْقَتْلِ *and whoever has been slain unjustly–We have given mandate to the custodian of his rights, so let him not be excessive in slaying* **5** permission, authorisation (55:33) يَامَعْشَرَ الْجِنِّ وَالإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالأَرْضِ فَانْفُذُوا لاَ تَنْفُذُونَ إِلاَّ بِسُلْطَانٍ *assembly of jinn and humankind, if you can pass through the regions of heaven and earth, then pass–you will not pass except with an authorisation* ('scientific' interpreters of the Qur'an see in this verse a prophecy foretelling space travel) **6** convincing explanation (27:21) لأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُبِينٍ *I will punish him severely, or kill him, unless he brings me a convincing reason for his absence.*

س/ل/ف *s–l–f* to go past, to precede, to come to an end; to go over; to level up; to give an advance, previous generations. Of this root, three forms occur eight times in the Qur'an: سَلَفَ *salafa* five times; أسْلَفَ *ʾaslafa* twice and سَلَفاً *salafan* once.

سَلَفَ *salafa* u [v. intrans.] to go past, to happen in the past (4:23) حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ ... وَأَنْ تَجْمَعُوا بَيْنَ الأُخْتَيْنِ إِلاَّ مَا قَدْ سَلَفَ *Forbidden to you are your mothers, …, being married to two sisters simultaneously–with the exception of what took place in the past.*

أسْلَفَ *ʾaslaf* [v. IV, intrans.] to have previously acted, committed, achieved, done (10:30) هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَا أَسْلَفَتْ *then and there every soul will experience what it did in the past.*

سَلَفاً *salafan* [v. n.; n.] a thing of the past, precedent (43:56) فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلآخِرِينَ *We made them a thing of the past and an example for later people.*

س/ل/ق *s–l–q* to throw on the back, to flay with a whip; to insult; to scald; to lacerate the skin; boiling, cooking lightly by boiling; intrinsic nature. Of this root, only سَلَقُوكُم *salaqūkum* occurs once in the Qur'an.

سَلَقَ *salaqa* u [v. trans.] to hurt, to insult, to lacerate (33:19) فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ *but when fear has passed, they lash at you with sharp tongues.*

س/ل/ك *s–l–k* to go along, to pursue a course of action; to enter into, to infiltrate, to insinuate, to cause to be absorbed; to thread a needle; thread; passage. Of this root, only سَلَكَ *salaka* occurs 15 times in the Qur'an.

سَلَكَ *salaka* u [v. trans.] **1** to open up (a road), to pave (20:53) الَّذِي جَعَلَ لَكُمُ الأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا *He who spread out for you the earth, and opened up for you in it ways* **2** to cause to enter, to squeeze in, to cram in, to shove in (74:42) مَا سَلَكَكُمْ فِي سَقَرَ *what drove you into the Scorching Fire?* **3** to infiltrate, to insinuate (26:200) كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ *and thus We insinuate it straight through the hearts of the guilty* **4** to roll up, to truss (69:32) ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ *and roll him up in a chain the length of which is seventy cubits* **5** to follow an appointed path (16:69) ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا *then eat of all kinds of fruits and follow the paths of your Lord, [made] accessible [for you].*

س/ل/ل *s–l–l* to extract gently and unobtrusively, to pull out strands of wool; pedigree, breed; to move about stealthily. Of this root, two forms occur three times in the Qur'an: يَتَسَلَّلون *yatasallalūn* once and سُلالةٌ *sulālatun* twice.

يَتَسَلَّلون *yatasallalūn* [imperf. of v. V, intrans.] to steal away, to move about stealthily (24:63) قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا *God is well aware of those of you who steal away surreptitiously.*

سُلالةٌ *sulālatun* [n.] extract, essence, strain, stock (23:12) وَلَقَدْ خَلَقْنَا الإِنْسَانَ مِنْ سُلاَلَةٍ مِنْ طِينٍ *indeed, We created man from a stock of clay.*

س/ل/م *s–l–m* peace, safety, tranquillity; completeness; being free from obstacles; to submit to, to become resigned to; to hand over; ladder, staircase; to receive, to stroke, finger bones. Of this root, 18 forms occur 140 times in the Qur'an: سَلَّمَ *sallama* six times; أسْلَمَ *ʾaslama* 22 times; سِلْم *silm* once; سَلْم *salm* twice; سَلَم *salam* five times; سالمون *sālimūn* once; سَلام *salām* 42 times; سَلِيم *salīm* twice; إسْلام *ʾislām* eight times; مُسْلِم *muslim* twice; مُسْلِمَين *muslimayn* once; مُسْلِمون *muslimūn* 36 times; مُسْلِمةٌ *muslimatun* once; مُسْلِمات *muslimāt* twice; مسلَّمةٌ *musallamatun* three times; تَسْلِيم *taslīm* three times; مُسْتَسْلِمون *mustaslimūn* once and سَلَّم *sallam* twice.

سَلَّم *sallama* **I** [v. II, intrans.] **1** to submit to a verdict, to give in (4:65) ثُمَّ لاَ يَجِدُوا فِى أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا *and then they will find no constraint in their hearts regarding your judgement, and yield completely* **2** [with prep. عَلَى] to greet, to salute (24:27) وَتُسَلِّمُوا عَلَى أَهْلِهَا *and greet their inhabitants*; *(33:56) صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا *bless him [the Prophet] and salute him with greetings of peace* (or, *surrender yourselves completely to his guidance*) **3** [with no notion of an obj.] to spare [from a bad outcome], to bail out, to save the day (8:43) وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِى الأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ *had He shown them to you as many, you would certainly have lost heart and disputed about the matter, but God saved the day* **II** [v. II, trans.] to hand over (2:233) وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلاَدَكُمْ فَلاَ جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا ءَاتَيْتُمْ بِالْمَعْرُوفِ *and if you wish to have your children suckled [by someone other than the mother] there will be no blame attached to you, provided you pay an agreed amount in a fair manner.*

أسْلَمَ *ʾaslama* **I** [v. IV, intrans.] **1** to surrender, to submit, to devote oneself (3:83) أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِى السَّمَوَاتِ وَالأَرْضِ طَوْعًا وَكَرْهًا *do they seek anything other than submission to God?,*

Everyone in the heavens and earth submits to Him willingly or unwillingly **2** to resign oneself, to come to accept (37:103) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ *so when they came to accept and he laid him upon his forehead* **3** to profess the religion of Islam, to become a Muslim (49:17) يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا *they count it as a favour to you [Prophet], that they have become Muslims* **II** [v. IV, trans.] *(2:112) مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ *he who submits his whole being to God* [lit. *face*].

سِلْم *silm* [n.] peace; self-surrender (a large number of commentators, however, interpret this word as meaning 'the religion of Islam' in spite of contextual incompatibility) (2:208) يَاأَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِى السِّلْمِ كَافَّةً *you who believe, enter wholeheartedly into complete submission to God.*

سَلْم *salm* [n.] peace (8:61) وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا *but if they lean towards peace, then lean towards it [as well].*

سَلَم *salam* **I** [n.] peace, end of hostility (4:90) فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا *so if they leave you alone and do not fight you, and offer you peace, then God gives you no way against them* **II** [quasi-pass. part.] wholly devoted to, wholly belonging to (39:29) ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ *God sets forth a parable–of a man belonging to partners who are at odds with one another, and a man belonging wholly to one man.*

سالمون *sālimūn* [pl. of act. part. سالم *sālim*] safe and sound, not threatened (68:43) وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ *they were invited to prostrate themselves when they were safe [but refused].*

سَلام *salām* **I** [n.] **1** peace (5:16) يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ *With which God guides those who follow what pleases Him to the paths of peace*; *(59:23) الْمَلِكُ الْقُدُّوسُ السَّلَامُ *the King, the Holy One, the Source of Peace*; *(6:127) دار السلام *Paradise* [lit. *the house of peace*] **2** safety, security (21:69) قُلْنَا يَانَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ *[but] We said, 'Fire, be coolness and safety for Abraham'* **3** greeting of peace (56:91) فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ *and so 'Peace be on you' [will be said to you] by the companions on the Right*; *(6:54) سَلَامٌ عَلَيْكُمْ *'Peace be upon you'* **II** [adverbially] **1** greeting

of peace to you (51:25) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلاَمًا *they went in to see him and said, 'greetings of peace'*; *(56:26) إلاَّ قِيلا سَلاَمًا سَلاَمًا *only agreeable speech [will they hear in Paradise]* [lit. *but a saying of 'Peace, peace'*] **2** being clear, or quit, of (25:63) وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلاَمًا *and when the ignorant speak to them, they say: 'We have nothing to do with you* [lit. *are quit of you*]*'* (or, *they say 'in Peace'*) .

سَلِيم *salīm* [quasi-act. part.] **1** pure, wholesome, sound, free of evil (26:89) إلاَّ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ *except for the one who comes before God with a pure heart* **2** sick, heavy, troubled (in one interpretation of 37:84) إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ *when he came to his Lord with a troubled* (or, *a pure*) *heart.*

إسْلام *ʾislām* **I** [n.] total surrender (3:19) إِنَّ الدِّينَ عِنْدَ اللَّهِ الإِسْلاَمُ *True Religion, in God's eyes, is total surrender [to Him]* **2** [with the definite article الإسْلام *ʾal-ʾislām*] *the religion of Islam* (5:3) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلاَمَ دِينًا *today I have perfected your religion for you, completed My blessing upon you, and sanctioned for you Islam [the total submission to God] as religion* **II** [v. n.] (act of) surrendering, submitting (9:74) وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلاَمِهِمْ *but they certainly did speak the word of disbelief and became disbelievers after having submitted.*

مُسْلِم *muslim* [act. part.] **1** one who submits [to God] (2:133) نَعْبُدُ إِلَهَكَ وَإِلَهَ ءَابَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ *we will worship your God and the God of your fathers, Abraham, Ishmael and Isaac, one single God–we submit ourselves to Him* **2** one who professes the faith of Islam (22:78) هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا *He has called you Muslims–both in the past and in this [Book]* **3** one showing obedience (27:38) أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ *which of you can bring me her throne before they come to me in obedience [to my bidding]?*

مُسَلَّمَةٌ *musallamatun* [pass. part.] **1** free of faults, free of blemishes (2:71) إِنَّهَا بَقَرَةٌ لاَ ذَلُولٌ تُثِيرُ الأَرْضَ وَلاَ تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لاَ شِيَةَ فِيهَا *it is a cow, not broken in to plough the earth or water the tillage, perfect and unblemished* **2** handed over (4:92) وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ *and compensation/blood money handed to his [the victim's]*

folk.

تَسْلِيم *taslīm* [v. n. of v. II, adverbially used] **1** surrendering, yielding (4:65) ثُمَّ لاَ يَجِدُوا فِى أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا *and then they will find no constraint in their hearts regarding your judgement, and yield completely* **2** greeting with the words 'peace' (33:56) صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا *bless him [the Prophet] and salute him with greetings of peace* (or, *surrender yourselves completely to his guidance*).

مُسْتَسْلِمون *mustaslimūn* [pl. of مُسْتَسْلِم *mustaslim*; act. part.] those submitting, surrendering (37:26) بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ *no indeed!, they will be in complete submission on this Day.*

سُلَّم *sullam* [n.] ladder (52:38) أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ *or do they have a ladder from which they [are able to] eavesdrop?*

سُلَيمان *Sulaymān* (see alphabetically).

س/ل/و *s–l–w* consolation, solace. The philologists derive سَلْوى *salwā,* quail, from this root, but it has also been suggested that the word is a borrowing from Aramaic. Of this root, only سَلْوى *salwā* occurs three times in the Qur'an.

السَلْوى *ʾal-salwā* [coll. n.] quail (7:160) وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ *and We sent down upon them manna and quails; eat of the good things We have provided you.*

سُلَيمان *Sulaymān* [proper name, of Hebrew origin, occurring 17 times in the Qur'an] the Prophet Solomon (1 Kings XI.1–10) (27:16) وَوَرِثَ سُلَيْمَانُ دَاوُدَ *and Solomon succeeded David.*

The Qur'an relates how Solomon was endowed with wise judgement (21:78); how God gave him command of the wind and the jinn (21:81) and enabled him to understand the speech of birds and insects (27:16); and how God tested him by placing a body on his throne and how he repented as a result (38:34). His death was noted only as a result of his body collapsing after the insects of the earth had gnawed the staff upon which he had been leaning (34:14). Stories about Solomon appear in Suras 27 and 34.

س/م/د *s–m–d* to be elevated, to raise the head and thrust out the chest in pride; to be heedless; to be playful; to be careless. Of this root, only سامِدون *sāmidūn* occurs once in the Qur'an.

سامِد *sāmid* [act. part.] (one who is) proud; playful; rejoicing; heedless (53:59–61) أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ وَتَضْحَكُونَ وَلاَ تَبْكُونَ وَأَنْتُمْ سَامِدُونَ *do you marvel at this statement, laughing heedlessly instead of weeping, and playfully amusing yourselves?*

س/م/ر *s–m–r* the colour brown, colour of dusk; moonlight, nightly chats (i.e. chats conducted in the moonlight), socialising by night. The philologists derive سامِريّ *sāmiriyy* from السامِرةُ *ʾal-sāmiratu*, a tribe of the Children of Israel, which in turn they regard as a derivative of this root. Of this root, two forms occur four times in the Qur'an: سامِراً *sāmiran* once and السَّامِريّ *ʾal-Sāmiriyy* three times.

سامِر *sāmir* [act. part; coll. n.; n. of place] one who participates in a night-time chat; a group of such people; a place where people gather at night for conversation (23:66–7) قَدْ كَانَتْ ءَايَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ عَلَى أَعْقَابِكُمْ تَنْكِصُون مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ *time and time again My messages were recited to you, but you turned arrogantly on your heels, and spent the evenings making fun of it [the Qur'an] in your place of gathering.*

السامِريّ *ʾal-Sāmiriyy* [n.] someone from the tribe of Samaria, a Samaritan (20:95) قَالَ فَمَا خَطْبُكَ يَاسَامِرِيُّ *Moses said, 'And what was the matter with you, Samaritan?'*

The Qur'an states how this man took advantage of Moses' absence and corrupted the faith of his people by turning the gold they had been carrying into an effigy of a calf and then convincing them that it was their god. Moses declared him untouchable and banished him after making him witness the filing away of the effigy of the calf and scattering it in the sea. Asad puts forward an interesting theory describing the man as an Egyptian schemer, a 'stranger, foreigner' convert who joined the Exodus but was still adhering to the cult of Apis (see note 70 on 20:85).

س/م/ع s–*m*–^{c} to hear, to listen; fame. Of this root, 11 forms occur 185 times in the Qur'an: سَمِع *sami^{c}a* 78 times; أسْمَع *$^\supset$asma^{c}a* 11 times; أسْمِع *$^\supset$asmi^c* twice; يَسَّمّعون *yassamma^{c}ūn* once; اسْتَمَعَ *$^\supset$istama^{c}a* 16 times; سَمْع *sam^c* 22 times; سَمِيع *samī^c* 47 times; سَمّاعون *sammā^{c}ūn* four times; مُسْمِع *musmi^c* once; مُسْمَع *musma^c* once and مُسْتَمِع *mustami^c* twice.

سَمِع *sami^{c}a* a [v. trans.] **1** to hear (24:16) وَلَوْلاَ إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا *if only when you heard it you had said, 'It is not [proper] for us to speak of this!'*; *(2:171) مَا لاَ يَسْمَعُ إِلاَّ دُعَاءً وَنِدَاءً a *dumb animal* [lit. *one who hears nothing but a shout and a cry*] **2** [with prep. بِـ] to hear of (12:31) فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ *so when she heard of their malicious talk, she sent for them* **3** to have the faculty of hearing (19:42) لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يُبْصِرُ *why do you worship something that can neither hear nor see?!* **4** to listen (41:26) وَقَالَ الَّذِينَ كَفَرُوا لاَ تَسْمَعُوا لِهَذَا الْقُرْءَانِ *the disbelievers say, 'Do not listen to this Qur'an'* **5** to obey, to listen to (36:25) إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ *I believe in your Lord, so listen to me/obey me* **6** to know, to acknowledge (58:1) قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ *God has heard the words of the one who disputes with you [Prophet] concerning her husband and complains to God.*

أسْمَعَ *$^\supset$asma^{c}a* [v. IV, trans.] **1** to cause someone to hear, to reach the hearing of (43:40) أَفَأَنْتَ تُسْمِعُ الصُّمَّ *can you [Prophet] make the deaf hear?* **2** to give the ability of hearing to (8:23) وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لأَسْمَعَهُمْ *if God had known there was any good in them, He would have made them able to hear.*

أسْمِع بِـ *$^\supset$asmi^c bi* [exclamation (also possibly the imperative of أَسْمَعَ *$^\supset$asma^{c}a*)] 'How sharp of hearing!' (19:38) أَسْمِعْ بِهِمْ وَأَبْصِرْ *how sharp of hearing, how sharp of sight [they are]!*

يَسَّمّعون *yassamma^{c}ūn* [an assimilated form of يَتَسَمَّعون *yatasamma^{c}ūn*, imperf. of v. V, intrans.] to eavesdrop, to endeavour to hear (37:8) لاَ يَسَّمَّعُونَ إِلَى الْمَلإِ الأَعْلَى وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ *they cannot eavesdrop on the Supreme Assembly/Heavenly Host, and they are pelted from every side.*

اسْتَمَعَ *$^\supset$istama^{c}a* **I** [v. VIII, intrans.] **1** to listen in (72:1) أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ *it has been revealed to me that a company of*

the jinn listened in [on a recitation of the Qur'an] **2** [with prep. لِ] to listen to, to accept and obey (20:13) وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى *I have chosen you, so listen to what is being revealed* **II** [v. VIII, trans.] to hear (21:2) مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ إِلاَّ اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ *whatever new revelation comes to them from their Lord, they but hear it while they are playing.*

سَمْع *sam^c* [n./v. n.] **1** the sense of hearing (32:9) ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ *then He moulded him; He breathed His spirit into him; He gave you hearing, sight…* **2** (act of) hearing (18:101) الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لاَ يَسْتَطِيعُونَ سَمْعًا *those whose eyes were blind to My signs, those who were unable to hear* **3** overhearing (26:212) إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ *indeed they are barred from [over] hearing*; *(72:9) مَقَاعِدَ لِلسَّمْعِ *listening posts* [lit. *seats for listening*]; *(15:18) مَنِ اسْتَرَقَ السَّمْعَ *he who eavesdrops*; *(26:223) يُلْقُونَ السَّمْعَ *they readily lend an ear to*, *they listen in.*

سَمِيع *samī^c* [intens. act. part.] sharp of hearing (76:2) إِنَّا خَلَقْنَا الإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا *We create man from a drop of mingled sperm-fluid, putting him to the test; so We made him sharp of hearing, sharp of seeing*; *(2:127) السَّمِيعُ الْعَلِيمُ [an attribute of God] *the All-Hearing*, *the Giver of Hearing*.

سَمَّاع *sammā^c* [intens. act. part.] **1** one given to listening (5:42) سَمَّاعُونَ لِلْكَذِبِ *listening eagerly to falsehood* **2** too obedient (9:47) وَفِيكُمْ سَمَّاعُونَ لَهُمْ *and in your midst are some who willingly listen to/obey them.*

مُسْمِع *musmi^c* [act. part.] one who causes others to hear (35:22) وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِى الْقُبُورِ *you cannot make those in the graves hear.*

مُسْمَع *musma^c* [pass. part.] made to hear *(4:46) وَاسْمَعْ غَيْرَ مُسْمَعٍ *listen, you may never be made to hear!* (or, *may you not hear!*, *you may become deaf*).

مُسْتَمِع *mustami^c* [act. part.] one who is listening (52:38) أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ *or do they have a ladder to eavesdrop from* [lit. *on*]*?, then let their eavesdropper produce a clear proof.*

س/م/ك *s–m–k* height, loftiness; building, support, roofing; fish. Of this root, only سَمْكَها *samkahā* occurs once in the Qur'an.

سَمْك *samk* [n.] elevation, height (79:28) رَفَعَ سَمْكَهَا فَسَوَّاهَا *raising it high and perfecting it.*

س/م/م *s–m–m* poison, venom; pore of the body, very small hole, eye of a needle; hot, dust-carrying wind; people close to the self. Of this root, two forms occur four times in the Qur'an: سَمّ *samm* once and سَموم *samūm* three times.

سَمّ *samm* [n.] a very small hole *(7:40) سَمِّ الْخِيَاطِ *the eye of a needle.*

السَموم *ᵓal-samūm* [n.] scorching wind (also said to be cold wind) (15:27) وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ *the jinn We created before, from the fire of scorching wind.*

س/م/ن *s–m–n* to be fat, to fatten; melted purified butter. Of this root, three forms occur four times in the Qur'an: يُسْمِن *yusmin* once سَمين *samīn* once and سِمان s*imān* twice.

يُسْمِن *yusmin* [imperf. of v. IV أَسْمَنَ *ᵓasmana*, trans.] to fatten, to benefit, to nourish (88:6–7) لَيْسَ لَهُمْ طَعَامٌ إِلاَّ مِنْ ضَرِيعٍ لاَ يُسْمِنُ وَلاَ يُغْنِي مِنْ جُوعٍ *with no food for them except bitter dry thorns that neither nourish nor satisfy hunger.*

سَمين *samīn* [quasi-act. part.; pl. سِمان *simān*] fat, well-fed (12:43) إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ *I see [in my dreams] seven fat cows being eaten by seven lean ones.*

س/م/و *s–m–w* loftiness, height; skies; high station, nobility, honour; mark; to name; name, naming. Of this root, nine forms occur 381 times in the Qur'an: سَمّى *sammā* seven times; تُسَمّى *tusammā* once; تَسْمِيةٌ *tasmiyatun* once; مُسَمّى *musammā* 21 times; سَمِيّا *samiyyā* twice; اسْم *ᵓism* 27 times; أَسْماء *ᵓasmāᵓ* 12 times; السَماء *ᵓal-samāᵓ* 120 times and السَماوات *ᵓal-samāwāt* 190 times.

سَمّى *sammā* [v. II, trans.] **1** to name (3:36) وَإِنِّي سَمَّيْتُهَا مَرْيَمَ *and I have named her Mary* **2** to contrive, to invent (12:40) مَا تَعْبُدُونَ مِنْ دُونِهِ إِلاَّ أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ *those whom*

you worship, apart from Him, are but [mere] names you and your forefathers have contrived; God has sent down no sanction for them.

تُسَمّى *tusammā* [pass. imperf. v.] to be called, to be named, to be addressed as (76:18) عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلا *[from] a spring in it called Salsabil.*

تَسْمِية *tasmiyatun* [v. n.] naming (53:27) لَيُسَمُّونَ الْمَلاَئِكَةَ تَسْمِيَةَ الأُنْثَى *they name the angels with female designations.*

مُسَمّى *musammā* [pass. part.] named, specified, appointed, determined (2:282) إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُسَمًّى فَاكْتُبُوهُ *when you contract a debt, one from another, for a specified term, put it down in writing.*

سَمِيّا *samiyya* [quasi-pass. part.] **1** namesake (19:7) اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا *whose name [will] be John–We gave his name to no one before* **2** equal, similar (19:65) رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا *Lord of the heavens and earth and what is in between, worship Him and be steadfast in worshipping Him–do you know any equal to Him?*

اسْم *ʾism* [n.; pl. أسْماء *ʾasmāʾ*] **1** name (55:78) تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلاَلِ وَالإِكْرَامِ *blessed is the name of your Lord, the Lord of Majesty and Honour-giving* **2** attribute, designation (49:11) وَلاَ تَنَابَزُوا بِالأَلْقَابِ بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ *and do not revile one another with nicknames; how evil an attribute is ungodliness after belief.*

السَماء *ʾal-samāʾ* [n.; pl. السَماوات *ʾal-samāwāt*] **1** sky, space above (2:22) وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً *and He sent water down from the sky* **2** Heaven (17:95) قُلْ لَوْ كَانَ فِي الأَرْضِ مَلاَئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولا *say, 'If there were angels walking about on earth, feeling at ease, We would have sent them an angel from Heaven as a messenger'* **3** one of the seven entities above (41:12) فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا *so He ordained them seven heavens in two days, and assigned in each heaven its order, and We adorned the nearest heaven with lanterns [for light] and security* (or, *made them secure*).

س/ن/ب/ل *s–n–b–l* some philologists derive the word سُنْبُلَةٌ *sunbulatun*, ear of corn, from س/ب/ل *s–b–l* (to elongate, to lengthen), but others derive it from س/ن/ب/ل *s–n–b–l* which is also associated with lengthening and elongating. A foreign origin has also been suggested for it, possibly Aramaic. Of this root, four forms occur five times in the Qur'an: سُنْبُلَةٌ *sunbulatun* once; سَنابِل *sanābil* once; سُنْبُل *sunbul* once and سُنْبُلات *sunbulāt* twice.

سُنْبُلَةٌ *sunbulatun* [n.; pl. سَنابِل *sanābil* and سُنْبُلات *sunbulāt*; coll. n. سُنْبُل *sunbul*] an ear of cereal, a spike of grain (2:261) مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِى سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ *the likeness of those who spend their wealth in God's cause is as the likeness of a grain that produces seven ears, each bearing a hundred grains.*

سِنَةٌ *sinatun* (see **و/س/ن** *w–s–n*).

س/ن/د *s–n–d* to support, to prop up, to recline. Of this root, only مُسَنَّدةٌ *musannadatun* occurs once in the Qur'an.

مُسَنَّدَةٌ *musannadatun* [pass. part. fem. of v. II سَنَّدَ *sannad*] propped up, supported (63:4) وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ *when you see them, their outward appearance pleases you–when they speak, you listen to what they say–but they might as well be propped-up timbers.*

سُنْدُس *sundus*, an early borrowing from Persian occurring three times in the Qur'an, meaning fine silk (18:31) وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ *they will be wearing garments of fine green silk.*

س/ن/م *s–n–m* to be high, to rise, to be the top part, camel hump. Of this root, only تسْنيم *tasnīm* occurs once in the Qur'an.

تَسْنِيم *tasnīm* [n./v. n.] as a noun, it is said to be a name for a water spring in Paradise; as a verbal noun, it is said to mean being high or in a high place (83:27) وَمِزَاجُهُ مِنْ تَسْنِيمٍ *and mixed with the water of Tasnīm* [also: *it is composed of all that is most exalting*].

س/ن/ن *s–n–n* tooth, teething; age, year; blade, sharpening; handsome

face; legislating; method of doing things; precedent. There is a degree of overlapping between this root and roots س/ن/ه *s–n–h* and س/ن/و *s–n–w*. Of this root, four forms occur 21 times in the Qur'an: سِنّ *sinn* twice; سُنّةٌ *sunnatun* 14 times; سُنَن *sunan* twice and مَسْنون *masnūn* three times.

سِنّ *sinn* [n.] tooth (5:45) وَالسِّنَّ بِالسِّنِّ *and a tooth for a tooth.*

سُنّةٌ *sunnatun* [n.; pl. سُنَن *sunan*] **1** modes or manners or customs of life and living, norms, established practices (3:137) قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الأَرْضِ فَانْظُروا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ *ways of life have been established before your time–travel through the land and see how those who disbelieved ended up*; *(35:43) سُنَّةُ الأَوَّلِينَ *the ways or the practices* (or, *the norms governing the life*) *of previous cultures* **2** practice, law, way (33:62) سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلاً *this has been God's way with those who went before; you will find no change in God's way.*

مَسْنون *masnūn* [pass. part.] honed, formed, shaped, cast (15:26) وَلَقَدْ خَلَقْنَا الإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ *We created man out of dried clay taken from shaped dark mud.*

س/ن/هـ *s–n–h* year, season, passing of time; to remain, (of food and drink) to alter in quality.There is a degree of overlapping between this root and roots س/ن/ن *s–n–n* and س/ن/و *s–n–w*. Of this root, only يَتَسَنَّه *yatasannah* occurs once in the Qur'an.

يَتَسَنَّه *yatasannah* [imperf. of v. V, intrans.] to change in quality with the passing of time, to rot, to become putrid (2:259) فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ *so look at your food and drink: it has not changed with the passage of the years.*

س/ن/و *s–n–w* shining, glittering, lightning; high rank, climbing; irrigation, watering. سَنَةٌ *sanatun*, year, may be a derivative of this root if its third radical is considered to be و (*w*). There is a degree of uncertainty about and overlapping between the roots س/ن/ن *s–n–n* and س/ن/هـ *s–n–h*. Of this root, three forms occur 20 times in the Qur'an: سَنا *sanā* once; سَنَةٌ *sanatun* seven times; and سِنين *sinīn* 12 times.

سَنا *sanā* [n.] flashing, radiance, gleam (24:43) يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالأَبْصَارِ *the flash of its lightning almost snatches away [eye] sights.*

سَنَةٌ *sanatun* [n., pl. سِنِين *sinīn*] year (46:15) وبَلَغَ أَرْبَعِينَ سَنَةً *and reached forty years*; *(2:96) يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ *any of them would long to be granted longevity forever* [lit. *a thousand years*]; *(7:130) ولَقَدْ أَخَذْنَا ءَالَ فِرْعَوْنَ بِالسِّنِينَ *We tried Pharaoh's people with the passage of time* [lit. *the years*]; *(26:205) أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ *have you considered, if we let them enjoy this life for a while* [lit. *some years*]; *(18:11) سِنِينَ عَدَدًا *a great number of years* [lit. *years by counting*].

س/هـ/ر *s–h–r* staying up at night, insomnia; the earth's surface, the Earth, desert. Of this root, only ساهِرةُ *sāhiratun* occurs once in the Qur'an.

الساهِرةُ *ᵓal-sāhiratu* [n.] flat, featureless earth (suggested also to mean Hell or the place of Judgement) (79:13–14) فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ *all it will take is a single blast, and they will be on the flat plain.*

س/هـ/ل *s–h–l* to be level, smooth, easy, convenient; amiable. Of this root, only سُهول *suhūl* occurs once in the Qur'an.

سُهول *suhūl* [pl. of n. سَهْل *sahl*] plains, flat earth (7:74) وَبَوَّأَكُمْ فِي الأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا *and [We] established you in the land, that you take for yourselves palaces on its plains.*

س/هـ/م *s–h–m* share, luck; arrow; area of land, drawing lots, haggardness of face. Of this root, only ساهَمَ *sāhama* occurs once in the Qur'an.

ساهَمَ *sāhama* [v. III, intrans.] to draw lots (37:140–1) إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ *he fled to the overloaded ship, cast lots, and suffered defeat.*

س/هـ/و *s–h–w* to be inattentive, absent-minded, distracted; well-disposed. Of this root, only ساهون *sāhūn* occurs twice in the

Qur'an.

ساهون *sāhūn* [pl. of act. part. ساه *sāhin*] inattentive, heedless, forgetful, neglectful (107:5) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ *those who are heedless of their prayer.*

س/و/أ *s–w–ʾ* to be or become bad, evil, wicked; to deteriorate; to afflict, to hurt, to vex, to torment, to trouble, to make sorry. Of this root, 12 forms occur 167 times in the Qur'an: ساء *sāʾa* 27 times; سيِئَ *sīʾa* three times; أساء *ʾasāʾa* five times; سَوء *sawʾ* nine times; سُوءَ *sūʾa* once; سَيِّء *sayyiʾ* four times; سَيِّئَةٌ *sayyiʾatun* 22 times; سَيِّئات *sayyiʾāt* 36 times; سَوْءة *sawʾatun* twice; سَوءات *sawʾāt* five times; أسْوأ *ʾaswaʾ* twice and مُسيء *musīʾ* once.

ساء *sāʾa* u **I** [v. intrans.] this particular form of the verb occurs only in the perfect and is always used interjectionally in the sense of 'How very bad!', 'How ill-advised!', 'How abominable!' (16:59) يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلاَ سَاءَ مَا يَحْكُمُونَ *he hides away from the people because of the evil of what he has been told; should he keep it [the newly born baby girl] in humiliation* (or, *and suffer humiliation himself*) *or bury it in the dust?, how evil is their judgement!* **II** [v. trans.; pass. سيءَ *sīʾa*] to afflict, to displease, to grieve, to cause agony, to injure (3:120) إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ *if any goodness comes to you it grieves them.*

أساء *ʾasāʾa* **I** [v. IV, intrans.] to act badly, to act abominably (53:31) لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا *He will repay those who act badly according to their deeds* **II** [v. trans.] to hurt, to harm, to offend (30:10) ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَى أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ *then the end of those who committed the worst abomination was that they denied God's revelations.*

سَوْء *sawʾ* [n./ v. n.] **1** evil, corruption, torment (16:60) لِلَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الأَعْلَى *for those who do not believe in the Hereafter are evil attributes and for God are the sublime ones* **2** harm, injury, damage, destruction (25:40) وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ *indeed they pass by the town on which destruction was rained*; *(48:6) عَلَيْهِمْ دَائِرَةُ السَّوْءِ *upon them is defeat in battle*

[lit. *the injurious turn of fortune*].

سُوء *sūʾ* [n.] **1** evil (12:53) إِنَّ النَّفْسَ لأَمَّارَةٌ بِالسُّوءِ *indeed man's very soul incites him to evil* **2** punishment, harm (13:11) وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلاَ مَرَدَّ لَهُ *and if God wills harm on a people, there is no turning it back* **3** indecency, malice, abuse (12:25) قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا *she said, 'What is a [befitting] punishment for someone who intended harm to your wife?'* **4** affliction, corruption, disease (28:32) اسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ *put your hand inside your garment and it will come out white with no affliction [vitiligo]* **5** adversity, badness, severity (13:21) وَيَخَافُونَ سُوءَ الْحِسَابِ *and they dread the severity of the Reckoning.*

السُّوأَى *ʾal-sūʾā* [nominalised fem. elat.] the worst there is, the most abominable thing (30:10) ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَى أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ *then the end of those who committed the worst abomination was that they denied God's revelations.*

سَيِّء *sayyiʾ* [quasi-act. part.] bad, malevolent (35:43) اسْتِكْبَارًا فِى الأَرْضِ وَمَكْرَ السَّيِّئِ وَلاَ يَحِيقُ الْمَكْرُ السَّيِّئُ إِلاَّ بِأَهْلِهِ *acting arrogantly in the land, and devising evil–the devising of evil rebounds only on its own people.*

سَيِّئَةٌ *sayyiʾatun* **I** [n.; pl. سَيِّئَاتُ *sayyiʾāt*] **1** sin (2:81) بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ *truly those who commit a sin and their sin gains mastery over them–these will be the inhabitants of the Fire* **2** affliction (4:79) وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ *and whatever affliction befalls you is from your own self* **3** bad deed (23:96) ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ *repel evil/a bad deed with that which is better* **4** punishment (30:36) وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ *but when punishment befalls them, because of what their hands have previously committted, they utterly despair* **5** bad outcome, harm, bad result (16:34) فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا *so the evil [consequence] of what they had done hit them* **II** [quasi-act. part.] bad (4:85) وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا *and whoever makes an intercession [for a bad cause] will have a share of it.*

سَوْءَةَ *sawʾatun* [n.; pl. سَوءات *sawʾāt*] shame, shameful parts, private parts, nakedness (7:26) يَابَنِي ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ *children of Adam, We have given you garments to cover your*

shameful parts; *(5:31) سَوْأَةَ أَخِيهِ *his brother's exposed dead body.*

أسْوأ *ʾaswaʾ* [elat.] worse, worst (39:35) لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا *that God might absolve them [even] of their worst deeds.*

مُسيء *musīʾ* [act. part.] one who commits bad deeds, evil doer (40:58) وَمَا يَسْتَوِي الأَعْمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلاَ الْمُسِيءُ *the blind and the sighted are not equal, any more than those who believe and do good works and those who do evil.*

س/و/ح *s–w–ḥ* courtyard, open square. Of this root, ساحةٌ *sāḥatun* occurs once in the Qur'an.

ساحةٌ *sāḥatun* [n.; pl. ساحات *sāḥāt*] open square, courtyard, open space for gatherings and social functions (37:177) فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ *so when it [punishment] descends in their midst* [lit. *courtyard*]*, how evil will be the morning of those who have been warned [themselves]!*

س/و/د *s–w–d* blackness, black, to blacken; dark, darkness; master/lady, being a master/lady. Of this root, six forms occur 10 times in the Qur'an: اسْوَدَّ *ʾiswadda* twice; أَسْوَد *ʾaswad* once; سود *sūd* once; مُسْوَدّ *muswadd* three times; سَيِّد *sayyid* twice and سادةٌ *sādatun* once.

إسْوَدَّ *ʾiswadda* [v. IX, intrans.] to become black, to become dark (3:106) يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ *on the day when some faces become white and others become black [some will be delighted and others will be grieved].*

أسْوَد *ʾaswad* [n.; pl. سود *sūd*] black, dark *(2:187) حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ *until the dawn breaks* [lit. *the white thread of dawn becomes distinct for you from the black*].

مُسْوَدّ *muswadd* [pass./act. part.] blackened, darkened; acquiring black or dark colour (16:58) وَإِذَا بُشِّرَ أَحَدُهُمْ بِالأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ *when one of them is given the 'good' news of [the birth of] a baby girl, his face remains darkened and he is filled with gloom.*

سَيِّد *sayyid* [n.; pl. سادةٌ *sādatun*] master, notable person, leader

(33:67) رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا *Lord!, we obeyed our leaders.*

س/و/ر *s–w–r* circle, fence, fencing; an enclosure; to scale, to go over a fence; to be high in stature or in spirits. أَسْوِرَةٌ *ʾaswiratun* is a borrowing from Persian. Of this root, six forms occur 17 times in the Qur'an: تَسَوَّرَ *tasawwar* once; سور *sūr* once; أساوِر *ʾasāwir* four times; أَسْوِرَةٌ *ʾaswiratun* once; سورةٌ *sūratun* nine times and سُوَر *suwar* once.

تَسَوَّر *tasawwar* [v. V, trans.] to scale up, to go over a wall (38:21) وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ *and has the story come to you of the litigants, when they climbed into the private quarters?*

سور *sūr* [n.] fence, wall (57:13) فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ *so a wall, with a door in it, will be erected between them.*

أساوِر *ʾasāwir* [pl. of n. سِوار *siwār*] bracelets, armlets, bangles (18:31) يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ *in it [the Garden] they will be adorned with bracelets of gold.*

أَسْوِرَةٌ *ʾaswiratun* [pl. of n. سِوار *suwār*] bracelets, armlets, bangles (43:53) فَلَوْلاَ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ *if only bracelets of gold had been cast upon him.*

سورةٌ *sūratun* [n.; pl. سُوَر *suwar*] one of the 114 sections into which the Qur'an is divided, each consisting of a different number of verses (the minimum being three verses and the maximum being 286). Opinions as to the sense from which سورةٌ is derived include: enclosure, eminence, glory, honour, dignity, rank, station, sign, token (24:1) سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا ءَايَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ *this/the following is a sura [containing legislation] We have sent down and made binding: We have sent down clear revelations in it, so that you might take heed.*

س/و/ط *s–w–ṭ* mixing things together, a mixture, whipping, whisking; punishment; confusion; type, share, portion. Of this root, only سَوْط *sawṭ* occurs once in the Qur'an.

سَوْط *sawṭ* [n.] a whip, scourge; dose, share; an assortment, a mixture. (89:13) فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ *your Lord let a scourge of punishment loose on them.*

س/و/ع *s–w–c* to spread out, (of animals) to go grazing; to give room to, to leave alone; a portion, a period or an expanse of time, a time-section of the day. Of this root, two forms occur 49 times in the Qur'an: ساعةٌ *sā*c*atun* 48 times and سُواع *suwā*c once.

ساعةٌ *sā*c*atun* [n.] **1** time of, point in time of (9:117) لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ *God has turned to the Prophet, and the Emigrants and Helpers who followed him in the hour of adversity* **2** a while, a moment (7:34) وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ *there is an appointed time for every people–when their appointed time comes they cannot hasten a single moment nor delay* **3** a portion of time, non-distinct period of time (46:35) كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلاَّ سَاعَةً مِنْ نَهَارٍ *on the day they see what they were warned about, it will seem to them as if they have tarried only a single hour of a single day* **4** death (6:31) حَتَّى إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا يَاحَسْرَتَنَا عَلَى مَا فَرَّطْنَا فِيهَا *then when death* [lit. *the hour*] *suddenly comes to them, they say, 'Alas for us that we disregarded this!'* **5** [with the definite article, السَّاعَة *ʾal-sā*c*atu*] the Hour of Resurrection (7:187) يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي *they question you [Prophet] about the Hour, 'When is its arrival?', say, 'The knowledge of it is with My Lord alone.'*

سُواع *Suwā*c [proper name.] an idol, said to have been in the shape of a woman, worshipped in pre-Islamic times by the tribe of Hudhayl or Hamadān or both (71:22) وَقَالُوا لاَ تَذَرُنَّ ءَالِهَتَكُمْ وَلاَ تَذَرُنَّ وَدًّا وَلاَ سُوَاعًا *and they said, 'Do not abandon your gods, and do not abandon Wadd or Suwā*c*.*

س/و/غ *s–w–gh* to swallow easily, to go down the throat pleasantly, to be easy and agreeable to swallow; to travel at large; to follow one another in birth. Of this root, two forms occur three times in the Qur'an: يُسِيغ *yusīgh* once and سائغ *sāʾigh* twice.

يُسيغ *yusīgh* [imperf. of v. IV, trans.] to find palatable, to swallow (14:17) يَتَجَرَّعُهُ وَلاَ يَكَادُ يُسِيغُهُ *he gulps it, although scarcely able to swallow* (or, *palate*) *it*.

سائغ *sāʾigh* [act. part.] easy and pleasant to swallow, palatable;

permissible (35:12) هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ *this one is palatable, sweet, and pleasant to drink.*

س/و/ف *s–w–f* delaying, putting off, retarding, procrastinating. All these meanings and forms seem to have been derived from the form and function of the particle سَوْفَ (*sawfa*). Like the particle سَ (*sa-*) [q.v.], particle سَوْفَ (occurring 42 times in the Qur'an) denotes the future and precedes the imperfect. They differ, however, in some respects; while سَ is prefixed to the verb and forms with it a single word, سَوْفَ keeps its integrity as an independent word and, unlke سَ may be prefixed by لَ (*la*) or فَ (*fa*). Functionally, سَوْفَ signifies distant future (while سَ signifies the immediate one) and generally adds emphasis to the context in which it appears. Some philologists regard the particle سَ as a contracted form of سَوْف (93:5) وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى *your Lord is sure to give you [so much] that you will be well satisfied.*

س/و/ق *s–w–q* to herd, to drive, market place (being the location to which animals and goods are driven), a sequence; leg, tree trunk. Some have suggested a foreign origin for سوق *sūq*, market. Of this root, eight forms occur 17 times in the Qur'an: ساقَ *sāqa* four times; سيقَ *sīqa* three times; سائق *sāʾiq* once; مَساق *masāq* three times; ساق *sāq* three times; سَاقَيْن *sāqayn* once; سوق *sūq* twice and أسْواق *ʾaswāq* twice.

ساقَ *sāqa* u [v. trans.; pass. v. سيقَ *sīqa*] **1** to drive, to herd (19:86) وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا *and We drive the sinful into Hell, a [thirsty] herd* **2** to convey, to lead (39:73) وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا *and those who are mindful of their Lord are conveyed to the Garden in groups* **3** to direct, to channel (32:27) أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الأَرْضِ الْجُرُزِ *do they not consider how We direct water [rain] to the barren land!?*

سائق *sāʾiq* [n./act. part.] driver, conveyor, a steering person (50:21) وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ *each person will arrive attended by an [angel] to steer him and another to bear witness.*

مَساق *masāq* [v. n.] the act of driving, conveying (75:30) إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ *the conveying on that day will be towards your Lord.*

ساق *sāq* [n.; dual سَاقَين *sāqayn*; pl. سوق *sūq* and سيقان *sīqān*] **1** leg (27:44) حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا *she took it to be a deep pool of water, and bared her legs*; *(68:42) يَوْمَ يُكْشَفُ عَنْ سَاقٍ *on the Day when matters become dire* [lit. *a leg is made bare*] **2** stem, tree trunk (48:29) كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ *as seeds that put forth their shoots, and they [the shoots] strengthen it [the plant], and they grow thick, and rise straight upon their stalks.*

أسْواق *ʾaswāq* [pl. of n. سوق *sūq*] markets, market places (25:7) مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الأَسْوَاقِ *what is it with the Messenger that he is behaving like a human* [lit. *eats and walks in marketplaces*]*?*

س/و/ل *s–w–l* tempting, talking someone into, enticing; wishing, quest. There seems to be a degree of overlapping in the philologists' treatment of this root and the root س/أ/ل *s–ʾ–l.* Of this root, the form سَوَّلَ *sawwala* occurs four times in the Qur'an.

سَوَّلَ *sawwala* [v. II, trans.] to beguile, to talk into bad ideas (always with نَفس) (12:18) وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا *and they came with false blood on his shirt. He cried, 'No!, your souls have beguiled you into [doing] something.'*

س/و/م *s–w–m* to offer goods for sale, to estimate the value of goods; to push along; to graze; to hover, to circle around; to brand. The philologist's deriving of سيما *sīmā*, mark, from this root in connection with وَسْم *wasm*, to brand, has been contested. Instead a foreign origin, Greek through Persian, has been suggested for it. Of this root, five forms occur 15 times in the Qur'an: يَسوم *yasūm* four times; تُسيمون *tusīmūn* once; مُسَوِّمين *musawwimīn* once; مُسَوَّمَةٌ *musawwamatun* three times and سيماهُم *sīmāhum* six times.

يَسوم *yasūm* [imperf. of v. trans.] to torment, to inflict (7:167) لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ *He would place over them until the Day of Resurrection someone who would inflict on them terrible punishment.*

تُسيمون *tusīmūn* [imperf. of v. IV, trans] to turn out to graze (16:10) وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ *and the trees in which you send your*

animals to graze.

مُسَوِّم *musawwim* [act. part. of v. II] (one) marking out (something or someone) for distinction; swooping down (3:125) يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ ءَالافٍ مِنَ الْمَلائِكَةِ مُسَوِّمِينَ *your Lord will reinforce you with five thousand angels [coming] swooping down.*

مُسَوَّم *musawwam* [pass. part. of v. II] marked out, specified, singled out (51:34) مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ *selected by your Lord for those who exceed all bounds.*

سيما *sīmā* [n.] a distinguishing mark (7:48) وَنَادَى أَصْحَابُ الأَعْرَافِ رِجَالا يَعْرِفُونَهُمْ بِسِيمَاهُمْ *and the people of the heights will call out to [certain] men they recognise by their marks.*

س/و/ى *s–w–y* to be equal, to be level with, to straighten, to smooth out, to be together, to stand. Of this root, eight forms occur 84 times in the Qur'an: سَوَّى *sawwā* 14 times; تُسَوَّى *tusawwā* once; ساوى *sāwā* once; إِسْتَوَى *ʾistawā* 35 times; سُوَى *suwā* once; سَواء *sawāʾ* 27 times; سَوِىّ *sawiyy* once and سَوِيّاً *sawiyyan* four times.

سَوَّى *sawwā* [v. II, trans.] **1** to fashion, to form, to shape (18:37) ثُمَّ سَوَّاكَ رَجُلا *then shaped you into a man* **2** to flatten, to raze, to level to the ground (91:14) فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْبِهِمْ فَسَوَّاهَا *and so their Lord crushed them for their sin and flattened it [their dwelling]* **3** to make equal, to deem as equal (26:98) إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ *when we put you on a par with the Lord of all beings.*

تُسَوَّى *tusawwā* [pass. imperf. of v. II with prep. بِ] to be flattened over (4:42) لَوْ تُسَوَّى بِهِمُ الأَرْضُ *that the earth is levelled over them .*

ساوى *sāwā* [v. III, intrans.] to make equal, to make level (18:96) حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا *until, having made even the space between the two sides of the mountain, he said, 'Blow!'*

اسْتَوَى *ʾistawā* [v. VIII, intrans.] **1** [with prep. إلى] to turn to, to give attention to (2:29) ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ *and then He turned to the sky and made it into seven heavens* **2** to ascend, to mount, to establish oneself (7:54) ثُمَّ اسْتَوَى عَلَى الْعَرْشِ *then established Himself on the throne* **3** to reach full capacity, to

realise full potential, to become of age (28:14) وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا *when he attained full strength and matured, We gave him judgement and learning* **4** to set firmly on, to rest upon (11:44) وَغِيضَ الْمَاءُ وَقُضِيَ الأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ *and the water was made to subside, the command was fulfilled and the ark came to rest on [Mount] Jūdī* **5** to be equal (39:9) هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لاَ يَعْلَمُونَ *how can those who know be on a par with those who do not know?*

سُوًى *suwā* [v. n./n.] central, middle, equal, just (20:58) فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لاَ نُخْلِفُهُ نَحْنُ وَلاَ أَنْتَ مَكَانًا سُوًى *make an appointment between us which neither of us will break, in a mutually agreeable place.*

سَواء *sawā*ʾ [v. n.] **1** same, equal (4:89) وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً *they would dearly like you to reject faith, as they themselves have done; then you would be the same [as each other]* **2** just, equitable, common to all (3:64) قُلْ يَاأَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ *say, 'People of the Book, come to a word that is equally acceptable to us and to you'*; *(8:58) وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ *and if you fear treachery on the part of any people [with whom you have a treaty], throw at them [their treaty] equally [just the same as they have done]* **3** the middle, midpoint (37:55) فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ *he looked down and saw him in the midst of the Fire*; *(2:108) فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ *then he has strayed from the* [lit. *level part of the road*] *correct path* **4** [سَوَاء على ... أ ... أم] it is one and the same ..., it makes no difference, if X or Y takes place (2:6) إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لاَ يُؤْمِنُونَ *as for those who disbelieve, it makes no difference to them whether you warn them or you do not: they will not believe.*

سَوِيّ *sawiyy* [quasi-act. part.] **1** straight, right, correct (20:135) فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ *you will come to learn who are on the straight path* **2** complete, normal, in normal circumstances (19:17) فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا *so he took on, for her, the form of a normal man* **3** upright (67:22) أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ *who is better guided: someone who stumbles and falls, or someone who walks upright on a straight path* **4** in sound health (19:10) ءَايَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلاَثَ لَيَالٍ سَوِيًّا *your sign is that*

you will not [be able to] speak to people for three nights [and days, though being] well **5** together, in succession (in another interpretation of verse 19:10) ءَايَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلاَثَ لَيَالٍ سَوِيًّا *your sign is that you will not [be able to] speak to people for three consecutive nights [and days].*

س/ى/ب *s–y–b* to flow, to run freely, to be free, to be freed, to set free (of animals); to donate, donation; slaves. Of this root, only one word سائبةٌ *sāʾibatun* occurs once in the Qur'an.

سائبةٌ *sāʾibatun* [act. part; n.] one who is free to roam: a term denoting a she-camel which, according to pre-Islamic customs in Arabia, would be set free, under certain conditions, and would be accorded pasture and protection until it died of natural causes (5:103) مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلاَ سَائِبَةٍ وَلاَ وَصِيلَةٍ وَلاَ حَامٍ *God has not ordained* [*dedicating to idols animals such as the*] *baḥīratun*, *sāʾibatun*, *waṣīlatun or ḥām* (q.v.).

س/ى/ح *s–y–ḥ* water flowing above ground, people travelling freely from one place to another; devoting oneself to the worship of God, particularly through fasting. Of this root, three forms occur once each in the Qur'an: سيحوا *sīḥū*; سائحون *sāʾiḥūn* and سائحات *sāʾiḥāt*.

سيحوا *sīḥū* [imper. of v. intrans.] go about in the land, travel about, travel freely (9:2) فَسِيحُوا فِى الأَرْضِ أَرْبَعَةَ أَشْهُرٍ *so you may move freely in the land for four months.*

سائحون *sāʾiḥūn* [pl. of act. part. سائح *sāʾiḥ*; fem. pl. سائحات *sāʾiḥāt*] those who travel about, as for reasons of faith, those who fast as a way of purifying themselves, the devout (66:5) أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ ... سَائِحَاتٍ *better wives than yourselves, wives who submit themselves to God … given to fasting ….*

س/ى/ر *s–y–r* to march, to walk, to travel, to journey, to sail, caravan; common; manner of ruling other people; biographies; straps. Of this root, six forms occur 27 times in the Qur'an: سارَ *sāra* 16 times; يُسَيِّر *yusayyir* twice; سُيِّرَ *suyyira* three times; سَيْر *sayr* twice; سيرةٌ *sīratun* once and سَيَّارةٌ *sayyāratun* three times.

سارَ *sāra* i [v. intrans.] **1** to travel (6:11) سِيرُوا فِى الأَرْضِ *travel throughout the earth* **2** to move along (52:10) وَتَسِيرُ الْجِبَالُ سَيْرًا *and the mountains move [with a definite] movement.*

يُسَيِّر *yusayyir* [imperf. of v. II, trans.; pass. سُيِّرَ *suyyira*] **1** to cause to move along, to set in motion (18:47) وَيَوْمَ نُسَيِّرُ الْجِبَالَ *on the day We set the mountains in motion* **2** to enable to travel (10:22) هُوَ الَّذِي يُسَيِّرُكُمْ فِى الْبَرِّ وَالْبَحْرِ *He it is who enables you to travel on land and sea* **3** to be set in motion (78:20)وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا *when the mountains are set in motion and become like a mirage* (or, *and become a moving object*).

سَيْر *sayr* **I** [n.] travel, a distance measured in the time it takes to travel it, a stage (34:18) وَقَدَّرْنَا فِيهَا السَّيْرَ *and we well measured travelling [time/distance] between them [to make travelling convenient between the villages]* **II** [v. n. used adverbially for emphasis] moving (52:10) وَتَسِيرُ الْجِبَالُ سَيْرًا *and the mountains move [with a definite] movement.*

سيرةٌ *sīratun* [n.] state, condition, way (20:21) سَنُعِيدُهَا سِيرَتَهَا الأُولَى *We will restore it to its former state.*

سَيّارةٌ *sayyāratun [*n.] caravan, company of travellers through the desert (12:19) وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ *travellers came by, and they sent their water fetcher and he let down his bucket.*

س/ى/ل *s–y–l* to flow, torrent, flooding, flowing, inundation, to melt. Of this root, three forms occur four times in the Qur'an: سالَ *sāla* once; أسالَ *ʾasāla* once and سَيل *sayl* twice.

سالَ *sāla* ī [v. intrans.] (of water) to flow, (of the ground) to run with water. (13:17) أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا *He sends from the sky water, so valleys flow, each according to its capacity.*

أسالَ *ʾasāla* [v. IV, trans.] to cause to flow, to melt down (34:12) وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ *and We caused the spring of brass to run liquid for him.*

سَيل *sayl* [n.] torrent, inundation * سَيل العَرِمْ an inundation which caused the bursting of the dyke and destruction of the city of Maᶜrib, Saba, in the first or second century A.D. (34:16) فَأَعْرَضُوا

فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ *but they turned away, so We let loose on them a flooding of the ᶜiram dam.*

سَيْنَاء *saynāᵓ* [n; a borrowing from Nabataean or Syriac occurring once in the Qur'an] kind of stone; Mount Sinai, Sinai (23:20) وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلْآكِلِينَ *and a tree, springing out from Mount Sinai, that produces oil and relish for those who would eat.*

سينين *sīnīn* [n. occurring once in the Qur'an] the commentators differ as to the origin and meaning of this word. The majority consider it a modification of سَيْنَاء *saynāᵓ* (q.v.), but some regard it as a borrowing from Ethiopic meaning splendour. Others derive it from the Arabic root س/ن/و *s–n–w* meaning splendour or blessings, while others regard it as a plural of سِينِيَّة *sīniyyatun*, a type of tree (95:2) وَطُورِ سِينِينَ *by Mount Sinai.*

ش / *shīn*

الشين *ʾal-shīn* the thirteenth letter of the alphabet; it represents a voiceless palato-alveolar fricative sound.

ش/أ/م *sh–ʾ–m* the left-hand side, wrong side, bad omen. Of this root, مَشأَمةٌ *mashʾamatun* occurs in the Qur'an three times.

مشأمةٌ *mashʾamatun* [v. n.; n. of place] left-hand side, leftward direction; the wrong side, bad omen *(90:19) أَصْحَابُ الْمَشْأَمَةِ *the condemned* [lit. *people of the left-hand side*].

ش/أ/ن *sh–ʾ–n* tear ducts; watercourses branching over the face of a mountain; affair, situation, concern. Of this root, شأن *shaʾn* occurs four times in the Qur'an.

شأن *shaʾn* [n.] an affair, a business, concern (24:62) فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَنْ لِمَنْ شِئْتَ مِنْهُمْ *so if they ask your leave [to attend] to some of their [private] affairs, allow whomsoever of them you wish*; *(55:29) كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ *constantly at work taking care of all things* [lit. *every day He is busy doing something*] (considered as a rebuttal for the claim that He rests on the Sabbath).

ش/ب/ه *sh–b–h* likeness or similarity between two objects, to resemble, to be or become like, to be assimilated, to compare; confusion. Of this root, four forms occur 12 times in the Qur'an: شُبِّهَ *shubbiha* once; تَشابَهَ *tashābaha* four times; مُتَشابِهون *mutashābihūn* six times and مُشْتَبِهاً *mushtabihan* 11 times.

شُبِّهَ *shubbiha* [pass. v. II] (of an action or object) to be made to look like something else (4:157) وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ *they did not kill him, nor did they crucify him, but it [the crucifixion]*

[also interpreted as : *he*] *was made to appear like that to them.*

تَشابَهَ *tashābaha* [v. VI, intrans.] **1** to resemble one another, to be alike (2:118) تَشَابَهَتْ قُلُوبُهُمْ *their hearts are all alike* **2** [with prep. عَلَى] to appear confusingly as a lookalike, to be confusingly similar (13:16) فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ *so that [their] creation seems indistinguishable to them [from His]?*

مُتَشابِه *mutashābih* [act. part./quasi-act. part., fem. pl. متشابهات *mutashābihāt*] **1** looking alike, resembling each other, similar (6:99) وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ *and gardens of grapes, olives and pomegranates, seeming alike and unlike*; *(39:23) كِتَابًا مُتَشَابِهًا *a Book that is consistent* [lit. *its parts similar to one another*] *[in the message it conveys]* **2** [as opposed to المحكم *ʾal-muḥkam* (q.v.) (in reference to verses of the Qur'an) variously interpreted as: allegorical, concerned with the unknown, abrogated, concerned with the single letters occurring in the beginning of certain suras (see **الر** *ʾalif–lām–rā*), admitting of more than one meaning (3:7) هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الكِتَابَ مِنْهُ ءَايَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ *it is He who has sent this Book down to you, of which are verses definite in meaning–they are the essence of the Book–and others that are ambiguous/allegorical.*

مُشْتَبِهاً *mushtabihan* [act. part./quasi-act. part.] to be confusingly similar, to seem to look alike (6:99) وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ *and gardens of grapes, olives and pomegranates, seeming alike and unalike.*

ش/ت/ت *sh–t–t* to disperse, to separate, to scatter; types, sorts, sundry; disunion. Of this root, two forms occur five times in the Qur'an: أشْتاتاً *ʾashtātan* twice and شَتّى *shattā* three times.

أشْتاتاً *ʾashtātan* [pl. of quasi-act. part. شَتيت *shatīt*, used adverbially] in different classes, separately, dispersed (99:6) يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ *on that Day, people will issue forth [out of their graves] in separate groups to be shown their deeds.*

شَتّى *shattā* [pl. of quasi-act. part. شَتيت *shatīt*] diverse, various, at odds with one another (20:53) وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى *and He sent down water from the sky, so We brought*

forth with it various plants of differing kinds.

ش/ت/و *sh–t–w* winter, to spend the winter, to enter the winter season, to be or become cold, a place where one spends the winter; to experience drought. Of this root, only الشِّتَاء *ʾal-shitāʾ* occurs once in the Qur'an.

الشِّتَاء *ʾal-shitāʾ* [n.] winter (106:2) رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ *the journey of the winter and [the journey of] the summer* (cf. **رِحْلَةٌ** *riḥlatun*).

ش/ج/ر *sh–j–r* trees, plants in general; stock, origin; to branch off, to intertwine, to become knit together; to raise, to fall into dispute, to contend. Of this root, three forms occur 27 times in the Qur'an: شَجَرَ *shajara* once; شَجَرَةٌ *shajaratun* 19 times and شَجَر *shajar* seven times.

شَجَرَ *shajar* [v. intrans.] (of disputes) to erupt, to arise, to flare up, to spew forth, to become convoluted (4:65) حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ *until they seek your arbitration in what has arisen between them.*

شَجَرَةٌ *shajaratun* **I** [n.; pl./coll. n. شَجَرٌ *shajar*] **1** tree (48:18) لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ *God was well pleased with the believers when they were swearing allegiance to you [Prophet] under the tree* **2** bush (37:146) وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ *and We caused a bush of gourd to grow above him* **II** [coll. n.] trees, plants in general (31:27) وَلَوْ أَنَّمَا فِى الأَرْضِ مِنْ شَجَرَةٍ أَقْلاَمٌ *even if all the trees on earth were pens.*

ش/ح/ح *sh–ḥ–ḥ* to be niggardly, stingy; to be tenacious; to contend over; paucity, scarcity. Of this root, two forms occur five times in the Qur'an: شُحّ *shuḥḥ* three times and أَشِحّةٌ *ʾashiḥḥatun* twice.

شُحٌّ *shuḥḥ* [v. n./n.] meanness, stinginess; avarice (59:9) وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ *and those who are protected against their own stinginess are truly the successful*.

أَشِحّةٌ *ʾashiḥḥatun* [pl. of quasi-act. part. شَحِيح *shaḥīh*] **1** mean, niggardly, stingy; avaricious (33:19) أَشِحَّةً عَلَيْكُمْ *being niggardly [in offering help] to you* **2** covetous of, vehemently desirous of

(33:19) أَشِحَّةً عَلَى الْخَيْرِ *and covetous of the good things.*

ش/ح/م *sh–ḥ–m* fat, to be or become fat, to feed; ear lobe; inner part, essence. Of this root, only شُحوم *shuḥūm* occurs once in the Qur'an.

شُحوم *shuḥūm* [pl. of شَحْم *shaḥm*] fat (6:146) وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا *We forbade to them [the Jews] the fat of the cattle and sheep.*

ش/ح/ن *sh–ḥ–n* to fill, to equip; to drive, to drive away; to bear rancour, to quarrel; garrison. Of this root, only مَشْحُون *mashḥūn* occurs three times in the Qur'an.

مَشْحُون *mashḥūn* [pass. part.] laden, full, overloaded (37:140) إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ *when he fled to the overloaded ship.*

ش/خ/ص *sh–kh–ṣ* the body of a being, prominently elevated entity; to materialise; (of eyes) to be transfixed, to be fixedly open (in terror); to raise; to go forth. Of this root, two forms occur, once each in the Qur'an: تَشْخَصُ *tashkhaṣ* and شاخِصةٌ *shākhiṣatun.*

تَشْخَصُ *tashkhaṣ* [imperf. of v. شَخَصَ *shakhaṣa*] (of eyes) to be transfixed, glazed, staring in horror (14:42) إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَارُ *He is only delaying them for a Day when eyes will stare in stupor [in terror].*

شاخِصةٌ *shākhiṣatun* [quasi-act. part.] staring in horror (21:97) وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا *and the True Promise draws near, and there, staring [in terror], are the eyes of the disbelievers.*

ش/د/د *sh–d–d* to harden, to become tough, strength, vigour; to intensify; to be tenacious. Of this root, seven forms occur 100 times in the Qur'an: شَدَّ *shadda* four times; اشتَدَّ *ʾishtadda* once; شَديد *shadīd* 52 times; شِداد *shidād* three times; أشداء *ʾashiddāʾ* once; أشَدّ *ʾashadd* 31 times and أشُدّ *ʾashudd* eight times.

شَدَّ *shadda* [v. trans; two forms of the imperative occur: شُدّ *shudd* and اشْدُد *ʾushdud*] **1** to strengthen, to bolster (38:20) وَشَدَدْنَا

مُلْكَهُ وَءَاتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ *We strengthened his kingdom and We gave him wisdom and [the power] of decisive speech*; *(28:35) سَنَشُدُّ عَضُدَكَ *We will give you support* [lit. *We shall strengthen your upper arm* (or, *forearm*)] **2** to tighten, to tie fast (47:4) فَشُدُّوا الْوَثَاقَ *tie fast the bonds* **3** [with prep. عَلَى] to harden (10:88) وَاشْدُدْ عَلَى قُلُوبِهِمْ *and harden their hearts* [in another interpretation: *put a seal on their hearts*].

اشتَدَّ *ʾishtadda* [v. VI, intrans.] to be hard; to be vigorous, to be forceful (14:18) أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِى يَوْمٍ عَاصِفٍ *their deeds are like ashes to which the wind forcefully applies itself on a stormy day.*

شَدِيد *shadīd* [quasi-act. part/n.; pl. أشداء *ʾashiddāʾ* and شِداد *shidād*] **1** strong, mighty, powerful (17:5) بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ *We sent against you servants of Ours of great might* **2** severe, hard, grievous (6:124) وَعَذَابٌ شَدِيدٌ *and severe torment* **3** impregnable, secure (78:12) وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا *and We built seven secure [heavens] above you*; *(11:80) رُكْنٍ شَدِيدٍ *a strong unfailing support* [lit. *a fortified corner*] **4** stingy, niggardly, mean (100:8) وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ *and he, because of his love of wealth, is mean* (or, *he is truly niggardly in his love of wealth*).

أَشَدّ *ʾashadd* [elat.] **1** stronger/strongest (2:165) وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ *but the believers are stronger in their love for God*; *(73:6) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا *night prayers* (or, *those who perform such prayers*) *make a stronger impression* **2** more/most severe (20:127) وَلَعَذَابُ الآخِرَةِ أَشَدُّ وَأَبْقَى *the punishment of the Hereafter is more severe and more enduring.*

أَشُدّ *ʾashudd* [n. said by some philologists to be plural with no recorded singular or plural of sing. *shadd*] state of strength, said to be the period between the age of eighteen and thirty, or from seventeen to forty; puberty, man/womanhood; maturity; soundness of judgement gained by experience; physical strength, firmness, virility (40:67) ثُمَّ يُخْرِجُكُمْ طِفْلا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ *then He brought you forth as infants, that you [may] attain your maturity.*

ش/ر/ب *sh–r–b* to drink, to imbibe, to absorb; to inhale; to irrigate; to

raise the head. Of this root, eight forms occur in 39 places in the Qur'an: شَرِبَ *shariba* 15 times; أُشْرِبَ *ʾushriba* once; شِرْب *shirb* three times; شُرْب *shurb* once; شَارِبون *shāribūn* five times; شَراب *sharāb* 11 times; مَشْرَب *mashrab* twice and مَشَارِب *mashārib* once.

شَرِبَ *shariba* a [v. trans] to drink (56:68) أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ *do you see the water that you drink?*; *(23:33) يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ *he eats of what you eat and drinks of what you drink* [*he is just a human being like yourselves*]; *(2:60) كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ *avail yourselves of God's bounty* [lit. *eat and drink from the sustenance God has provided*]; *(2:187) وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ *do not observe the restrictions of the fast* [lit. *eat and drink*] *until the white thread of dawn becomes distinct to you from the black thread.*

أُشْرِبَ *ʾushriba* [pass. v. IV] made to absorb, caused to imbibe; caused to assimilate (2:93) وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ *they were made to imbibe [the love of] the calf [deep] into their hearts.*

شِرْب *shirb* [unit n.] a round or a turn of drinking, a portion of drink (26:155) هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ *here is a she-camel: she has a turn to drink and you [also] have a turn [each] on a specified day.*

شُرْب *shurb* [v. n.] the act of drinking (56:55) فَشَارِبُونَ شُرْبَ الْهِيمِ *drinking [it] like the drinking of thirst-demented camels.*

شَارِبون *shāribūn* [pl. of act. part. شَارِب *shārib*] one who drinks, performing the act of drinking (47:15) وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ *and rivers of wine, a delight for the drinkers.*

شَراب *sharāb* **I** [n.] drink (16:69) يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ *from their bellies comes a drink of diverse hues* **II** [v. n.] (the act of) drinking (35:12) هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ *this [body of water] is sweet, agreeable for drinking.*

مَشْرَب *mashrab* [n. of place; pl. مَشَارِب *mashārib*] **1** a drinking place (7:160) قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرَبَهُمْ *each people knew its own drinking place* **2** a source of drinking; drinks (36:73) وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ *in them there are benefits for them and drinks* (or, *source of drinking*).

ش/ر/ح *sh–r–ḥ* to slice, to cut into thin pieces; to dilate; to expound; to manifest, to reveal, to lay open, to display. Of this root, only شَرَحَ *sharaḥa* occurs five times in the Qur'an.

شَرَحَ *sharaḥa* a [v. trans.] to dilate, to ease up the constriction, to lay open (6:125) فمَنْ يُرِدِ اللَّهُ أَنْ يَهدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلاَمِ *whomsoever God wishes to guide, He (God) opens his heart to Islam* [lit. *expands his breast* (i.e. the breast of the one He wishes to guide)]

* **الشَّرح** (also known as الإنشِراح) names of Sura 94, Meccan sura, so-named because of mention in verse 1 of '*the Expansion'* of the Prophet's heart to the Truth.

ش/ر/د *sh–r–d* to bolt, to break loose; to roam, to go astray; to disperse, to scatter; to be absent-minded. Of this root, only شَرِّد *sharrid* occurs once in the Qur'an.

شَرِّد *sharrid* [imper. of v. II] scatter, disperse, put to flight, frighten away *(8:57) فَإِمَّا تَثْقَفَنَّهُمْ فِى الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ *if you gain mastery over them in battle, use them to frighten those who [later] follow them, so that they may take heed.*

ش/ر/ذ/م *sh–r–dh–m* (no reported verb in Classical Arabic; in Modern Standard however the quadriliteral تشرذم *tashardhama* 'to fall into fragments', is being used) a piece, a fragment; a small group. It occurs once in the Qur'an.

شِرْذِمَة *shirdhimatun* small or scanty company of people; portion, piece (26:54) إِنَّ هَؤُلاَءِ لَشِرْذِمَةٌ قَلِيلُونَ *these are but a small group.*

ش/ر/ر *sh–r–r* sparks of fire; evil, to be or become evil, to be depraved, to be wicked; to slander; to cleave, to split, to sharpen. Of this root, three forms occur 31 times in the Qur'an: شَرّ *sharr* 29 times; أشْرار *ʾashrār* once and شَرَر *sharar* once.

شَرّ *sharr* **I** [elat.] more/most evil, worse, worst (22:72) أَفَأُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكُمُ النَّارُ *shall I tell you what is worse than that?, the Fire* **II** [n.] evil, wickedness (76:7) يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا *they fulfil their vows and fear a day whose evil is spreading wide.*

أشْرار *ᵓashrār* [pl. of n. شِرّير *shirrīr*] evildoer, wicked (38:62) مَا لَنَا لاَ نَرَى رِجَالا كُنَّا نَعُدُّهُمْ مِنَ الأَشْرَارِ *how come we do not see men we used to count among the wicked?*

شَرَر *sharar* [coll. n.] sparks of fire (77:32) إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ *it shoots out sparks as [large as] tree trunks.*

ش/ر/ط *sh–r–ṭ* to slit the ear of a camel; sign, token, mark; condition, to stipulate; to perform well. Of this root, only أشْراط *ᵓashrāṭ* occurs once in the Qur'an.

أشْراط *ᵓashrāṭ* [pl. of n. شَرَط *sharaṭ*] signs, auguries (47:18) فَقَدْ جَاءَ أَشْرَاطُهَا *for its signs have come.*

ش/ر/ع *sh–r–ᶜ* to enter into, to begin to do, (of cattle) to come to water to drink, paths leading to drinking spots, to drink with the hand; (of houses) to have the door open; to make plain or manifest, to strip off; to be similar, to be equal; to reach for; ways; law. Of this root, four forms occur five times in the Qur'an: شَرَعَ *sharaᶜa* twice; شُرَّعاً *shurraᶜan* once; شِرْعةً *shirᶜatan* once and شَريعةٍ *sharīᶜatin* once.

شَرَعَ *sharaᶜa* a [v. trans.] to legislate, to lay down as part of the faith, to ordain (42:13) شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا *He has ordained for you in matters of faith, what He commanded to Noah.*

شُرَّعًا *shurraᶜan* [pl. of act. part. شارِع *shāriᶜ*] visibly, openly for all to see (7:163) إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا *when their fish visibly come to them on their Sabbath day.*

شِرْعةً *shirᶜatun* [n.] a law, legislation from God, divine way of religion (5:48) لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا *to each of you We have assigned a law and a path.*

شَريعةٍ *sharīᶜatun* [n.] clear path, legislation from God (45:18) ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِنَ الأَمْرِ فَاتَّبِعْهَا *now We have set you [Muḥammad] on a clear path, so follow it.*

ش/ر/ق *sh–r–q* to slit the ear of a goat; sunrise, (of the sun) to rise or

to give light, to take an easterly direction, (of meat) to dry in the sun; to choke. Of this root, eight forms occur 17 times in the Qur'an: أشرق *ᵓashraqa* once; شَرْقِيّ *sharqiyy* once; شَرْقِيةٌ *sharqiyyatun* once; إشْرَاق *ᵓishrāq* once; مُشْرِقين *mushriqīn* twice; مَشْرِق *mashriq* six times; مَشْرِقَيْن *mashriqayn* twice and مَشارِق *mashāriq* three times.

أشْرَقَ *ᵓashraqa* [v. IV, intrans] to become bathed in (sun) light; to become luminous, to shine (39:69) وَأَشْرَقَتِ الأَرْضُ بِنُورِ رَبِّهَا *the earth will shine with the light of its Lord.*

شَرْقِيّ *sharqiyy* [quasi-act. part.; fem. شَرْقِيّة *sharqiyyatun*] eastern, easterly (19:16) انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا *she withdrew from her family to an eastern place*; *(24:35) شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لاَ شَرْقِيَّةٍ وَلاَ غَرْبِيَّةٍ *a blessed olive tree not in this [physical] world* [lit. *neither easterly nor westerly*] *[but one of the trees of Paradise]* (or, *not such that it receives light only at sunrise nor only at sunset [but morning and evening]*).

إشْرَاق *ᵓishrāq* [n./v. n.] time of the sunrise, the rising of the sun (38:18) إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالإِشْرَاقِ *We subjugated the mountains along with him [David] to glorify Us at sunset and sunrise.*

مُشْرِقين *mushriqīn* [pl. of quasi-act. part.] entering the time of the sunrise, inclined towards the East, getting up in the morning (15:73) فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ *and the blast overtook them at sunrise.*

مَشْرِق *mashriq* [n. of place, dual مَشْرِقَيْن *mashriqayn*, pl. مَشَارِق *mashāriq*] **1** the place of the sunrise, the East (2:115) وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ *and to God belong the East and the West; wherever you turn, there is His Face* [lit. *God's face*]; *(2:177) لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ *goodness does not [merely] consist of turning your faces this way and that* [lit. *towards East or West*] **2** [الْمَشْرِقَيْن *ᵓal-mashriqayn*] interpreted as either the two places where the sun rises at the height of summer and the height of winter, or the two rising places of the sun and the moon (55:17) رَبُّ الْمَشْرِقَيْنِ وَرَبُ الْمَغْرِبَيْنُ *Lord of the two risings and Lord of the two settings* (or, *the two places of rising and two places of setting*) **3** [المَشارِق *ᵓal-mashāriq*] the various places

where the sun rises throughout the year, or the rising places of all the stars and planets (70:40) بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ *by the Lord of the rising-places and setting-places [of the sun, or of the planets].*

ش/ر/ك *sh–r–k* snare; thongs of sandals; side road, to branch off; to share, to become a partner, to make as partner, or associate, partnership. Of this root, 11 forms occur 168 times in the Qur'an: أَشْرَكَ *ʾashraka* 68 times; يُشْرَك *yushrak* three times; شارِك *shārik* once; شِرْك *shirk* five times; شَرِيك *sharīk* three times; شُرَكاء *shurakāʾ* 37 times; مُشْرِك *mushrik* twice; مُشْرِكَة *mushrikatun* twice; مُشْرِكون *mushrikūn* 42 times; مُشْرِكات *mushrikāt* three times and مُشْتَرِكون *mushtarikūn* twice.

أَشْرَكَ *ʾashraka* **I** [v. IV, trans. with prep. بِ; pass. v. يُشْرَك *yushrak*] **1** to ascribe partners to (6:81) أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا *you associate with God that for which He has sent you no authority* **2** to make as partner, or associate, to let share (20:32) وَأَشْرِكْهُ فِي أَمْرِي *and make him share in my task* **II** [v. IV, with no notion of an object, with/without prep. بِ] to be a polytheist, to commit an act, or utter words, or hold beliefs, or adopt the attitude of a polytheist (6:64) اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ *God rescues you from it and from every distress; yet you still continue to be polytheists.*

شارِك *shārik* [imper. of v. III, trans.] share with, take a share in (17:64) وَشَارِكْهُمْ فِي الأَمْوَالِ وَالأَوْلادِ *and share with them in [their] wealth and [their] children.*

شِرْك *shirk* [n.] **1** partnership, part ownership, sharing (35:40) أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ *do they own a partnership of the heavens?* **2** [الشِرْك *ʾal-shirk*] polytheism (31:13) لاَ تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ *do not attribute partners to God: attributing partners [to Him] is a great injustice [to Him and yourself].*

شَرِيك *sharīk* [n., pl. شُرَكاء *shurakāʾ*] partner, joint owner (39:29) ضَرَبَ اللَّهُ مَثَلا رَجُلا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ *God strikes a similitude of a man whom [several] partners at odds with each other share [as masters].*

مُشْرِك *mushrik* [act. part/quasi-act. part., pl. مُشْرِكون *mushrikūn*;

fem. مُشْرِكَة *mushrikatun*, pl. مُشْرِكات *mushrikāt*] polytheist (42:13) كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ *hard for the polytheists is what you [Prophet] call them to.*

مُشْتَرِكون *mushtarikūn* [pl. of act. part. مُشْتَرِك *mushtarik*] one who takes part, or shares in (43:39) وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ *and it will not avail you today, having done wrong, that you are sharing in the chastisement.*

ش/ر/ي *sh–r–y* to sell, to buy, to give for a price, to barter; to speed up; to spread, to creep, to scatter, to increase; arteries. Of this root, two forms occur 25 times in the Qur'an: شَرَى *sharā* four times and اشْتَرى *ʾishtarā* 21 times.

شَرَى *sharā* i [v. trans.] **1** to sell (12:20) وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ *and they sold him for a lowly price, a few dirhams*; *(2:207) وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ *but there is [also] a kind of man who gives his life to seeking God's approval* **2** to purchase, to acquire (4:74) فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالآخِرَةِ *let those who purchase this world for the Hereafter [change their ways and instead] fight in the way of God.*

اشْتَرَى *ʾishtarā* [v. VIII, trans.] **1** to buy, to purchase, to acquire (4:44) أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتَرُونَ الضَّلاَلَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ *have you not considered how those who were given a share of the Scripture purchase misguidance and want you [believers], too, to lose the right path?* **2** to barter, to exchange (3:187) فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلا *but they tossed it over their shoulders, and bartered it for a small price.*

ش/ط/أ *sh–ṭ–ʾ* to slice lengthwise; to overfill with water; side or bank of a river; to overburden; to put forth shoots, to sprout, to put out branches. Of this root, two words occur once each in the Qur'an: شَطأ *shaṭʾ* and شاطئ *shāṭiʾ*.

شَطأ *shatʾ* [n.] plant shoot (48:29) كَزَرْعٍ أَخْرَجَ شَطْأَهُ *like seeds that put forth their shoots.*

شاطئ *shāṭiʾ* [n.] bank, ridge, embankment (28:30) نُودِيَ مِنْ شَاطِئِ الْوَادِ الأَيْمَنِ *he was called from the right side* [lit. *bank*] *of the valley.*

ش/ط/ر *sh–ṭ–r* to split or divide in halves, a half; to squint at; (of a house) to be distant, to distance oneself; direction. Of this root, only شَطْر *shaṭr* occurs five times in the Qur'an.

شَطْرَ *shaṭra* [n. used adverbially] in the direction of, towards (2:150) وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ *wherever you may have started out, turn your face in the direction of the Sacred Mosque.*

ش/ط/ط *sh–ṭ–ṭ* to be remote, far off, or beyond the acceptable limits; to act unjustly; side of a camel's hump; bank or side of a river. Of this root, two forms occur three times in the Qur'an: تُشْطِط *tushṭiṭ* once and شَطَطاً *shaṭaṭan* twice.

تُشْطِط *tushṭiṭ* [imperf. v., intrans.] to go off the mark, to be far off, to digress, to exceed due bounds (38:22) فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلاَ تُشْطِطْ *so judge between us fairly, and do not exceed the due bounds.*

شَطَطاً *shaṭaṭan* [v. n./n.] acting extravagantly or outrageously, deviation (18:14) لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا *We will never call upon any god other than Him, for then we would have uttered an outrageous thing.*

ش/ط/ن *sh–ṭ–n* philologists derive the word شَيطان *shayṭān* either from the root ش/ط/ن *sh–ṭ–n*, associated with the basic concepts of 'fastening tightly; being exceedingly, or audaciously, proud, corrupt, rebellious or insolent' or from the root ش/ي/ط *sh–y–ṭ*, associated with the basic concepts of 'singeing, scorching, burning'. Because the word شَيطان *shayṭān* existed in Arabic, Syriac, Aramaic and Ethiopic long before the advent of Islam, it has been suggested that it is the source of various other derivations. Of this root, two words occur 88 times in the Qur'an: شَيطان *shayṭān* 70 times and شَياطين *shayāṭīn* 18 times.

شَيطان *shayṭān* [n., pl. شَياطين *shayāṭīn*] **1** devil, demon (4:117) إِنْ يَدْعُونَ مِنْ دُونِهِ إِلاَّ إِنَاثًا وَإِنْ يَدْعُونَ إِلاَّ شَيْطَانًا مَرِيدًا *in His place they invoke only female [deities], and [thus, by invoking such deities] they only invoke a rebellious devil* **2** devilish, or evil impulse or company (43:36) وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

whoever is blind to the remembrance of the Merciful, We assign to him a devil and then he becomes a comrade for him **3** jinn, powerful spirits (21:82) وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ *and of the devils some dive for him* **4** devilish beings, fiends, evil forces (6:112) وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الإِنْسِ وَالْجِنِّ *in the same way We assigned to each prophet an enemy, the evil humans and the evil jinn* **5** [with the definite article الشيطان *ʾal-shayṭān*] the Devil, Satan, *ʾiblīs* (إبْليس) (19:44) يَاأَبَتِ لاَ تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا *father, do not worship Satan–Satan is a rebel against the Merciful.*

ش/ع/ب *sh–ᶜ–b* to unite, to gather together; to disperse, scatter, separate, divide; to branch out; a mountain road; tribe, race. Of this root, three forms occur 13 times in the Qur'an: شُعوب *shuᶜūb* once; شُعَبٍ *shuᶜab* once and شُعَيب *Shuᶜayb* 11 times.

شُعوب *shuᶜūb* [pl. of n. شَعْب *shaᶜb*] tribes, sub-tribe units; races, peoples (49:13) وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا *and We made you into nations and tribes, that you may know one another.*

شُعَب *shuᶜab* [pl. of n. شُعَبةٌ *shuᶜbatun*] forked branch (77:30) انْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلاَثِ شُعَبٍ *go to a shadow that branches into three columns.*

شُعَيب *Shuᶜayb* [dimin. of شَعْب *shaᶜb*; proper noun] the father-in-law of Moses, (suggested as being Jethro in the Bible) (7:85) وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا *and to [the people of] Midian [We sent] their brother, Shuᶜayb.*

The Qur'an speaks of Shuᶜayb as a prophet sent to the people of Midian to guide them to the worship of the One God and to fair dealing and ethical commercial practice. His message was rejected by many of the inhabitants, who threatened to banish both him and his followers from the town. However, a great tremor overtook and destroyed them, so they became 'among the losers'. Upon seeing the fate that had befallen them, Shuᶜayb is recorded in the Qur'an as saying, *'My people, I have conveyed to you the Messages of my Lord and gave you advice, but how can I grieve over a people who rejected God?'* (7:85–93).

ش/ع/ر *sh–ᶜ–r* to know, to be cognisant of, to perceive by means of any of the senses; poetry, to write poetry; hair, wool, fur, to be covered in hair; innermost garment; sign, rites. الشِّعرَى *ᵓal-shiᶜrā* is said to be a corrupted borrowing from Greek. Of this root, nine forms occur 40 times in the Qur'an: يَشْعُر *yashᶜur* 25 times; يُشْعِر *yushᶜir* twice; أشْعار *ᵓashᶜār* once; الشِعْر *ᵓal-shiᶜr* once; شاعِر *shāᶜir* four times; شُعَرَاء *shuᶜarāᵓ* once; الشِّعرَى *ᵓal-shiᶜrā* once; شَعَائِر *shaᶜāᵓir* four times and المَشْعَر *ᵓal-mashᶜar* once.

يَشْعُر *yashᶜur* [imperf. v., intrans.] **1** to feel, to perceive (16:26) وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لاَ يَشْعُرُونَ *punishment came upon them from directions that they had not perceived/expected* **2** to realise, to be aware (2:9) يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنْفُسَهُمْ وَمَا يَشْعُرُونَ *they seek to deceive God and the believers but they only deceive themselves, though they do not realise.*

يُشْعِر *yushᶜir* [imperf. v. IV, trans.] **1** to cause to know, to cause to become aware, to alert, to draw attention to (18:19) وَلْيَتَلَطَّفْ وَلاَ يُشْعِرَنَّ بِكُمْ أَحَدًا *and let him be unobtrusive and not cause anyone to become aware of you* **2** to cause to feel, to cause to suppose (6:109) وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لاَ يُؤْمِنُون *what makes you suppose that if [a sign from God] came [to them] they still would not believe?*

أشْعار *ᵓashᶜār* [pl. of coll. n. شَعْر *shaᶜr* and شَعَر *shaᶜar*] hair, bristles (of humans and goats in particular) (16:80) وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ *and of their wool, their fur and of their hairs, [He made for you] furnishings and comfort for a while.*

شِعْر *shiᶜr* [n.] poetry, the art of poetry, poetic skill (36:69) وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ *We have not taught him [the Prophet] the art of poetry, nor is it fitting for him* (or, *nor does it fall within his ability*) *to be a poet.*

شاعِر *shāᶜir* [n., pl. شُعَراء *shuᶜarāᵓ*] poet (69:41) وَمَا هُوَ بِقَوْلِ شَاعِرٍ *and it [the Qur'an] is not the words of a poet*; * الشُّعراءَ name of Sura 26, Meccan sura, so-named because of the reference in verses 244 ff. to '*the Poets*'.

الشِّعرَى *ᵓal-shiᶜrā* [proper n.] Sirius/Dog star, the star widely

worshipped in pre-Islamic Arabia (53:49) وَأَنَّهُ هُوَ رَبُّ الشِّعْرَى *that He is the Lord of Sirius.*

شعائر *shaᶜāᵓir* [pl. of n. شَعيرةٌ *shaᶜīratun*] rituals, particularly those involving the Pilgrimage (2:158) إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ *Safa and Marwa are among the rites of God.*

مَشْعَر *mashᶜar* [n. of place] a place where a religious ritual may be performed, a holy landmark, a sacred place *(2:198) الْمَشْعَرِ الْحَرَام *the Holy Sacred Place*, one of the sites of the pilgrimage between ᶜarafāt and Mina–a plain called Muzdalifa, or an area on the mountain of Quzaḥ at the extreme end of Muzdalifa (2:198) فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ *when you surge down from Arafat remember God at the Sacred Place.*

ش/ع/ل *sh–ᶜ–l* to set on fire, to inflame, to kindle, to blaze, to burn brightly. Of this root, اشْتَعَل *ᵓishtaᶜala* occurs once in the Qur'an.

اشْتَعَل *ᵓishtaᶜala* [v. VIII, intrans.] to catch fire, to blaze, to be aflame *(19:4) وَاشْتَعَلَ الرَّأْسُ شَيْبًا *and [my] head has become aflame with greyness.*

ش/غ/ف *sh–gh–f* the membrane enclosing the heart (the pericardium); the centre; to smite, to pierce; to infatuate, to be smitten with love, ardent love, passion. Of this root, only شَغَفَ *shaghafa* occurs once in the Qur'an.

شَغَفَ *shaghafa* a [v. trans.] to penetrate the innermost part [of the heart], to smite (12:30) امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا *the governor's wife is trying to seduce her slave!, he has smitten her heart with love* [lit. *penetrated the core of her heart*].

ش/غ/ل *sh–gh–l* to occupy, to employ, to make busy, engagement, toil, occupation, concern; to divert; to occupy (a place). Of this root, two forms occur once each in the Qur'an: شَغَلَ *shaghala* and شُغُل *shughul*

شَغَلَ *shaghala* [v. trans.] to busy, to engage, to occupy; to preoccupy, to distract (48:11) شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا *our property and our families occupied us.*

شُغُل *shughul* [v. n./n.] occupation, business, employment; preoccupation (36:55) إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِى شُغُلٍ فَاكِهُونَ *today the people of Paradise are happily occupied.*

ش/ف/ع *sh–f–ᶜ* pair, double, two things; to make a single thing into a pair, or one of a pair, to be coupled with; to add a deed to another; to aid another against; to intercede. Of this root, six forms occur 30 times in the Qur'an: يَشْفَع *yashfaᶜ* five times; شافِعين *shāfiᶜīn* twice; شَفيع *shafīᶜ* four times; شُفْعاء *shufᶜāʾ* five times; شَفاعةٌ *shafāᶜatun* 13 times and شَفْع *shafᶜ* once.

يَشْفَع *yashfaᶜ* [imperf. v., intrans.] to add one deed to another; to intercede or petition on behalf of another, to mediate (4:85) مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا *whoever intercedes in a good cause will have a share of it and whoever intercedes in a bad one will have a share of it.*

شافِعين *shāfiᶜīn* [pl. of act. part. شافِع *shāfiᶜ*] one who intercedes, intercessor (26:100) فَمَا لَنَا مِنْ شَافِعِينَ *and [now] there are no intercessors for us.*

شَفيع *shafīᶜ* [intens. act. part., pl. شُفَعاء *shufaᶜāʾ*] intercessor (40:18) مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلاَ شَفِيعٍ يُطَاعُ *there will be for the evildoers no friends, nor any intercessor who is heeded.*

شَفاعةٌ *shafāᶜatun* [n.; v. n.] intercession, interceding (20:109) يَوْمَئِذٍ لاَ تَنْفَعُ الشَّفَاعَةُ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلاً *on that Day, intercession will only benefit those for whom the Merciful has granted permission and whose words He approves.*

شَفْع *shafᶜ* [n./v. n.] double, pair, doubling, making of a pair (89:3) وَالشَّفْعِ وَالْوَتْرِ *by the even and by the odd.*

ش/ف/ق *sh–f–q* to be niggardly or covetous; to be afraid, to be concerned, to be worried; to be affectionate, to be tender-hearted; to be weary; kindness; worry; redness on the horizon after sunset. Of this root, three forms occur 11 times in the Qur'an: أشْفَق *ʾashfaq* twice; مُشْفِقون *mushfiqūn* eight times and شفَق *shafaq* once.

أشْفَق *ʾashfaq* **I** [v. IV, intrans.] to feel anxiety, to be concerned,

to be afraid (33:72) إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا *We offered the Trust* (q.v. الأمانة *ʾal-ʾamānatu*) *to the heavens, the earth and the mountains, yet they refused to carry it and were afraid of it* **II** [v. IV, trans.] to have miserly urges, to be reticent, to be weary of (58:13) ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ *have you found it burdensome to give alms before your consultation [with the Prophet]?*

مُشْفِقون *mushfiqūn* [pl. of act. part. مُشْفِق *mushfiq*] ones who are in fear, those who are anxious (42:22) تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا *you will see the unjust fearful of that which they have earned.*

شَفَق *shafaq* [n.] the afterglow of sunset, twilight (84:16) فَلاَ أُقْسِمُ بِالشَّفَقِ *but no, I swear by the twilight.*

ش/ف/ه *sh–f–h* lip; to speak face to face; (of food and water) to be craved; (of property) to be sought after; to consume. Of this root, only شَفَتَين *shafatayn* occurs once in the Qur'an.

شَفَتَين *shafatayn* [dual n.] two lips (90:8–9) أَلَمْ نَجْعَلْ لَهُ عَيْنَيْن وَلِسَانًا وَشَفَتَيْنِ *did We not give him two eyes, a tongue, and two lips?*

ش/ف/و *sh–f–w* to be near, to appear from a distance, to approach; to recover, to restore (to good health); to be on the brink, the extreme edge, the brink, the rim. Of this root, only شَفَا *shafā* occurs twice in the Qur'an.

شَفَا *shafā* [n., in construct] brink of, edge of, rim of (3:103) وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا *and you were on the brink of a pit of Fire and He saved you from it.*

ش/ف/ي *sh–f–y* to restore to good health, to cure; to satisfy one's curiosity, to reassure oneself. Of this root, two forms occur six times in the Qur'an: يَشْفي *yashfī* twice and شِفاء *shifāʾ* four times.

يَشْفي *yashfī* [imperf. v., trans.] to heal, to cure a physical or mental illness; to remove rancour or bad feeling from the heart (26:80) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ *and if I become sick He heals me.*

شِفاء *shifāʾ* [n./v. n.] cure, remedy; curing, healing (17:82) وَنُنَزِّلُ

مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ *We send down the Qur'an* (or, *parts of the Qur'an*) *as healing and mercy to those who believe.*

ش/ق/ق *sh–q–q* to split, to cleave, to slit, to rent, to rip; fissure, crack; to come forth; to effect disunion, to act contrarily, dispute; hardship, difficulty, distress, to burden. Of this root, nine forms occur 28 times in the Qur'an: شَقَّ *shaqqa* twice; شاقّ *shāqqa* seven times; يَتَشَقَّق *yatashaqqaq* three times; إنشَقَّ *ᵓinshaqqa* five times; شَقّ *shaqq* once; شِقّ *shiqq* once; شُقَّة *shuqqatun* once; أَشَقّ *ᵓashaqq* once and شِقاق *shiqāq* seven times.

شَقَّ *shaqqa* u **I** [v. intrans. with prep. عَلى] to cause hardship to, to place difficulty on (28:27) وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ *for I do not wish to place hardship on you* **II** [v. trans.] to split, to cleave (80:26) ثُمَّ شَقَقْنَا الأَرْضَ شَقًّا *then We split the earth asunder.*

شاقّ *shāqqa* [v. III, trans.] to dispute rebelliously with, to argue in an antagonistic fashion, to cause/create dispute with (4:115) وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى *and whoever creates dispute with the Messenger, after the guidance has become clear to him.*

يَتَشَقَّق *yatashaqqaq* (also assimilated form يَشَّقَّقُ *yashshaqqaq*) [imperf. of v. V, intrans.] to split open, to crack, to cleave asunder (2:74) وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ *and some of them split open so that water comes out of them.*

إنشَقَّ *ᵓinshaqqa* [v. VII, intrans.] to split up, to crack (54:1) اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ *the Hour draws near and the moon is split in two.*

شَقّ *shaqq* [v. n., used emphatically] fissuring, cracking, splitting up, breaking asunder (80:26) ثُمَّ شَقَقْنَا الأَرْضَ شَقًّا *then We split the earth asunder.*

شِقّ *shiqq* [n./v. n.] half; difficulty, hardship, distress *(16:7) بِشِقِّ الأَنْفُسِ *with extreme difficulty* [lit. *with splitting of the souls*].

شُقَّة *shuqqatun* [n.] region, tract, quarter (towards which one travels), difficult journey, distance, trouble, toil (9:42) لَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ *but the distance was too far for them.*

أشَقّ *ʾashaqq* [elat.] harder, more difficult (13:34) وَلَعَذَابُ الآخِرَةِ أَشَقُّ *but surely the punishment of the Hereafter is harder.*

شِقاق *shiqāq* **I** [n.] schism, contention, heresy, rebellious disputation (2:176) وَإِنَّ الَّذِينَ اخْتَلَفُوا فِى الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ *those who differ about the Scripture are in deep schism* **II** [v. n.] separating, breaking up (4:35) وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا *and if you fear a split between the two, appoint one arbiter from his family and one from hers.*

* الإنشِقاق name of Sura 84, Meccan sura, so-named because of the reference in verse 1 to '*the Splitting*' of the sky.

ش/ق/و–ي *sh–q–w/y* to be, or become, in a state of distress, adversity, straits, difficulty, misery; to struggle, or labour, alongside; wretchedness, misery. Of this root, four forms occur 12 times in the Qur'an: شَقِيَ *shaqiya* four times; شَقِيّ *shaqiyy* four times; أشْقى *ʾashqā* three times and شِقْوَة *shiqwatun* once.

شَقِيَ *shaqiya* a [v. intrans.] **1** to be, or become, miserable, wretched, distressed, unhappy (20:2) مَا أَنْزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتَشْقَى *We have not sent down the Qur'an to you [Prophet] so that you may become unhappy* **2** to be condemned, to be out of God's grace (possibly in 11:106) فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ *as for the wretched, they shall be in the Fire.*

شَقيٌّ *shaqiyy* [quasi-act. part./n.] **1** wretched (11:105) يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ *and on the day when it [the Day of Resurrection] comes, no soul will speak except by His permission, and some of them will be wretched and [some] happy* **2** evil-doer (19:32) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا *and cherishing my mother–He did not make me an evil tyrant* **3** rejected, dismissed, unprosperous (19:4) وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا *but never, My Lord, have I, in praying to You, been rejected.*

أشْقى *ʾashqā* [elat.] more/most wretched, more/most condemned (92:15) لاَ يَصْلاَهَا إِلاَّ الأَشْقَى *in which none but the most wretched will burn.*

شِقْوةٌ *shiqwatun* [n.] misfortune, wretchedness, misery,

condemnation, adversity (23:106) رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ *our Lord, our misfortune has overwhelmed us!, indeed, we were people gone astray.*

ش/ك/ر *sh–k–r* to become bountiful, (of camels) to be fattened on good pasture; to thank, to praise, to commend, gratitude, acknowledgement of favours; shoots growing on the base of a tree, to put forth branches. Of this root, seven forms occur 75 times in the Qur'an: شَكَرَ *shakara* 46 times; شُكْر *shukr* once; شُكُور *shukūr* twice; شاكِر *shākir* four times; شاكِرون *shākirūn* 10 times; شَكور *shakūr* 10 times and مَشْكور *mashkūr* twice.

شَكَرَ *shakara* u [v. trans., often with preposition لِ, usually for emphasis] to offer thanks, to acknowledge favours (31:12) وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ *We endowed Luqmān with wisdom: 'Be thankful to God–whoever gives thanks indeed gives thanks for [the benefit of] his own soul.'*

شُكْر *shukr* [v. n.; n./pl. شُكور *shukūr*] act of thanking (34:13) اعْمَلُوا ءَالَ دَاوُدَ شُكْرًا *work thankfully, family of David.*

شُكور *shukūr* [v. n., pl. of شُكْر *shukr*] thanksgiving; thanks (76:9) إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لاَ نُرِيدُ مِنْكُمْ جَزَاءً وَلاَ شُكُورًا *we feed you only for the sake* [lit. *face*] *of God: we seek from you neither recompense nor thanks.*

شاكِر *shākir* [act. part., pl. شاكِرون *shākirūn*] **1** one who gives thanks, one who expresses or feels gratitude (6:63) لَئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ *if He rescues us from this, we will truly be of the thankful* **2** (applied to God) rewarding those who show gratitude or do good (2:158) وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ *anyone who does good of his own accord [will be rewarded], for God rewards good deeds, and is All-knowing.*

شَكور *shakūr* [intens. act. part.] **1** one who is most grateful, frequently offers gratitude, frequently feels grateful (31:31) إِنَّ فِى ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ *surely there are signs in this for every steadfast, thankful [person]* **2** (applied to God) He who gives large reward for small or few works, who multiplies His rewards to His servants (42:23) وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

and whoever does good, We shall increase it for him in goodness God is Most Forgiving, Most Thankful.

مَشْكوراً *mashkūran* [pass. part.] gratefully accepted, generously rewarded (76:22) إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا *this is your reward: your endeavours are appreciated.*

ش/ك/س *sh–k–s* to be stubborn in disputing, to be perverse, ill-natured, cross and quarrelsome. Of this root, only مُتَشاكِسون *mutashākisūn* occurs once in the Qur'an.

مُتَشاكِسون *mutashākisūn* [pl. of act. part. مُتَشاكِس *mutashākis*] quarrelsome, spitefully at variance with one another, in malicious disharmony with one another (39:29) ضَرَبَ اللَّهُ مَثَلا رَجُلا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ *God strikes a similitude of a man in whom [several] partners at odds with each other [as masters].*

ش/ك/ك *sh–k–k* to pierce, to puncture; to limp; to stick out; to doubt, to be confused, to be dubious, to waver in opinion; to attire oneself completely with arms and weapons. Of this root, شَكّ *shakk* occurs 15 times in the Qur'an.

شَكّ *shakk* [n.] doubt, misgiving, suspicion (10:94) فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ *so if you [Prophet] are in doubt about what We have revealed to you, ask those who have been reading the Book before you.*

ش/ك/ل *sh–k–l* to bind; to shape, to fashion, to sculpt; to be similar, to be homogeneous, likeness, resemblance, similitude. Of this root, two words occur once each in the Qur'an: شَكْل *shakl* and شَاكِلة *shākilatun*.

شَكْل *shakl* [n.] likeness, like (38:58) وَءَاخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ *and another of its types [in] pairs.*

شَاكِلة *shākilatun* [n.] a way, manner, peculiarity, attitude, inclination or disposition of one particular person (17:84) كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ *everyone does things in his own way* [lit. *everyone does things in accordance with his disposition*].

ش/ك/و *sh–k–w* to grieve, to show, or reveal, one's grief or sorrow, to complain. Of this root, two forms occur once each in the Qur'an: أشْكو *ʾashkū* and تَشْتَكِى *tashtakī.*

أشْكو *ʾashkū* [imperf. of v. شَكا *shakā*, trans.] to complain, to submit a complaint (12:86) إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ *I only make complaint of my anguish and grief to God.*

تَشْتَكِى *tashtakī* [imperf. of v. VIII, trans. with no object] to complain vigorously (58:1) قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِى زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ *God has heard the words of she who disputes with you [Prophet] concerning her husband and complains to God.*

اشْمَأَزَّ *ʾishmaʾazza* (see **ش/م/ز** *sh–m–z*).

ش/م/ت *sh–m–t* gloating, rejoicing over the misfortune of someone, particularly an adversary; to disappoint. Of this root, only تُشْمِت *tushmit* occurs once in the Qur'an.

تُشْمِت *tushmit* [imperf. of v. IV, trans.] to give someone cause to gloat over the bad lot of another (7:150) إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلاَ تُشْمِتْ بِيَ الأَعْدَاءَ *the people deemed me weak, and almost killed me!, do not give the enemies a chance to gloat over me!*

ش/م/خ *sh–m–kh* (of a mountain) to be high; to be lofty, to tower over; to behave proudly. Of this root, only شامِخات *shāmikhāt* occurs once in the Qur'an.

شامِخات *shāmikhāt* [pl. of fem. act. part. شامِخَة *shāmikhatun*] lofty, towering, high (77:27) وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ *and We placed on it firm lofty mountains.*

ش/م/ز *sh–m–z* to contract and shrink in aversion, to be disdainful, to be disgusted, to abhor. Of this root, only اشمَأَزَّ *ʾishmaʾazza* occurs once in the Qur'an.

اشمَأَزَّ *ʾishmaʾazza* [v. VIII, intrans.] to be disdainful, to abhor, to find abhorrent (39:45) وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ *the hearts of those who do not believe in the Hereafter shrink with aversion whenever God is mentioned on His own.*

ش/م/س *sh–m–s* the sun, intense heat, glaring light, to become sunny; (of a horse) to disobey and refuse to be mounted. Of this root, only الشَمْس *ʾal-shams* occurs 33 times, one of which is without the definite article, in the Qur'an.

الشَمْس *ʾal-shams* [n.] **1** the sun (71:16) وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا *and He set the moon in them for a light and He set the sun for a lamp*; * الشَّمْسَ name of Sura 91, Meccan sura, so-named because of the reference in verse 1 to '*the Sun*' **2** [without the definite article] sun, scorching/intense heat (76:13) مُتَّكِئِينَ فِيهَا عَلَى الأَرَائِكِ لاَ يَرَوْنَ فِيهَا شَمْسًا وَلاَ زَمْهَرِيرًا *they will be reclining in it on couches, seeing neither sun [scorching heat] nor biting cold.*

ش/م/ل *sh–m–l* the left hand, the left-hand side; bad omens, affliction; to contain, to include, to possess, containment. Of this root, three forms occur 12 times in the Qur'an: اشْتَمَل *ʾishtamala* twice; شِمَال *shimāl* eight times and شَمَائِل *shamāʾil* twice.

اشْتَمَل *ʾishtamala* [v. VIII, intrans.] to contain, to envelop (6:143) ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الأُنْثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الأُنْثَيَيْنِ *is it the two males He has forbidden, or the two females, or what the wombs of the two females contained?*

شِمَال *shimāl* [n., pl. شَمَائِل *shamāʾil*] **1** the left-hand side *(56:41) وَأَصْحَابُ الشِّمَال (epithet for the lost) *evil-doers* [lit. *people of the left*]; *(18:17) ذَاتَ الشِّمَال *leftward, to the left, by the left side* [lit. *the one with the left*]; *(50:17) عَنِ الشِّمَال *on the left, by the left side* **2** the left hand (69:25) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَالَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ *but he who is given his Record in his left hand will say, 'If only I had never been given any Record.'*

ش/ن/أ *sh–n–ʾ* to hate, to abhor, to stay aloof from unclean things; hatred; ugliness; evil-doers; to give someone what is due to him; to disclose. Of this root, two forms occur three times in the Qur'an: شَنَآن *shanaʾān* twice; (also read as شَنْآن *shanʾān*) and شانىء *shāniʾ* once.

شَنْآن/شَنَآن *shanʾān/shanaʾān* [n./quasi-act. part.] hatred, detestation; a person harbouring hatred (5:8) وَلاَ يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى

أَلاَّ تَعْدِلُوا *do not let hatred of some people [the idolaters] lead you away from doing justice.*

شانىء *shāniʾ* [act. part.] one who harbours hatred in his heart (108:3) إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ *it is the one who hates you who is the one cut off* (or, *without descendants*) *[not you].*

ش/ه/ب *sh–h–b* the encroachment of white into black, or light into dark, or vice versa; (of cold) to change the colour of trees; to be of ashen hues; barren land; to be difficult; a shooting star. Of this root, two words occur five times in the Qur'an: شِهاب *shihāb* four times and شُهُب *shuhub* once.

شِهاب *shihāb* [n., pl. شُهُب *shuhub*] **1** shooting star (72:9) فَمَنْ يَسْتَمِعِ الآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا *but the one who now listens finds for himself a meteorite lying in wait* **2** flame, torch (27:7) إِنِّي ءَانَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ ءَاتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ *I have seen a fire, I will bring you news from there, or a burning stick for you to warm yourselves.*

ش/ه/د *sh–h–d* landmark; presence, to witness, to testify to what one has witnessed, seen or beheld with one's own eyes; to be or become a martyr. Of this root, 13 forms occur 158 times in the Qur'an: شَهِد *shahida* 44 times; أَشْهَدَ *ʾashhada* seven times; اسْتَشْهِد *ʾishtashhid* twice; شاهِد *shāhid* 16 times; شُهود *shuhūd* three times; أشْهاد *ʾashhād* twice; شَهيد *shahīd* 35 times; شَهيدَيْن *shahīdayn* once; شُهَداء *shuhadāʾ* 20 times; شَهادةٌ *shahādatun* 23 times; شَهادات *shahādāt* twice; مَشْهَد *mashhad* once and مشهود *mashhūd* twice.

شَهِدَ *shahida* a [v. trans.] **1** to observe, to witness, to be present at (24:2) وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ *and let a group of believers witness their punishment*; *(2:185) فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ [jur.] *to qualify for the fast, to possess all the conditions which make fasting obligatory for individuals* [lit. *any one of you who is 'present' during the month [of Ramaḍān] should fast*] **2** to attend to, to take care of (22:28) لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِى أَيَّامٍ مَعْلُومَاتٍ *to attend to business of theirs and to pronounce God's name on specified days* **3** to testify to (12:81) يَاأَبَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلاَّ بِمَا عَلِمْنَا *our father, your son stole, and we only testify to what we*

know **4** to declare (63:1) أَذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ *when the hypocrites come to you [Prophet], they say, 'We declare that you are the Messenger of God'* **5** (applied to God) to know, to say (3:18) شَهِدَ اللَّهُ أَنَّهُ لاَ إِلَهَ إِلاَّ هُوَ *God knows* (or, *says*) *that there is no god but Him* **6** to give judgement, to arbitrate, to give an opinion (12:26) قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ *he said, 'She tried to seduce me', so an arbitrator from her household arbitrated: 'If his shirt has been torn at the front, then she has spoken truly and he is one of the liars'* **7** to give counsel, to advise (27:32) قَالَتْ يَاأَيُّهَا الْمَلأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ *she said, 'Chieftains, give me your counsel in the matter I am facing: I would never decide on a matter until you advise me'* **8** to swear a solemn oath (24:8) وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ *punishment shall be averted from her if she [in turn] four times swears by God that he is one of the lying* **9** to know, to be in the knowledge of (having witnessed) (3:70) يَاأَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ *people of the Book, why do you deny God's revelations when you know they are true?*

أَشْهَدَ *ʾashhada* [v. IV, doubly trans.] **1** to cause to witness, to cause to see (18:51) مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالأَرْضِ وَلاَ خَلْقَ أَنْفُسِهِمْ *I did not make them witness the creation of the heavens and earth, nor the creation of themselves* **2** to make someone testify, to cause to bear witness (7:172) وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ *and He made them bear witness about themselves, [saying], 'Am I not your Lord?'* **3** to have witness(es) (2:282) وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ *and have witnesses present whenever you trade with one another.*

اسْتَشْهِد *ʾistashhid* [imper. of v. X, trans.] to seek witness(es), to call to witness (2:282) وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ *and call to witness, from among your men, two witnesses.*

شاهِد *shāhid* **I** [n., pl. شُهود *shuhūd* and أشْهاد *ʾashhād*] **1** witness (46:10) وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ *and a witness from the Children of Israel has testified to one like it* **2** arbitrator (12:26) وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ *an arbitrator from her household arbitrated: 'If his shirt is torn at the front, then it is she who is telling the truth and he is one of the*

liars' **II** [act. part.] **1** one bearing witness, testifying (9:17) شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ *while bearing witness against themselves to the disbelief [in their souls]* **2** one watching, witnessing (37:150) أَمْ خَلَقْنَا الْمَلاَئِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ *or did We indeed create the angels as females while they were watching?* **3** present, at home (74:13) وَبَنِينَ شُهُودًا *and [having] sons by his side.*

أشْهاد *ʾashhād* [pl. of paucity of شاهِد *shāhid and* شَهيد *shahīd*] few witnesses (40:51) إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِى الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الأَشْهَادُ *We support Our messengers and those who believe in the present life and on the Day when [the chosen] witnesses arise.*

شَهيد *shahīd* [n. dual شَهيدَيْن *shahīdayn*/quasi-act. part.] **1** witness (2:282) وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ *and call to witness, from among your men, two witnesses* **2** attentive (50:37) أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ *or listened in with full attention* **3** present (4:72) فَإِنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا *if a calamity befalls you, he says, 'God has been gracious to me that I was not there with them'* **4** watcher over, overseer, caretaker (5:117) وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ *I was a watcher over them as long as I was among them* **5** judge, arbitrator (10:29) فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ *God is judge enough between us and you.*

شُهَداء *shuhadāʾ* [pl. of شَهيد *shahīd*] **1** witnesses (24:4) وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً *those who accuse chaste women [of adultery], and then fail to provide four witnesses, give them eighty lashes* **2** those who are present (2:133) أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ *were you there to bear witness when death came upon Jacob?* **3** witnesses/martyrs (3:140) وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ *and that God may know those who believe and that He may take martyrs/witnesses from among you* **4** pillars of religion, upright ones (4:135) يَاأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ *you who believe, uphold justice and be upright bearing witness for God, even if it is against yourselves.*

شَهادةٌ *shahādatun* **I** [n., pl. شَهادات *shahādāt*] **1** testimony (24:4) وَلاَ تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا *and do not accept any testimony of theirs, ever* **2** giving testimony, giving evidence (6:19) قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ *say, 'What thing is of most weight in*

giving testimony?' Say, 'God is witness between you and me!' **3** evidence (2:283) وَلاَ تَكْتُمُوا الشَّهَادَةَ *and do not conceal the evidence* **4** oath (24:6) فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ *let the oath of each one be four oaths by God that he is telling the truth* **5** claim (43:19) وَجَعَلُوا الْمَلاَئِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا أَشَهِدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ *they consider the angels–who are God's servants–to be female; did they witness their creation?, their claim will be put on record and they will be questioned [about it]* **6** (as opposed to غَيْب *ghayb* (q.v.)) the observable, or perceived, by the senses, in particular the sight *(59:22) عَالِمُ الْغَيْبِ وَالشَّهَادَةِ [an attribute of God] *the One who knows what is hidden and what is seen*, *the One who knows all*, *the One whose knowledge encompasses all that can or cannot be perceived by beings other than Himself* **7** the testimony that 'there is no deity but God and Muḥammad is His messenger' (according to ᵓibn ᶜabbās' interpretation of verse 70:33) وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ *and those who stand by their testimony [that 'there is no deity but God and Muḥammad is His messenger']* **II** [v. n.] testifying (5:106) يَاأَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ *you who believe, [the method of] testifying among you when death approaches any of you and you are making a bequest, is to let two just men act as witnesses.*

مَشْهَد *mashhad* [v. n./n. of place./n. of time] the act of seeing or witnessing; place, or time, of gathering, a scene, an event (19:37) فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ *woe to those who disbelieve in the event of an awesome Day.*

مَشْهود *mashhūd* [pass. part.] **1** observed, noted, attended, witnessed (17:78) إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا *recitation at dawn is always witnessed*; *(11:103) يَوْمٌ مَشْهُودٌ *an eventful day* [lit. *a well attended Day*] **2** that which is testified for, witnessed (85:3) وَشَاهِدٍ وَمَشْهُودٍ *by the witness and that which is witnessed.*

ش/ه/ر *sh–h–r* new moon, lunar month; to make manifest or public; fame, famous, to make famous; to make notorious. Of this root, four forms occur 21 times in the Qur'an: شَهْر *shahr* 12 times; شَهْرَيْن *shahrayn* twice; شُهور *shuhūr* once and أَشْهُر *ᵓashhur* six times.

شَهْر *shahr* [n., pl. شُهور *shuhūr*, pl. of paucity أَشْهُر *ᵓashhur*]

[lunar] month (2:197) الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ *the pilgrimage takes place during prescribed [lunar] months*; *(9:5) الأَشْهُرُ الْحُرُمُ *the [four] forbidden months* being the last twenty days of Dhū'l-Ḥijjati, the months of Muḥarram, Safar and Rabīᶜ ᵓal-ᵓawwal and the first ten days of Rabīᶜ ᵓal-Thānī, constituting the grace period, given to the idolators after having broken their treaty with the Prophet, after which they would be fought. These months should not be confused with the customary four forbidden months of Rajab, Dhū'l-Qaᶜdati, Dhū'l-Ḥijjati and Muḥarram, referred to in (2:217 and 9:36) (see **حُرُم** *ḥurum*).

ش/ه/ق *sh–h–q* final part of braying of a donkey; inhaling, breathing in; (of a mountain) to rise high. Of this root, only شَهيق *shahīq* occurs twice in the Qur'an.

شَهيق *shahīq* [n./v. n.] groaning, inhaling (67:7) إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ *and when they are cast into it, they will hear from it a deep inhaling as it boils up*; *(11:106) لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ *there will be great distress in it for them* [lit. *for them in it there will be exhaling and inhaling*].

ش/ه/و *sh–h–w* to desire, to long for, to lust after; to resemble. Of this root, three forms occur 13 times in the Qur'an: اشْتَهى *ᵓishtahā* eight times; شَهْوَةٌ *shahwatun* twice and شَهَوَات *shahawāt* three times.

اشْتَهى *ᵓishtahā* [v. VIII, intrans.] to desire, to crave, to covet, to long for (43:71) وَفِيهَا مَا تَشْتَهِيهِ الأَنْفُسُ وَتَلَذُّ الأَعْيُنُ *in it is all that souls desire and eyes delight in.*

شَهْوَةٌ *shahwatun* **I** [n., pl. شَهَوات *shahawāt*] desire, lust, carnal appetite (3:14) زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ *made fair for humankind is the love of desirable things–women* (or, *made fair to human beings is the lusting after*), *children, tons upon tons of gold and silver, horses with fine markings, livestock and farmland* **II** [v. n. used adverbially] lusting after (7:81) إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ *you go lusting after men rather than women!*

ش/و/ب *sh–w–b* (of drinks) to mix, to mingle, to adulterate; a trace; to avoid, to stay away from; insincerity, guile, deceit. Of this root, شَوْب *shawb* occurs once in the Qur'an.

شَوْب *shawb* [n.] a mix, something with which another is mixed (37:67) ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ *then they will have, on top of it, a dose of scalding water.*

ش/و/ر *sh–w–r* to gather, or extract, honey from hives or combs; to exhibit, to expose, to point out, to point to; to gather opinions, to consult, consultation. Of this root, four forms occur once each in the Qur'an: أَشَارَ *ᵓashāra*; شاوِر *shāwir*; شورى *shūrā* and تَشاوُر *tashāwur*.

أَشَارَ *ᵓashāra* [v. IV, intrans.] to make a sign, to point to, to beckon, to indicate (19:29) فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا *she pointed towards him, but they said, 'How can we converse with one who is [still] in the cradle, a [mere] baby boy?'*

شاوِر *shāwir* [imper. of v. III, trans.] to consult, to take counsel (3:159) وَشَاوِرْهُمْ فِي الأَمْرِ *consult with them about matters.*

شورى *shurā* [n./v. n.] consultation; consulting, advising (42:38) وَأَمْرُهُمْ شُورَى بَيْنَهُمْ *[conducting] their affairs by consultation with one another*; * الشورى name of Sura 42, Meccan sura, so-named because of the reference in verse 38 to '*Consultation*' as the basis of decision-making amongst Muslims.

تَشاوُر *tashāwur* [v. n.] mutual consultation with one another (2:233) فَإِنْ أَرَادَا فِصَالا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلاَ جُنَاحَ عَلَيْهِمَا *if, by mutual consent [between the parents] and consultation [with people of experience], they [the couple] wish to wean [the child], they will not be blamed.*

شواظ *shuwāẓ* (this word, which occurs once in the Qur'an, has no verbal root) [n.] smokeless fire, a tongue of pure fire (55:35) يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ *a tongue of fire and copper will be released upon you.*

ش/و/ك *sh–w–k* thorn, spike, point, to pierce, to prick; arms, armoury,

power, force. Of this root, شَوكةٌ *shawkatun* occurs once in the Qur'an.

شَوكةٌ *shawkatun* [n.] thorn, spike; power, force, might; weapon, armour *(8:7) ذَاتِ الشَّوْكَةِ *the fighting group*, *the armed detachment* [lit. *the one with the power*]; *(8:7) غيْرَ ذَاتِ الشَّوْكَةِ *the trading caravan* [lit. *the one without power* (or, *the unarmed group*)].

ش/و/ي *sh–w–y* to roast, to scald, to fry (meat), to boil water; exterior of the scalp, or of skin in general, limbs, extremities. Of this root, two forms occur once each in the Qur'an: يَشْوِي *yashwī* and شَوَى *shawā*.

يَشْوِي *yashwī* [imperf. v., trans.] to scald, to roast (18:29) وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ *if they call for relief, they will be relieved with water like molten tar* [also rendered as: *lead*, *copper*, *oil dredges*] *that scalds [their] faces.*

شَوَى *shawā* [pl. of n. شَواةٌ *shawātun*] scalps, skins, limbs, extremities (70:16) نَزَّاعَةً لِلشَّوَى *stripper of scalps* (or, *limbs*).

ش/ي/أ *sh–y–ʾ* to will, to wish, to desire, willing, wanting; thing, something, anything. Of this root, three forms occur 517 times in the Qur'an: شَاء *shāʾa* 236 times; شَيء *shayʾ* 279 times and أشْياء *ʾashyāʾ* four times.

شَاء *shāʾa* a [v. trans.] **1** to wish, to want (18:77) لَوْ شِئْتَ لاَتَّخَذْتَ عَلَيْهِ أَجْرًا *if you had wished you could have taken payment for [doing] it*; *(2:70) إِنْ شَاءَ اللَّهُ [formulaic] *God willing*; *(18:39) مَا شَاءَ اللَّهُ *what a blessing from God!* [lit. *this is what God has willed*].

شَيء *shayʾ* **I** [n., pl. أشْياء *ʾashyāʾ*] something, thing, matter, affair (6:38) مَا فَرَّطْنَا فِى الْكِتَابِ مِنْ شَيْءٍ *We have not omitted anything from the Book*; *(5:68) لَسْتُمْ عَلَى شَيْءٍ *you have no true basis*, *you have no standing* [lit. *you are not upon anything*]; *(6:159) لَسْتَ مِنْهُمْ فِى شَيْءٍ *you have nothing to do with them*, *you are not responsible for them* [lit. *you are not one of them in anything*] *(2:155) بِشَيْءٍ مِنَ *a [small] measure of* **II** [used adverbially] slightly, a little (17:74) وَلَوْلاَ أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلا *if We*

had not made you stand firm, you would almost have inclined towards them a little.

ش/ي/ب *sh–y–b* to become white-haired, greyness or whiteness of hair. Of this root, three forms occur once each in the Qur'an: شَيْباً *shayban*; شيباً *shīban* and شَيبةً *shaybatan*.

شَيْباً *shayban* [v. n.] greying of hair (19:4) وَاشْتَعَلَ الرَّأْسُ شَيْبًا *and [my] head has become aflame with greyness.*

شيباً *shīban* [pl. of n./quasi-act. part. أشْيَب *ʾashyab* and, perhaps, of act. part. شائب *shāʾib*] grey-haired persons (73:17) فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا *so how can you, if you disbelieve, guard against a Day which will turn children grey-haired?*

شَيبةً *shaybatan* [v. n.] being grey-haired, greying of the hair (30:54) ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً *then He appoints after strength weakness and greying of hair.*

ش/ي/خ *sh–y–kh* to become old, to advance in years, an old or elderly man. Of this root, two words occur three times in the Qur'an: شَيخ *shaykh* twice and شُيُوخ *shuyūkh* once.

شَيخ *shaykh* [n./quasi-act. part., pl. شُيوخ *shuyūkh*] an old man, an ageing man (28:23) لاَ نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ *we do not water [our flocks] until the shepherds take [their sheep] away; our father is a very old man.*

ش/ي/د *sh–y–d* plaster, gypsum, to plaster (a wall) with gypsum or the like; to erect a building, or raise a building, high, tall constructions; to strengthen, to acclaim, to proclaim. Of this root, two forms occur once each in the Qur'an: مَشيد *mashīd* and مُشَيَّدةٍ *mushayyadatin*.

مَشيد *mashīd* [pass. part. of v. trans. شادَ *shāda*] plastered, loftily erected (22:45) فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ *how many a town We have destroyed, while it is doing wrong, and now it is fallen upon its roofs; and [how many] a deserted well; and [how many] a lofty palace.*

مُشَيَّدةٍ *mushayyadatin* [pass. part. of v. II, trans.] plastered, loftily erected (4:78) أَيْنَمَا تَكُونُوا يُدْرِككُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِى بُرُوجٍ مُشَيَّدَةٍ *wherever you may be death will overtake you, even if you were inside lofty towers.*

شَيطان *shayṭān* (see **ش/ط/ن** *sh–ṭ–n*).

ش/ي/ع *sh–y–ᶜ* to spread, to scatter, to disperse; to become widely known; to make one thing follow another, to follow a guest to bid him farewell; to approximate, in number/quantity, to another; to go along with the ideas of another, to be of the same persuasion; bias, partisan, sect, sectarianism. Of this root, four forms occur 12 times in the Qur'an: تَشيع *tashīᶜ* once; شيعةٌ *shīᶜatun* four times; شِيع *shiyaᶜ* five times and أشْياع *ᵓashyāᶜ* twice.

تَشيع *tashīᶜ* [imperf. v. intrans.] to become widely spread (24:19) إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِى الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ *those who like to see immorality spread amongst the believers will have a painful punishment.*

شيعةٌ *shīᶜatun* [n., pl. شِيع *shiyaᶜ*, pl. of paucity أشْياع *ᵓashyāᶜ*] **1** people of like persuasion, conviction or opinion, sect, party (28:15) فوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلاَنِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ *and he found in it two men fighting–one from his own people/conviction, the other from his enemy* **2** caste, social class, faction (28:4) إِنَّ فِرْعَوْنَ عَلاَ فِى الأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا *Pharaoh has exalted himself in the land and made its people into castes* **3** kind, type (34:54) كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ *as was done to those of their kind before [them].*

ص / *ṣād*

الصاد *ʾal-ṣād* the fourteenth letter of the alphabet; it represents a voiceless dento-alveolar emphatic fricative sound.

صاد *Ṣād* the opening verse of Sura 38 (for opinions concerning letters used in similar positions within the Qur'anic text see: **الر** *ʾalif–lām–rā*). The sura derives it name from verse 1 in which *ṣād* occurs. (38:1) صٓ وَٱلْقُرْءَانِ ذِي الذِّكْرِ *ṣād, by the noble Qur'an.*

ص/ب/أ *ṣ–b–ʾ* to emerge, to well out, (of the stars) to spring forth, to appear; to renege one's faith for another faith. Arab philologists derive the form الصابئون *ʾal-ṣābiʾūn* (which occurs three times in the Qur'an) from this root or from the root ص/ب/و *ṣ–b–w* 'to incline'. Some western scholars attribute it to a borrowing from Aramaic, Ethiopic or South Arabian. Hughes attributes the word to 'the Hebrew word *tsābā* "a host" Gen. ii.1, i.e., "Those who worship the hosts of heaven."'

الصابئون *ʾal-ṣābiʾūn*, [pl. of n. صابئ *ṣābiʾ*] the Sabians, a group of believers who are variously described in the Arabic sources as worshipping the stars secretly but openly professing themselves to belong to the son of Seth (the Christians; followers of the religion of Ṣorā bī Seth), the son of Adam; followers of the religion of Noah, so-called, son of a brother of Noah (5:69) after Ṣābī إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحًا فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ *those who believe [the Muslims], those who follow Judaism, the Sabians, and the Christians–those who believe in God and the Last Day and do good deeds–will have nothing to fear or to regret.*

There is confusion in the sources as to the beliefs and identity

of these people and also as indicated above, to the root from which the name Ṣābiʾ is derived. They are variously described as followers of the religion of Noah; of a religion mid-way between Judaism and Christianity; of the religion of Ṣābi, son of Seth, son of Adam; worshippers of the stars; worshippers of the moon or worshippers of the angels. They are also said to be openly professing to be Christians when in fact secretly worshipping the stars. ʾibn Ḥazm describes them as those who deny the prophethood of Abraham. Of the identity of these people Asad says, 'The Sabians seem to be a monotheistic religious group, intermediate between Judaism and Christianity. Their name (probably derived from the Aramaic verb tseeba "he immersed himself [in water]") would indicate that they were followers of John the Baptist–in which case they could be identified with the Madaean, a community which to this day is to be found in Iraq. They are not to be confused with the so-called "Sabians of Harran", a gnostic sect which still existed in the early centuries of Islam, and which may have deliberately adopted the name of the true Sabians in order to obtain the advantages accorded by the Muslims to the followers of every monontheistic faith.' The Qur'an puts the Sabians on a par with the Muslims, the Jews and Christians in that (2:262) *whoever of them believe in God and do good work will have their rewards with their Lord; there will be no fear for them, nor will they grieve.*

ص/ب/ب *ṣ–b–b* to pour out; remnant; a group; love, to be in love. Of this root, three forms occur five times in the Qur'an: صبَّ *ṣabba* three times; يُصَبُّ *yuṣabb* once and صباًّ *sabban* once.

صَبَّ *ṣabba* u [v. trans.] to pour out liquid and the like (44:48) ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ *then, pour scalding water over his head as punishment.*

صَبٌّ *ṣabb* [v. n. used adverbially for emphasis] pouring out liquid and the like (80:25) أَنَّا صَبَبْنَا الْمَاءَ صَبًّا *We pour down water torrentially.*

ص/ب/ح *ṣ–b–ḥ* morning, dawn, daylight, to reach morning time, (of

the morning) to arrive; (of a woman) comely; lantern. Of this root, eight forms occur 45 times in the Qur'an: صَبَّحَ *ṣabbaḥa* once; أَصْبَحَ *ʾaṣbaḥa* 28 times; صُبْح *ṣubḥ* five times; صَباح *ṣabāḥ* once; إِصْباح *ʾiṣbāḥ* once; مُصْبِح *muṣbiḥ* five times; مِصْباح *miṣbāḥ* twice and مَصابيح *maṣābīḥ* twice.

صَبَّح *ṣabbaḥa* [v. II, trans.] to visit in the morning time, to come in the [early] morning, to visit someone with [something] in the morning (54:38) وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ *and a remaining chastisement came upon them early in the morning*.

أَصْبَحَ *ʾaṣbaḥa* **I** [v. IV, intrans.] to enter the morning time *(30:17) فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ *celebrate God's glory when you reach the evening and when you reach the morning* (i.e. constantly) **II** [one of the sisters of كان (q.v.)] **1** to become (5:31) فَأَصْبَحَ مِنَ النَّادِمِينَ *so he became one of the remorseful* **2** to take place in the morning (68:19–20) فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُون فَأَصْبَحَتْ كَالصَّرِيمِ *a visitation from your Lord visited it while they were sleeping, and by the morning it was like [a garden] plucked bare*.

صُبْح *ṣubḥ* [n.] morning, dawn (74:34) وَالصُّبْحِ إِذَا أَسْفَرَ *by the dawn when it brightens* [lit. *uncovers its face*]*!*

صَباح *ṣabāḥ* [n.] morning (37:177) فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ *when it alights in their courtyard, how evil will be the morning of those who are warned*.

إِصْباح *ʾiṣbāḥ* [v. n./n.] day breaking, daybreak (6:96) فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا *He is the revealer of daybreak, and He made the night for resting*.

مُصْبِح *muṣbiḥ* [act. part.] one entering the morning time (68:21) فَتَنَادَوْا مُصْبِحِينَ *so they called each other while entering the morning*.

مِصْباح *miṣbāḥ* [n.; pl. مصابيح *maṣābīḥ*] lamp, lantern (41:12) وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظاً *and We adorned the nearest heaven with lanterns [as] security* (or, *and made them secure*).

ص/ب/ر *ṣ–b–r* confinement, restraint, killing by detention; patience, endurance. Of this root, 10 forms occur 103 times in the Qur'an:

صَبَر *ṣabara* 57 times; صابَر *ṣābara* once; أصْبَر *ᵓaṣbar* once; اصْطَبَر *ᵓiṣṭabara* three times; صَبْر *ṣabr* 15 times; صابِر *ṣābir* twice; صَابِرون *ṣābirūn* 18 times; صَابِرَة *ṣābiratun* once; صَابِرات *ṣābirāt* once and صَبَّار *ṣabbār* four times.

صَبَر *ṣabara* i **I** [v. intrans.] **1** to be patient (49:5) وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ *had they been patient until you came out to them–it would have been better for them* **2** to endure, persevere (52:16) اصْلَوْهَا فَاصْبِرُوا أَوْ لاَ تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ *burn in it–whether you persevere or not it is the same for you* **3** [with prep. لِ] to submit patiently to (76:24) فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلاَ تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا *so submit patiently to the judgement of your Lord; do not obey any sinner or disbeliever among them* **4** [with prep. عَلَى] **a)** to put up with, be content with (2:61) وَإِذْ قُلْتُمْ يَامُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ *remember when you said, 'Moses, we cannot endure [eating] only one kind of food'* **b)** [also with prep. عَلَى] to be constant towards, to adhere to (38:6) وَانْطَلَقَ الْمَلأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَى ءَالِهَتِكُمْ *the leaders among them went on [saying], 'Walk away and be steadfast to your gods'* **II** [v. trans.] to confine, restrain (18:28) وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ *confine yourself with* (or, *be steadfast along with*) *those who call to their Lord morning and evening*.

صابَر *ṣābara* [v. III, intrans.] to vie in endurance, in being steadfast (3:200) يَاأَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ *you who believe, be steadfast, vie in being steadfast, be on the ready* [also interpreted as: *fortify yourselves*] *and be mindful of God*.

ما أصْبَر *mā ᵓaṣbara* [exclamation; ironic] how persevering! (2:175) فَمَا أَصْبَرَهُمْ عَلَى النَّارِ *how [inadvertently] daring they are in [the face of/attaining] the Fire!*

اصْطَبَر *ᵓiṣṭabara* [v. VIII, intrans.] to exercise forbearance in doing, to apply oneself with patience (20:132) وَأْمُرْ أَهْلَكَ بِالصَّلاَةِ وَاصْطَبِرْ عَلَيْهَا *and bid your family to prayer and apply yourself diligently in [performing] it*.

صبر *ṣabr* [n./v. n.] patience, endurance, steadfastness; enduring, being patient (2:45) وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ *seek help with steadfastness and prayer*.

صابِر *ṣābir* [act. part.; pl. صَابِرون *ṣābirūn*; fem. صَابِرَة *ṣābiratun*; pl. صَابِرات *ṣābirāt*] **1** one who is patient, persevering (18:69) سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا *God willing, you will find me patient* **2** steadfast, constant (8:66) فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ *if there be of you a steadfast hundred they shall overcome two hundred.*

صبّار *ṣabbār* [intens. act. part. used as n.] one given to being firmly constant, patient, persevering (31:31) إِنَّ فِى ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ *surely, in that, there are signs in this for every steadfast, thankful [person].*

ص/ب/ع *ṣ–b–ᶜ* finger; toe; to point to; good influence. Of this root, one form, أصابِع *ᵓaṣābiᶜ* occurs twice in the Qur'an.

أصابع *ᵓaṣābiᶜ* [pl. of n. إِصْبَع *ᵓiṣbaᶜ*] fingers (71:7) وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِى ءَاذَانِهِمْ *and every time I call them, so that You may forgive them, they put their fingers in their ears.*

ص/ب/غ *ṣ–b–gh* dye; to colour; to dip one's hand in water, to dip a bit of bread in relish such as oil and the like; relish, a dip such as sauce and olive oil; to become oriented towards something. Of this root, two forms occur three times in the Qur'an: صِبْغ *ṣibgh* once and صِبْغة *ṣibghatun* twice.

صِبْغ *ṣibgh* [n./v. n.] relish (23:20) وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ وَصِبْغٍ لِلآكِلِينَ *and a tree, springing out from Mount Sinai, that produces oil and relish for the eaters.*

صِبْغَة *ṣibghatun* [n./v. n.] dye, colouring, hallmark; way, orientation (2:138) صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً *the orientation by God [towards Him], and who orients better than God?*

ص/ب/و *ṣ–b–w* youth, youthfulness, youthful propensity. Of this root, two forms occur three times in the Qur'an: أَصْبُو *ᵓaṣbū* once and صبيّاً *sabiyyan* twice.

أَصْبُو *ᵓaṣbū* [imperf. of v. صبا *ṣabā*, intrans.] to feel sensual desire towards, to yearn for, to incline towards, to lust for (12:33) وَإِلاَّ تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ *but if you do not avert*

from me their guile, I shall incline to them and become one of the ignorant.

صَبِيّاً *ṣabiyyan* [n./quasi-act. part.] **1** a youth; youthful (19:12) يَايَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا *'John, hold on to the Scripture resolutely', We granted him wisdom* [also interpreted as: *good judgement* or *prophethood*] *while he was still a youth* **2** infant (19:29) فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِى الْمَهْدِ صَبِيًّا *she pointed towards him, but they said, 'How can we converse with one who is [still] in the cradle, a [mere] baby boy?'*

ص/ح/ب *ṣ–ḥ–b* to keep company, associate with, consort with, to be a comrade, companion or fellow to; to defend, to guard; companionship, fellowship; belonging, ownership. Of this root, six forms occur 97 times in the Qur'an: تصاحب *tuṣāḥib* twice; يُصْحَبُون *yuṣḥabūn* once; صَاحِبٌ *ṣāḥib* 10 times; صَاحِبَيْ *ṣāḥibay* twice; صَاحِبَة *ṣāḥibatun* four times and أصحاب *ʾaṣḥāb* 78 times.

تُصاحِب *tuṣāḥib* [imperf. of v. III, trans.] to keep company with, to associate with (18:76) قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلاَ تُصَاحِبْنِي *if I ask you about anything after it [this instance], do not keep company with me.*

يُصْحَبون *yuṣḥabūn* [pass. imperf. of v. IV] to be guarded, defended, aided (21:43) لاَ يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلاَ هُمْ مِنَّا يُصْحَبُونَ *they cannot help themselves, nor can they be guarded from Us.*

صَاحِب *ṣāḥib* [n.; dual صَاحِبَيْن *ṣāḥibayn*; pl. أصْحاب *ʾaṣḥāb*; fem. صاحِبة *ṣāḥibatun*] **1** companion, associate (9:40) إِذْ يَقُولُ لِصَاحِبِهِ لاَ تَحْزَنْ إِنَّ اللَّهَ مَعَنَا *when he [Muḥammad] said to his companion, 'Do not grieve, God is with us,'*; *(12:39) صَاحِبَيِ السِّجْنِ *my two prisoner companions* **2** fellowman (53:2) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى *your fellowman [Muḥammad] has not strayed nor has he erred* **3** [feminine صَاحِبَةً] wife, consort (72:3) مَا اتَّخَذَ صَاحِبَةً ولا وَلَدًا *He has taken [for Himself] neither a consort [wife] nor child*; *(68:48) صَاحِبِ الْحُوتِ (an epithet for Jonah) *the fellow of the whale.*

أصْحَاب *ʾaṣḥāb* [pl. n.] **1** companions, associates, comrades (6:71) لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى *he has friends who call him to guidance* **2** [used in construct (إضافة)] to denote 'affinity with', 'in

association with', 'being worthy of', 'that or those of', 'deserving' *(85:4) أَصْحَابُ الأُخْدُودِ *people of the ditch*, *makers of the trench*. Various suggestions are made as to who these trench-makers were, inter alia, that they were commanded to do so by a Jewish ruler of sixth-century Yemen in order to torture Christians; also it could refer to Nimrod's treatment of Abraham. ᵓibn ᵓisḥāq says that the verse refers to the Jewish convert, King Dhū Nawas, and some people of Najrān who persecuted Christians there by burning them in a trench (q.v. 85:1–10). This provoked the Christian Abyssinians to conquer Southern Arabia, and to attack on the Kaᶜba in the 'Year of the Elephant' when the Prophet Muḥammad was born (see خ/د/د *kh–d–d*); *(7:48) أَصْحَابُ الأَعْرَافِ **a)** [lit. *people of the heights*] said to be either those whose good deeds are enough for them not to go to Hell, but not great enough for them to go to Paradise and, as such, they would have to stay, on the Day of Judgement, in an area in-between and await God's ruling for, or against, them; or the prophets who, on the Day of Judgement, will be sitting in the elevated places **b)** [lit. *people of knowledge*] a group of people endowed with knowledge and entrusted with the job of spotting and pointing out, for a special mention, certain people, both bad and good; *(15:78) أَصْحَابُ الأَيْكَةِ (an epithet for the people of Midian to whom the prophet Shuᶜayb (q.v.) was sent) *the dwellers of woods*; *(57:19) أَصْحَابُ الْجَحِيمِ *those condemned to Hellfire*, *the inhabitants of Hell*; *(2:82) أَصْحَابُ الْجَنَّةِ *those deserving of Paradise*, *the inhabitants of Paradise*; *(15:80) أَصْحَابُ الْحِجْرِ (an epithet for the tribe of Thamūd who lived north of Medina), *the people*, or *the dwellers of the rock*, or *the stone city of ᵓal-Ḥijr*; *(25:38) أَصْحَابَ الرَّسِّ *people of the well* (a branch of Thamūd); *(4:47) أَصْحَابَ السَّبْتِ *people of the Sabbath*, i.e. *the Sabbath breakers*; *(67:10) أَصْحَابِ السَّعِيرِ *inmates of the blazing fire* or, *those condemned to Hellfire*; *(56:41) أَصْحَابُ الشِّمَالِ (an epithet for 'the Lost') *the evildoers* [lit. *people of the left-hand side*]; *(20:135) أَصْحَابُ الصِّرَاطِ السَّوِيِّ *the adherents to the even path*; *(105:1) أَصْحَابِ الْفِيلِ *the People of the Elephant* (cf. فيل); *(60:13) أَصْحَابِ الْقُبُورِ (an epithet for 'the dead') *people of the graves*; *(36:13) أَصْحَابَ الْقَرْيَةِ *people of the town*; *(18:9) أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ *people of the Cave and ᵓal-Raqīm*,

Companions in the Cave (ʾal-Raqīm is variously interpreted as being the name of the mountain in which the cave was situated, the name of the companions' dog, or an inscription bearing the companions' names); *(90:19) أَصْحَابُ الْمَشْأَمَةِ (an epithet for 'the condemned') *people of the left-hand side*; *(26:61) أَصْحَابُ مُوسَى *Moses' people*, *the company of Moses*; *(56:8) أَصْحَابُ الْمَيْمَنَةِ (an epithet for 'the saved'] *people of the right*; * أَصْحَابَ النَّارِ [lit. *fellows of the Fire*] **a)** (74:31) أَصْحَابَ النَّارِ *angels guarding Hellfire*, *stewards of Hellfire* **b)** (2:39) أَصْحَابَ النَّارِ *inmates of the Fire*, *those destined for Hellfire*; *(56:27) أَصْحَابُ الْيَمِينِ (an epithet for 'the saved') *the guided ones*, *the righteous* [lit. *people of the right-hand side*].

ص/ح/ف *ṣ–ḥ–f* flat dish or a like object, such as the side of a scroll. Of this root, two forms occur nine times in the Qur'an: صِحاف *ṣiḥāf* once and صُحُف *ṣuḥuf* eight times.

صِحاف *ṣiḥāf* [pl. of n. صَحْفَة *saḥfatun*] dishes, plates, platters (43:71) يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ *dishes of gold will be passed around for them*.

صُحُف *ṣuḥuf* [pl. of n. صحيفة *ṣaḥīfatun*] **1** books, scrolls, scriptures (53:36) أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَى *or has he not been informed of what is in the Scrolls of Moses?* **2** records (81:10) وَإِذَا الصُّحُفُ نُشِرَتْ *and when the records [of deeds] are spread open/made known*.

ص/خ/خ *ṣ–kh–kh* deafening sound, a cry that deafens by its vehemence; to pierce; calamity. Of this root, one form, صاخّة *ṣākhkhatun*, occurs once in the Qur'an.

صَاخَّة *ṣākhkhatun* [act. part./n.] that which deafens by its vehemence; the cry on the occasion of which the Resurrection will take place, the calamity of the Resurrection (80:33–4) فَإِذَا جَاءَتِ الصَّاخَّةُ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ *when the Deafening Blast comes–the Day when one will flee from one's own brother*.

صَخْر *ṣakhr* (no verbal root) [generic noun occurring once] rock, rocks (89:9) وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ *and [with the tribe of] Thamūd,*

who hewed the rocks in the valley.

صَخْرة *ṣakhratun* [unit noun occurring twice] a rock, a piece of rock (18:63) أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ *remember when we were resting by the rock? I forgot the fish.*

ص/د/د *ṣ–d–d* (of a road) to take a side turn; to turn away from, to shun, to be averse to; to cause someone to turn away from, to go back, to reject; blockage, hindrance, aversion. The form تَصْدِيَة *taṣdiyatun*, clapping with the hands, is classified under this root and also under the root ص/د/ى *ṣ–d–y*. Of this root, five forms occur 42 times in the Qur'an: صَدَّ *ṣadda* 36 times; صُدَّ *ṣudda* twice; صَدٌّ *ṣadd* twice; صدود *ṣudūd* once and صديد *ṣadīd* once.

صَدَّ *ṣadda* u **I** [v. intrans.] to show aversion, to show disdain, to show rejection (63:5) لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ *they turn their heads away and you see them arrogantly showing aversion* **II** [v. trans.] to turn away or bar someone (48:25) هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ *they are the ones who disbelieved and barred you from the Sacred Mosque.*

صَدّ *ṣadd* [v. n.] preventing, hindering, impeding, barring (2:217) وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ *but barring others from God's path, to disbelieve in Him, [prevent access to] the Sacred Mosque and expel its people from it, are still greater [offences] in God's eyes.*

صدود *ṣudūd* [v. n.] (act of) averting, disdaining; preventing, hindering (4:61) رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا *you see the hypocrites turn right away from you [Prophet] in aversion.*

صديد *ṣadīd* [n.] pus (14:16) مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ *Hell is before him and he is made to have a drink of pus* (or, *festering water*).

تَصَدَّى *taṣaddā* (see **ص/د/ى** *ṣ–d–y*).

تَصْدِيَة *taṣdiyatun* (see **ص/د/ى** *ṣ–d–y*).

ص/د/ر *ṣ–d–r* breast, front piece, that which fronts or faces one; initial

part; to place in the front or on the highest place; to return, or go back; to issue forth, to proceed. Of this root, four forms occur 46 times in the Qur'an: يَصْدُر *yaṣdur* once; يُصْدِر *yuṣdir* once; صَدْر *ṣadr* 10 times and صُدور *ṣudūr* 34 times.

يَصْدُر *yaṣdur* [imperf. v., intrans.] to issue forth, to come forth, to go forward (99:6) يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا *on that Day, people will issue forth [out of their graves] in separate groups*.

يُصْدِر *yuṣdir* [imperf. of v. IV, intrans./trans.] to turn back, to make something/someone move (off/away), to drive away/off (28:23) لاَ نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ *we do not water [our flock] until the shepherds drive [their herds] away, our father is an old man'*.

صَدْر *ṣadr* [n.; pl. صدور *ṣudūr*] **1** chest, bosom, heart (7:2) كِتَابٌ أُنْزِلَ إِلَيْكَ فَلاَ يَكُنْ فِى صَدْرِكَ حَرَجٌ مِنْهُ *a book that has been sent down to you [Prophet]–let there be no anxiety in your heart about it*; *(11:5) يَثْنُونَ صُدُورَهُمْ *they conceal their enmity*, *they hide their thoughts* [lit. *they fold up their breasts*]; *(4:90) حَصِرَتْ صُدُورُهُمْ *they became averse*, *they have a dilemma* [lit. *their chests became constricted*]; *(100:10) وَحُصِّلَ مَا فِى الصُّدُور *when the secrets are brought out* [lit. *what is in the bosoms is gathered*]; *(20:25) اشْرَحْ لِي صَدْرِي *ease the constriction of my heart*, *lift up my heart*; *(10:57) شِفَاءٌ لِمَا فِى الصُّدُورِ *a healing for what is in the hearts [of humankind]*; *(26:13) يَضِيقُ صَدْرِي *my chest becomes constricted*, *I feel constrained*, *I become dumb-founded* **2** mind, thought, heart (114:5) الَّذِي يُوَسْوِسُ فِى صُدُورِ النَّاسِ *he who insinuates [his evil suggestions] into the hearts of humankind.*

ص/د/ع *ṣ–d–ᶜ* to cleave, to split; to cause a headache; to disperse, to scatter; to traverse, to cross from one side to the other, to journey; crack, fissure, cleavage; scattering, standing out; to comply with, to attain to. Of this root, five forms occur once each in the Qur'an: اصْدَعْ *ʾiṣdaᶜ*; يَصَّدَّعون *yaṣṣaddaᶜūn*; يُصَدَّعون *yuṣaddaᶜūn*; مُتَصَدِّع *mutaṣaddiᶜ* and صدع *ṣadᶜ*.

إصْدَع *ʾiṣdaᶜ* [imper. v. with prep. بِـ] attain to, comply with; reveal, distinguish between; disperse (15:94) فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ

عَنِ الْمُشْرِكِينَ *so proclaim openly what you have been commanded [to say], and ignore the polytheists.*

يَصَّدَّعون *yaṣṣadda^c^ūn* (assimilated form of يَتَصَدَّعُون *yataṣadda^c^ūn*) [imperf. v. VIII, intrans.] to crack up, to scatter away, to separate, to fragment (30:43) فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لاَ مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ *set your face [stand firm in your devotion] to the upright religion, before there comes, from God, a day which cannot be averted–on that Day, they [humankind] will fall.*

يُصَدَّعون *yuṣadda^c^ūn* [pass. imperf. of v. II] to be separated, to be caused to have a headache, hangover (56:19) لاَ يُصَدَّعُونَ عَنْهَا وَلاَ يُنْزِفُونَ *from which they are caused neither headache nor intoxication.*

مُتَصَدِّع *mutaṣaddi^c^* [act. part.] cracking, collapsing, splitting asunder (59:21) لَوْ أَنْزَلْنَا هَذَا الْقُرْءَانَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ *if We had sent this Qur'an down upon a mountain, you would have seen it humbled, split asunder out of the fear of God.*

صَدْع *ṣad^c^* [n./v. n.] crack, split, fault (86:12) وَالأَرْضِ ذَاتِ الصَّدْعِ *by the earth splitting open* [with the sprouting of trees and herbage, or with fissures and faults].

ص/د/ف *ṣ–d–f* side of a mountain, two mountains meeting together; one side of an oyster shell; to find to be equal; to lean to one side, to turn away, to shun; to encounter, to come upon. Of this root, two forms occur five times in the Qur'an: صَدَفَ *ṣadafa* four times and صَدَفَين *ṣadafayn* once.

صَدَفَ *ṣadafa* i [v. intrans.] to turn aside, to turn away from (6:157) فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا *who could be more unjust than someone who rejects God's revelations and turns away from them?*

صَدَفَين *ṣadafayn* [dual of n. صَدَفٌ *ṣadaf*] two parallel sides, two sides of a ravine, two parallel close mountains (18:96) سَاوَى بَيْنَ الصَّدَفَيْنِ *he had evened out the space between [the sides] of the two mountains.*

ص/د/ق *ṣ–d–q* to say, tell, utter, speak the truth; to fulfil one's promise; (of the morning) to shine clearly; to be true to (principles or friends); the truth; steadfastness; to befriend, friendship; charity, alms, to give alms to the poor; dowry. Of this root, 22 forms occur 155 times in the Qur'an: صَدَقَ *ṣadaqa* 15 times; صَدَّقَ *ṣaddaqa* 10 times; تَصَدَّقَ *taṣaddaqa* six times; صِدْق *ṣidq* 14 times; صَادِق *ṣādiq* three times; صَادِقُون *ṣādiqūn* 56 times; صَادِقات *ṣādiqāt* once; أصْدَق *ᵓaṣdaq* twice; صَدَقَة *ṣadaqatun* five times; صَدَقَات *ṣadaqāt* eight times; صَدُقات *ṣaduqāt* once; صَدِيق *ṣadīq* twice; صِدِّيق *ṣiddīq* three times; صِدِّيقُون *ṣiddīqūn* twice; صِدِّيقة *ṣiddīqatun* once; تَصْدِيق *taṣdīq* twice; مُصَدِّق *muṣaddiq* 18 times; مُصَدِّقِين *muṣaddiqīn* once; مُصَّدِّقِين *muṣṣaddiqīn* once; مُصَّدِّقات *muṣṣaddiqāt* once; مُتَصَدِّقِين *mutaṣaddiqīn* twice and مُتَصَدِّقات *mutaṣaddiqāt* once.

صَدَقَ *ṣadaqa* u **I** [v. intrans.] to tell the truth, speak the truth سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ (27:27) *we will ascertain whether you have told the truth, or were one of the liars* **II** [v. trans.] to tell someone the truth (5:113) نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا *we wish to eat from it, to have our hearts reassured, and to know that you have told us the truth* **III** [v. doubly trans.] **1** to fulfil or keep a promise, to honour a pledge to someone, (of a promise) to make good (3:152) وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ *indeed God had made good His promise to you* **2** to verify, to realise, to bring into reality (48:27) لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ *God has brought about His Messenger's vision in truth.*

صَدَّقَ *ṣaddaqa* **I** [v. II, intrans.; also with prep. بِ for emphasis] to accept as true (66:12) وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ *she accepted the truth of her Lord's words and His Scriptures*; *(75:31) فَلاَ صَدَّقَ وَلاَ صَلَّى *he absolutely rejected* [lit. *he neither believed nor prayed*] **II** [trans.] **1** to confirm the truthfulness of (37:37) بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ *no!–he has brought the truth and confirmed the earlier messengers* **2** to realise, to bring into reality (37:105) قَدْ صَدَّقْتَ الرُّؤْيَا *you have fulfilled the dream* **3** to back up (28:34) وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ *and my brother Aaron is more eloquent than me in speech: send him with me, as a backer [to confirm my word]–I fear that they may call me a liar* **4** to prove the validity, to verify something (34:20) وَلَقَدْ صَدَّقَ عَلَيْهِمْ

إِبْلِيسُ ظَنَّهُ *Satan proved right his opinion of them.*

تصَدَّق *taṣaddaqa* (assimilated form أَصَّدَّق *ʾaṣṣaddaqa*) [v. V, intrans.] **1** to give alms (9:75) لَئِنْ ءَاتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ *if He gives us some of His bounty, we will certainly give alms* **2** to treat charitably and kindly (12:88) يَاأَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا *Master, misfortune has touched us and our folk, and we bring poor merchandise, so fill the measure for us, and be charitable to us* **3** to forgo one's right for God's sake (4:92) وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلاَّ أَنْ يَصَّدَّقُوا *and whoever kills a believer by mistake [then he has the duty of] freeing a believing slave and paying compensation/blood money to the [victim's] family, unless they [charitably] forgo [it].*

صِدْق *ṣidq* **I** [n.] truthfulness (33:24) لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ *so that God may reward the truthful for their truthfulness*; *(10:93) مُبَوَّأَ صِدْقٍ *a good settlement*, *a goodly abode*; *(17:80) مُدْخَلَ صِدْقٍ *Godly entrance*, *true ingoing*; *(17:80) مُخْرَجَ صِدْقٍ *Godly exit, true outgoing*; *(10:2) قَدَمَ صِدْقٍ *sure footing*; *(54:55) مَقْعَدِ صِدْقٍ *a secure exalted place* [lit. *a seat of truth*]; *(19:50) لِسَانَ صِدْقٍ either *tongue of truthfulness* (i.e. the trait of truth-telling) or, *good reputation* (i.e., being praised by others) **II** [quasi-act. part.] **1** true (46:16) وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ *the true promise which they were promised* **2** [adverbially] in truth (6:115) وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلاً *the words of your Lord have come to pass in truth and justice*.

صَادِق *ṣādiq* [act. part.; pl. صَادِقُون *ṣādiqūn*; fem. pl. صَادِقات *ṣādiqāt*] **1** true (51:5) إِنَّمَا تُوعَدُونَ لَصَادِقٌ *what you [people] are promised is indeed true* **2** telling the truth (40:28) وَإِنْ يَكُ صَادِقًا يُصِبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ *and if he is telling the truth, then some of that with which he threatens you will afflict you* **3** one who is sincere, truthful (3:17) الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ *those who are steadfast, truthful, truly devout, who give [in God's cause] and those praying for forgiveness in the small hours of the night.*

أَصْدَق *ʾaṣdaq* [elat.] more/most true/truthful (4:122) وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلاً *who is more truthful than God in speech?!*

صَدَقة *ṣadaqatun* [n.; pl. صَدَقَات *ṣadaqāt*] **1** alms (obligatory or voluntary) (9:103) خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا *take out of their property alms with which you cleanse them and raise their standing* **2** [jur.] alms given to the poor to compensate for being unable to fulfil certain rituals (2:196) فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ *if any of you is ill, or has an ailment of the scalp, he should compensate by fasting, or almsgiving, or offering sacrifice*.

صَدُقات *ṣaduqāt* [pl. of n. صَدُقة *ṣaduqatun*] [jur.] obligatory dowry given by the groom to the bride as a requirement for solemnising the marriage contract (4:4) وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً *give women their dowries as free gifts [upon marriage]*.

صَديق *ṣadīq* **I** [n.] a friend (26:101) وَلاَ صَدِيقٍ حَمِيمٍ *and [we have] no true friend* **II** [coll. n.] friends (24:61) أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ ... أَوْ صَدِيقِكُمْ *to eat from your houses … or [the houses of] your friends*.

صِدِّيق *ṣiddīq* [intens. act. part.; pl. صِدِّيقُون *ṣiddīqūn*; fem. صِدِّيقة *ṣiddīqatun*] very truthful, given to always telling the truth, righteous, virtuous (5:75) مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلاَنِ الطَّعَامَ *the Messiah, son of Mary, was only a messenger–other messengers had come and gone before him–his mother was a virtuous woman, and the two of them ate food [like other mortals]*.

تَصْديق *taṣdīq* [v. n.] verification, confirming (12:111) مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ *it [this revelation] is no fabricated tale, but a confirmation of that which preceded it*.

مُصَدِّق *muṣaddiq* [act. part.; pl. مُصَدِّقِين *muṣaddiqīn*] **1** one who believes (37:52–3) يَقُولُ أَئِنَّكَ لَمِنَ الْمُصَدِّقِينَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَئِنَّا لَمَدِينُونَ *saying 'Are you truly one of those who believe that after we die and become dust and bone, we shall be brought for judgement?'* **2** one confirming, verifying (5:48) وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ *We sent to you [Muḥammad] the Book with the truth, confirming the Scriptures that came before it*.

مُتَصَدِّقين *mutaṣaddiqīn* (assimilated form مُصَّدِّقِين *muṣṣaddiqīn*) [pl. of act. part. مُتَصَدِّق *mutaṣaddiq* (assimilated form مُصَّدِّق

muṣṣaddiq), fem. pl. مُتَصَدِّقات *mutaṣaddiqāt* (assimilated form مُصَّدِّقات *muṣṣaddiqāt*)] alms-giving person (57:18) إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعَفُ لَهُمْ *alms-giving men and women who lend God a good loan will have it doubled.*

ص/د/ى *ṣ–d–y* intense thirst, to become thirsty; clapping of the hands, echo; to soothe, to coax; to endeavour; human corpse, skull. Of this root, two forms occur once each in the Qur'an: تَصَدّى *taṣaddā* and تَصْدية *taṣdiyatun.*

تَصَدَّى *taṣaddā* [imperf. of v. V (with the prefix تَ elided), intrans.] to accost, to confront, to give full attention (80:5–6) أَمَّا مَنِ اسْتَغْنَى فَأَنْتَ لَهُ تَصَدَّى *as for the self-satisfied one* (i.e., one who has no need [for God, for you [Prophet] or for the Truth])*, you give full attention to him.*

تَصْدية *taṣdiyatan* [v. n.] clapping of the hands (8:35) وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلاَّ مُكَاءً وَتَصْدِيَةً *their prayer at the House is nothing but a whistling and a clapping of hands.*

ص/ر/ح *ṣ–r–ḥ* to be, or become, pure, sheer, clear, unmixed; purity; tower, high building; a court or an open area, in a house. Of this root, one form, صَرْح *ṣarḥ*, occurs four times in the Qur'an.

صَرْح *ṣarḥ* [n.] **1** tower, palace, lofty structure (40:36–37) ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الأَسْبَاب أَسْبَابَ السَّمَوَاتِ *build me a tall tower that I may reach the roads to the heavens* **2** patio, inner courtyard, glazed flooring (27:44) قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا *it was said to her, 'Enter the palace/palace hall,' but when she saw it, she took it to be a deep pool of water, and bared her legs.*

ص/ر/خ *ṣ–r–kh* to scream, shriek, to call for help, yell, loud cry. Of this root, four forms occur 25 times in the Qur'an: يَسْتَصْرِخ *yastaṣrikh* once; يَصْطَرِخون *yaṣtarikhūn* 11 times; صَريخ *sarīkh* 11 times and مُصْرِخ *muṣrikh* twice.

يَسْتَصْرِخ *yastaṣrikh* [imperf. of v. X, trans.] to cry to someone for help (28:18) فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالأَمْسِ يَسْتَصْرِخُهُ *and there it was, the one who had sought his help the day before, was [again] crying*

out to him for help.

يَصْطَرِخون *yaṣṭarikhūn* [imper. of v. VIII, intrans.] to yell, to bellow, to scream, to call out in anguish (35:37) وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ لَّذِي كُنَّا نَعْمَلُ *and there they will cry out loud, 'Lord, let us out, and we will do righteous deeds, not what we were doing [before]'.*

صَرِيخ *ṣarīkh* [v. n./act. part.] crying out for help; one who comes to the rescue in response (36:43) وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلاَ صَرِيخَ لَهُمْ وَلاَ هُمْ يُنْقَذُونَ *and if We will, We will drown them, and there would be no help for them*, (or, *there will be no [time for them to utter a] cry for help*) *and they will not be rescued.*

مُصْرِخ *muṣrikh* [act. part.] one who comes to the rescue in response to a cry of help (14:22) مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ *I cannot come to your rescue, nor can you help me.*

ص/ر/ر *ṣ–r–r* freezing cold, frost; (sound) screeching, grating, creaking; (of a buzzard) to cry; to tie up, to purse, to constrict; to persist. Of this root, three forms occur six times in the Qur'an: أصَرَّ *ʾaṣarra* four times; صِرّ *ṣirr* once and صَرَّة *ṣarratin* once.

أصَرَّ *ʾaṣarra* [v. IV, intrans.] to insist, persist (45:8) يَسْمَعُ ءَايَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا *who hears God's revelations being recited to him, yet persists in his arrogance.*

صِرّ *ṣirr* [n.] extreme coldness (also extreme heat) (3:117) كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ *like a wind full of biting cold that strikes and destroys the harvest of a people who have wronged themselves.*

صَرَّة *ṣarratin* [v. n.] loud cry, great commotion (51:29) فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ *then his wife entered with a loud cry, struck her [own] face and said, '[I am only] a barren old woman!'*

ص/ر/ص/ر *ṣ–r–ṣ–r* screeching, or creaking, sound of a cricket, cricket; to be vehemently noisy; to be extremely frosty. Of this root, one form, صَرْصَر *ṣarṣar*, occurs three times in the Qur'an.

صَرْصَر *ṣarṣar* [quasi-act. part.] (of wind) screaming, wailing, roaring (69:6) وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ *as for [the people of] ᶜād, they were destroyed by a mighty wailing wind.*

صراط *ṣirāṭ* [n., a borrowing from Ancient Greek through Latin, occurring 45 times in the Qur'an] **1** road, highway, pathway (7:86) وَلاَ تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ *and do not sit in every pathway, threatening [wayfarers]*; *(1:6)* اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ *guide us to the straight path* [also interpreted as: *the true religion*, *the way of the righteous*, *the religion of Islam*] **2** an undertaking, a promise (15:41) قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ *He said, 'This is a promise from Me [that will be kept]'* **3** [with the definite article الصِّرَاط] the Path, the bridge spanning Hell which all humankind would have to cross on the Day of Judgement (in one interpretation of 36:66) وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ *had We willed, We would obliterate their eyes, then they would race to get to the Path, but how could they see [it]?*

ص/ر/ع *ṣ–r–ᶜ* to knock down, to wrestle; epilepsy. Of this root, one form, صَرْعَى *ṣarᶜā*, occurs once in the Qur'an.

صَرْعَى *ṣarᶜā* [pl. of quasi-pass. part. صريع *ṣarīᶜ*] knocked down, thrown on the ground, knocked down dead (69:7) فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ *so you could have seen the people there lying dead as if they were hollow palm-tree trunks*.

ص/ر/ف *ṣ–r–f* to divert the direction, to avert, to repel; to cause to turn, or to shift, from one state to another, to dissuade; to dismiss; to creak, to grate; to exchange. Of this root, eight forms occur 30 times in the Qur'an: صَرَفَ *ṣarafa* nine times; صُرِفَ *ṣurifa* five times; صَرَّفَ *ṣarrafa* 10 times; إِنْصَرَفُوا *ᵓinṣarafū* once; صَرْفًا *ṣarfan* once; تَصْرِيف *taṣrif* twice; مَصْرُوفًا *maṣrūfan* once and مَصْرِف *maṣrif* once.

صَرَفَ *ṣarafa* i [v. trans.] **1** to turn away, to divert from (9:127) صَرَفَ اللَّهُ قُلُوبَهُمْ *God turns their hearts* **2** [with prep. إِلى] to direct towards (46:29) وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ *and when We directed a group of jinn to you [Prophet] to listen to the*

Qur'an **3** [with prep. عَن] to cause to turn, or divert, away from (25:65) رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ *our Lord, turn away from us the chastisement of Hell.*

صَرَّف *ṣarrafa* [v. II, trans.] to expedite, to explain, to arrange (6:46) انْظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ *see how We explain Our revelations in various ways, yet still they turn away.*

إنْصَرَف *ʾinṣarafa* [v. VII] to leave, to go away, to depart (9:127) نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا *they look at one another surreptitiously [as if to say], 'Does anyone see you?' then they leave [sneak away].*

صَرف *ṣarf* [v. n. used adverbially] manipulating; averting; taking the matter in hand (25:19) فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلاَ نَصْرًا *they have written off what you say as lies: you cannot avert [the punishment], nor will you get any help.*

تَصْرِيف *taṣrīf* [v. n.] directing, managing, manipulating (2:164) وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالأَرْضِ لآَيَاتٍ لِقَوْمٍ يَعْقِلُونَ *in the managing of the winds and clouds that are made to run appointed courses between the sky and the earth: there are signs in all these for those who use their minds.*

مَصْروفً *maṣrūf* [pass. part.] averted, taken away, abated (11:8) أَلاَ يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ *indeed, on the Day it [the chastisement] comes upon them, it will not be averted from them.*

مَصْرِفً *maṣrif* [v. n./adv. of place] turning away, escaping; a place to turn to (18:53) وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا *the evildoers will see the Fire and they will deem that they are about to fall into it and they will find no escape from it* (or, *no place to which to escape away from it*).

ص/ر/م *ṣ–r–m* to cut off, to sever, to separate, plucking off; to forsake; to pass away; the first and last parts of the night, the night; sharp, decisive. Of this root, three forms occur once each in the Qur'an: يَصْرِم *yaṣrim*; صارِم *ṣārim* and صَرِيم *ṣarīm*.

يَصْرِم *yaṣrim* [imperf. v. trans.] to cut off, to harvest (68:17) إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ *We tried them as*

We tried the owners of the garden, who swore that they would harvest its fruits when they entered into the morning.

صَارِم *ṣārim* [act. part.] one who cuts off, harvests (68:22) اغْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ *go early to your field if you are [determined] on harvesting.*

صَرِيم *ṣarīm* [quasi-pass. part./n.] completely stripped bare, barren land; night (68:20) فَأَصْبَحَتْ كَالصَّرِيمِ *and by morning it was as if it was stripped bare* or *like a desolate land* (or, *burnt up and black like the dark night*).

ص/ع/د *ṣ–ᶜ–d* to climb up, to ascend, to surface; high land, the upper crust of the earth, clean soil; (of breath) to labour, to undergo difficulty, distress. Of this root, six forms occur nine times in the Qur'an: يَصْعَدَ *yaṣᶜad* once; يُصْعِدُ *yuṣᶜid* once; يصّعّد *yaṣṣaᶜᶜad* once; صَعُدًا *ṣaᶜudan* once; صَعُودًا *ṣaᶜūdan* once and صَعِيد *ṣaᶜīd four times.*

يَصْعَد *yaṣᶜad* [imperf. v. intrans.] to go up, to rise up, to climb up, to ascend (35:10) إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ *to Him ascend the good words and righteous deeds He raises [to Himself]* [also interpreted as: *the good work exalts the doer*].

تُصْعِد *tuṣᶜid* [imperf. of v. IV, intrans.] to move off briskly, to climb up in a hurry (3:153) إِذْ تُصْعِدُونَ وَلاَ تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ *when you fled in mindless panic* [lit. *not paying heed to anyone*] *while the Messenger was calling out to you from behind you.*

يصَّعَّد *yaṣṣaᶜᶜad* (assimilated form of يَتَصَعَّد *yataṣaᶜᶜad*) [imperf. of v. VIII, intrans. with prep. فى] to laboriously ascend or climb (6:125) وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ *but whomsoever He wishes to lead astray, He will make his chest tight, constricted as if he were ascending into the sky* (some contemporary interpreters link this verse with the observable phenomenon of the loss of breath as we go up in the sky).

صَعَد *ṣaᶜad* [v. n.] ascending, overpowering, severe (72:17) وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا *but anyone who turns away from his Lord's Revelation, He will send him into ascending/spiralling*

torment.

صَعُود *ṣa*^{c}*ūd* [quasi-act. part.] insurmountable difficulty, great torment (or a name of a mountain of fire in Hell) (74:16–17) كَلاَّ إِنَّهُ كَانَ لآيَاتِنَا عَنِيدًا سَأُرْهِقُهُ صَعُودًا *no!–he has been stubbornly hostile to Our revelation; I will inflict a spiralling torment on him.*

صَعِيد *ṣa*^{c}*īd* [n.] **1** clean soil, dust (4:43) فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ *but if you cannot find water, then find clean earth and wipe over your faces and hands [with it]* **2** (elevated) flat land; barren land (18:40) وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا *and He will send on it a measured thunderbolt from the sky, so it will become slippery barren earth.*

ص/ع/ر *ṣ–*^{c}*–r* (in camels) a disease that causes a distortion and twisting of the neck to one side; to turn away one's cheek from people out of contempt arising from pride. Of this root, one form, تُصَعِّر *tuṣa*^{cc}*ir*, occurs once in the Qur'an.

تُصَعِّر *tuṣa*^{cc}*ir* [imperf. of v. II, trans.] to turn the cheek away, or toward, in pride (31:18) وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ *do not arrogantly turn your cheek toward/away from people.*

ص/ع/ق *ṣ–*^{c}*–q* thunderbolt, to smite with a thunderbolt, to be thunderstruck; to fall down unconscious, to stupefy. Of this root, five forms occur 11 times in the Qur'an: صَعِقَ *ṣa*^{c}*iqa* once; يُصْعَق *yuṣ*^{c}*aq* once; صَعِقاً *ṣa*^{c}*iqan* once; صاعِقَة *ṣā*^{c}*iqatun* six times and صَوَاعِق *ṣawā*^{c}*iq* twice.

صَعِقَ *ṣa*^{c}*iqa* a [quasi-pass. v. of صَعَقَ *ṣa*^{c}*aqa*, intrans.] to pass out, to swoon, to become thunderstruck, to be knocked unconscious (39:68) وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الأَرْضِ إِلاَّ مَنْ شَاءَ اللَّهُ *and the trumpet will be sounded, and those in the heavens and those on earth will fall senseless* (or, *dead*, or, *losing their reason*), *save those whom God wills.*

صَعِقٌ *ṣa*^{c}*iq* [quasi-pass. part.] thunderstruck, knocked down unconscious (7:143) فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا *and when his Lord revealed Himself to the mountain He made it crumble to dust, and Moses collapsed unconscious.*

صاعِقَة *ṣā^ciqatun* [n.; pl. صَواعِق *ṣawā^ciq*] **1** a thunderbolt (4:153) فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ *and they were struck by the thunderbolt for their injustice* **2** deafening noise, thundering (2:19) يَجْعَلُونَ أَصَابِعَهُمْ فِى ءَاذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ *they put their fingers into their ears to keep out the [noise of] thunderclaps for fear of death.*

ص/غ/ر *ṣ–gh–r* youth, being youthful; small, to be small, little, slight, to shrink; to be small in the eyes of others; to be base, contemptible. Of this root, five forms occur 13 times in the Qur'an: صَاغِرون *ṣāghirūn* five times; صَغِير *ṣaghīr* three times; صَغيرة *ṣaghīratan* twice; أَصْغَر *ʾaṣghar* twice and صَغَار *ṣaghār* once.

صَاغِرون *ṣāghirūn* [pl. of act. part. صَاغِر *ṣāghir*] one who is humiliated, humbled, disgraced (27:37) وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ *and we will drive them out of it, abased and humbled.*

صَغير *ṣaghīr* [quasi-act. part., fem. صَغيرة *ṣaghīratun*] **1** small, slight (9:121) وَلاَ يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلاَ كَبِيرَةً وَلاَ يَقْطَعُونَ وَادِيًا إِلاَّ كُتِبَ لَهُمْ *and they never spend a little or a large amount [for God's cause], or traverse a mountain pass, without it being recorded to them* **2** young, youthful (17:24) وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا *and say, 'Lord, have mercy on them both, just as they reared me when I was young'.*

أصْغَر *ʾaṣghar* [elat.] smaller, slighter, lesser (10:61) وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِى الأَرْضِ وَلاَ فِى السَّمَاءِ وَلاَ أَصْغَرَ مِنْ ذَلِكَ وَلاَ أَكْبَرَ إِلاَّ فِى كِتَابٍ مُبِينٍ *not even the weight of a speck of dust on earth or in heaven escapes from your Lord, nor what is less than that or greater, without it being [written] in a clear record.*

صَغار *ṣaghār* [n.] humiliation, abasement (6:124) سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ *abasement in the sight of God and severe torment will befall those who have committed evil.*

ص/غ/و *ṣ–gh–w* inclination, or twisting, of the mouth; to incline, to swerve. Of this root, one form, صَغَى *ṣaghā*, occurs twice in the Qur'an.

صَغَى *ṣaghā* i/a/u [v. intrans.] **1** to incline, to lean towards, to swerve (6:113) وَلِتَصْغَى إِلَيْهِ أَفْئِدَةُ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ *let the hearts of those who do not believe in the Hereafter incline towards it* **2** to go astray, to deviate (66:4) إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا *if both of you [wives] repent to God [then you have done the right thing] for your hearts had deviated.*

ص/ف/ح *ṣ–f–ḥ* width or broad side of a mountain; the side, or lateral, or outward part, face, or surface, flatness or wide smooth expanse; to turn away from someone's crime, to forgive, to let off, to set free; to take someone's hand in salute. Of this root, three forms occur eight times in the Qur'an: تَصْفَحوا *taṣfaḥū* twice; اصْفَح *ʾiṣfaḥ* four times and صَفْح *ṣafḥ* twice.

تَصْفَح *taṣfaḥ* [imperf. v. intrans.] to forgive, to pardon (24:22) وَلْيَعْفُوا وَلْيَصْفَحُوا أَلاَ تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ *and let them pardon and forgive–do you not wish that God should forgive you?*

صَفْح *ṣafḥ* [v. n.] **1** forgiving, pardoning (15:85) وَإِنَّ السَّاعَةَ لآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ *the Hour is certainly coming, so forgive with gracious forgiveness* **2** turning to one side, averting *(43:5) أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا *should We stop talking about you completely* (or, *should We ignore you completely and turn this Revelation away from you*).

ص/ف/د *ṣ–f–d* shackles, fetters, thongs, chains; to bind; to give freely. Of this root, one form, أصْفاد *ʾaṣfād*, occurs twice in the Qur'an.

أصْفاد *ʾaṣfād* [pl. of n. صَفَد *ṣafad*] fetters, shackles (14:49) وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الأَصْفَادِ *you will see the sinners on that Day, bound in fetters.*

ص/ف/ر *ṣ–f–r* whistle, to whistle, to utter a whistle-like sound; to become empty, void or vacant; to become yellow, (of plants) to wither away to the point of becoming yellow. Of this root, three forms occur five times in the Qur'an: صَفْراء *ṣafrāʾ* once; صُفْر *ṣufr* once and مُصْفَرًّا *muṣfarran* three times.

صَفْراء *ṣafrāʾ* [quasi-act. part.; pl. صُفْر *ṣufr*] yellow (2:69) إِنَّهَا بَقَرَةٌ

صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ *it should be a yellow cow of vivid hue that delights the onlookers.*

مُصْفَرّ *muṣfarr* [quasi-act. part.] yellow, turning yellow, withering away (39:21) ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا *then He brings forth with it vegetation of various colours; then it wilts, so you see it turning yellow; then He turns it into debris.*

ص/ف/ص/ف *ṣ–f–ṣ–f* to be empty, deserted or vacant; a level tract of land with no herbage or water. Of this root, one form, صَفْصَفًا *ṣafṣafan*, occurs once in the Qur'an.

صَفْصَف *ṣafṣaf* [quasi-act. (possibly pass.) part.] levelled to the ground, smooth, having no herbage (20:106–107) فَيَذَرُهَا قَاعًا صَفْصَفًا لاَ تَرَى فِيهَا عِوَجًا وَلاَ أَمْتًا *He will leave it a flat plain, you will see no peak or trough in it.*

ص/ف/ف *ṣ–f–f* to arrange in ranks, lines, or rows, to set side by side, to arrange in a straight line; to stand in ranks, to line up. Of this root, five forms occur 13 times in the Qur'an: صَفّاً *ṣaffan* seven times; صافّات *ṣāffāt* twice; صافّون *ṣāffūn* once; صَوافّ *ṣawāff* once and مَصْفوفة *maṣfūfatun* twice.

صَفّ *ṣaff* [v. n./n.] forming into rows or lines; a row or line, ranks (61:4) إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ *God truly loves those who fight in solid ranks for His cause, like a well-compacted wall*; * الصَّفّ name of Sura 61, Meccan sura, so-named because of the mention in verse 4 of the urging of those who strive in His cause to stand together in solid '*Ranks*'.

صافَّات *ṣāffāt* [pl. of act. part. صَافّة *ṣāffatun*] **1** those standing in or forming a rank, line or a row (37:1) وَالصَّافَّاتِ صَفًّا *by those [angels] ranged in rows*; * الصَّافَّاتِ name of Sura 37, Meccan sura, so-named because of the reference in verse 1 to the angels being '*Ranged in Rows*' **2** (of birds in flight) extending their wings in a straight line (gliding) (67:19) أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ مَا يُمْسِكُهُنَّ إِلاَّ الرَّحْمَنُ *do they not see the birds above them spreading their wings, gliding and closing [them, beating the air], with*

nothing to hold them up save for the Merciful?

صَوافّ *ṣawāff* [pl. of act. part. صَافّة *ṣāffatun*] lining up in rows or lining up their feet (22:36) وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ *and We have appointed camels for you as part of God's sacred rites, in them there is goodness for you, so invoke God's name over them as they stand in line [for sacrifice].*

مَصْفوفة *maṣfūfatun* [pass. part.] arranged in rows (88:15) وَنَمَارِقُ مَصْفُوفَةٌ *and cushions set in rows.*

ص/ف/ن *ṣ–f–n* (of horses) to stand on three legs with the edge of one of the front hoofs just touching the ground (a sign of a thoroughbred), to set the feet side by side, to stand confronting a party of people; to compact dry herbage into a nest; nest, water-skin. Of this root, صَافِنات *ṣāfināt*, occurs once in the Qur'an.

صَافِنات *ṣāfināt* [pl. of act. part. صَافِنَة *ṣāfinatun*] (of horses) standing with one leg bent, standing majestically (38:31) إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ *when, at the close of the day, well-bred light-footed horses were paraded before him.*

ص/ف/و *ṣ–f–w* to purify, purity, pure; to choose, to select above others, the choice, the elite, the select; hard smooth rock. Of this root, six forms occur 18 times in the Qur'an: أَصْفَى *ᵓaṣfā* twice; اصْطَفَى *ᵓiṣṭafā* 12 times; مُصْطَفَين *muṣṭafayn* once; مُصَفّى *muṣaffā* once; الصَّفَا *ᵓal-ṣafā* once and صَفْوَان *ṣafwān* once.

أَصْفَى *ᵓaṣfā* [v. IV, trans.] to grant (something to someone), to favour over others, to single out in favour, or preference, over others (17:40) أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا *what!?, has your Lord favoured you people with sons and taken daughters [for Himself] from the angels!?*

اصْطَفَى *ᵓiṣṭafā* [v. VIII, trans.] to choose, select in preference to (3:42) يَامَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ *Mary, God has chosen you and made you pure–He has indeed chosen you above [all] women of the worlds'.*

مُصْطَفَيْن *muṣṭafayn* [pl. of pass. part. مُصْطَفَى *muṣṭafā*] the chosen

ones, the select (38:47) وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الأَخْيَارِ *and they, in Our sight, are among the chosen, the truly good.*

مُصفّى *muṣaffā* [pass. part.] clarified, purified (47:15) وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى *and rivers of clarified honey.*

الصَّفَا *ᵓal-ṣafā* [n.] ᵓal-Ṣafā and ᵓal-Marwatu (q.v.) are two hills adjacent to the Kaᶜba between which a pilgrim trots in commemoration of what Hagar did in search of water for her baby, Ishmael (2:158) إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا *Ṣafa and ᵓal-Marwatu are among the rites of God, so for those who make major or minor pilgrimage to the House it is no offence to circulate between the two* (the Muslims were first reluctant to perform this rite, for the idolaters had installed an idol on top of each).

صَفْوَان *ṣafwān* [n.] a solid smooth rock (2:264) فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا *his deed is like that of a slab of smooth solid rock with earth on it: heavy rain falls and leaves it* [lit. *hard and smooth*] *completely bare*.

ص/ك/ك *ṣ–k–k* to slap with the hand, violent strike with a ringing sound; to shut, to close. Of this root, one form, صَكَّت *ṣakkat*, occurs once in the Qur'an.

صَكَّ *ṣakka* u [v. trans.] to slap, smack, smite with loud noise (51:29) فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا *then his wife entered with a loud cry, and struck her [own] face*.

ص/ل/ب *ṣ–l–b* the backbone, the spine; the loins; to become hard, rigid, firm, solid, tough, stiff; to become strong; to place two pieces of wood cross-wise, to crucify. Of this root, five forms occur eight times in the Qur'an: صَلَبَ *ṣalaba* once; يُصْلَبُ *yuṣlab* once; أُصَلِّب *ᵓuṣallib* four times; صُلْب *ṣulb* once and أَصْلاَب *ᵓaṣlāb* once.

صَلَب *ṣalaba* u [v. trans.] to crucify (4:157) وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ *they did not kill him, nor did they crucify him*.

أُصَلِّب *ᵓuṣallib* [imperf. v. II, trans.] to crucify in number (20:71)

وَلأُصَلِّبَنَّكُمْ فِى جُذُوعِ النَّخْلِ *and I will crucify you all on the trunks of palm trees.*

صُلْب *ṣulb* [n.; pl. أَصْلاب *ʾaṣlāb*] loins; (possibly) backbone (86:7) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ *which issue(s) from between the loins and breastbones.*

ص/ل/ح *ṣ–l–ḥ* to be or become, good, uncorrupt, right, just, virtuous, righteous, honest; to be in a good, healthy or proper state; to be fit, or, suitable for; to settle differences amicably; reconciliation; peace. Of this root, 10 forms occur 240 times in the Qur'an: صَلَح *ṣalaḥa* twice; أَصْلَح *ʾaṣlaḥa* 28 times; صُلْح *ṣulḥ* twice; صالِح *ṣāliḥ* 47 times; صَالِحَيْن *ṣāliḥayn* once; صالِحون *ṣāliḥūn* 26 times; صالِحات *ṣāliḥāt* 82 times; إِصْلاح *ʾiṣlāḥ* seven times; مُصْلِح *muṣliḥ* once and مُصْلِحون *muṣliḥūn* four times.

صَلَح *ṣalaḥa* (also صَلُح *ṣaluḥa*) u [v. intrans.] to be good, virtuous, to do right (13:23) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ *Gardens of Eden which they shall enter, with all who do right from among their ancestors, spouses and descendants.*

أَصْلَح *ʾaṣlaḥa* [v. IV, trans.] **1** to effect reconciliation between, to make peace between (2:224) وَتُصْلِحُوا بَيْنَ النَّاسِ *and making peace between people* **2** to agree on a settlement (4:128) وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا *and if a wife fears high-handedness or alienation on her husband's part, neither of them will be blamed if they agree between themselves on a settlement* **3** to mend, put right, cure, heal (21:90) فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى وَأَصْلَحْنَا لَهُ زَوْجَهُ *so We answered him, and gave him John, and cured his wife [of barrenness] for him* **4** to cause to be good, upright (10:81) مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لاَ يُصْلِحُ عَمَلَ الْمُفْسِدِينَ *what you have brought is sorcery and God will show it to be false–God does not make right the work of mischief-makers* **5** [with no object] to make amends (5:39) فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ *but if anyone repents after his wrongdoing and makes amends, God will accept his repentance* **6** [with no object] to do right, to behave justly (7:142) اخْلُفْنِي فِى قَوْمِي وَأَصْلِحْ وَلاَ تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ *take my place among my people–act rightly and do not*

follow the way of those who cause corruption.

صُلْح *ṣulḥ* **I** [n./v. n.] reconciliation, peaceful settlement; reaching a negotiated settlement (4:128) وَالصُّلْحُ خَيْرٌ *peacefully settling differences is best* **II** [n.] [jur.] terms of a negotiated settlement, an agreed settlement (4:128) وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلاَ جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا *and if a wife fears high-handedness or alienation on her husband's part, neither of them will be faulted if they agree between themselves on [the terms of] a settlement.*

صَالِح *ṣāliḥ* **I** [act. part./quasi-act. part.; dual صَالِحَين *ṣāliḥayn*; pl. صَالحون *ṣaliḥūn*; fem. pl. صَالحات *ṣāliḥāt*] **1** righteous, pious (18:82) وَكَانَ أَبُوهُمَا صَالِحًا *and their father had been a righteous man* **2** good (9:120) وَلاَ يَنَالُونَ مِنْ عَدُوٍّ نَيْلاً إِلاَّ كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ *nor inflict any harm on an enemy, but a good deed is thereby recorded for them* **3** fit, capable, able, suitable (in one interpretation of 24:32) وَأَنْكِحُوا الأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ *and marry off the singles among you and those of your male and female slaves who are suitable [for marriage]* [also: *who are righteous*] **II** [in the plural, nominalised act. part.] **1** the righteous (4:34) فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ *so the righteous females [wives] are devout, guarding the intimacy [between themselves and their husbands]* [lit. *the unknown*] *in accordance with what God has [commanded to be] guarded* (or, *guarding [themselves] in [their husbands'] absence*) **2** [fem. pl.] good works, good deeds (2:25) وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ *[Prophet] give those who believe and do good deeds the news that they will have Gardens through which streams flow* **III** [proper noun] name of the prophet who was sent to the people of Thamūd (q.v.) (11:61) وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا *and to the Thamūd, [We sent] their brother, Ṣāliḥ.*

إِصْلاح *ʾiṣlāḥ* [v. n.] **1** reconciliation, effecting peace (4:114) لاَ خَيْرَ فِى كَثِيرٍ مِنْ نَجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ *there is no good in most of their secret talks, except those who command charity, or good, or reconciliation between people* **2** reforming, bringing order (7:56) وَلاَ تُفْسِدُوا فِى الأَرْضِ بَعْدَ إِصْلاَحِهَا *do not spread corruption on earth after it has been set right* **3** looking after things in the proper way (2:220) وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ

إِصْلاَحٌ لَهُمْ خَيْرٌ *and they ask you about [dealing with] the orphans– say, 'Improving their condition is best for them'.*

مُصْلِح *muṣliḥ* [act. part.; pl. مُصْلِحون *muṣliḥūn*] **1** one who acts well, rightly, justly or properly (11:117) وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ *your Lord would not destroy any town for wrong beliefs [alone] so long as its people are acting well [towards one another]* **2** one who improves things, reformer, peacemaker (2:220) وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ *God distinguishes those who spread corruption from those who improve things.*

ص/ل/د *ṣ–l–d* hard, smooth, thick rock, to be hard and smooth; to be niggardly. Of this root, one form, صَلْد *ṣald*, occurs once in the Qur'an.

صَلْد *ṣald* [quasi-act. part.] (of a stone) hard and smooth (2:264) فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا *his deed is like that of a slab of smooth solid rock with earth on it–heavy rain falls and leaves it completely bare* [lit. *hard and smooth*].

ص/ل/ص/ل *ṣ–l–ṣ–l* noisy ass; the sound of a bell; dry clay on the ground that makes a ringing sound when it is struck. Of this root, one form, صَلْصَال *ṣalṣāl*, occurs four times in the Qur'an.

صَلْصَال *ṣalṣāl* [n.] dry clay (15:26) وَلَقَدْ خَلَقْنَا الإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ *We created humankind out of dry clay formed from moulded mud.*

ص/ل/و *ṣ–l–w* the small of the back; the two bones surrounding the root of the tail of an animal, to hit a camel on that part; to come at the rear of; to bend, to bend in supplication, to pray, to perform prayers; to adhere to. Philologists classify صَلاة with the meaning 'synagogue', which is a form borrowed from Hebrew, under this root. Of this root, five forms occur 99 times in the Qur'an: صَلَّى *ṣallā* 12 times; صَلاة *ṣalātun* (Qur'anic spelling صَلَوٰة) 78 times; صَلَوات *ṣalawāt* five times; مُصَلِّين *muṣallīn* three times and مُصَلَّى *muṣallā* once.

صَلَّى *ṣallā* [v. II, intrans.] **1** [jur.] to perform one of the

prescribed prayers, particularly the five daily ones, in the prescribed manner (4:102) وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ *then let another group, who have not yet prayed, come to pray with you* **2** [with prep. على] to invoke God's peace and blessings upon the Prophet (33:56) يَاأَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا *you who believe, invoke [God's] blessings upon him [the Prophet] and salute him with greetings of peace* (or, *surrender yourselves completely to his guidance*) **3** (of God and the angels) to bless (33:43) هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلاَئِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ *it is He and His angels who bless you, to bring you out of darkness into the light* **4** (of the Prophet) to pray for (9:103) خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلاَتَكَ سَكَنٌ لَهُمْ *take out of their property alms with which you cleanse them and raise their standing and pray for them–your prayer is a comfort to them.*

صَلاة *ṣalātun* **I** [n.; pl. صَلَوات *ṣalawātun*] **1** [jur.] the prescribed Islamic prayers, particularly the five daily ones which are considered one of the five pillars of Islam (2:238) حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى *observe your prayers and [particularly] the middle one [said to be either the afternoon or the dawn prayer]* [also interpreted as: *prayers performed in the best of ways*] **2** prayer in general, worship (19:59) فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلاَةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا *but there came after them successors who lost [all thoughts of] prayer and followed lusts–so they will meet with evil* **3** (by God) blessing (2:157) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ *those [people] will be given blessings and mercy from their Lord* **4** adoration and supplication to God by all beings (24:41) أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالأَرْضِ وَالطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلاَتَهُ وَتَسْبِيحَهُ *have you not considered that God is glorified by all that is in the heavens and on earth, as do the birds [in flight] with wings outstretched?–[He knows the glorification and the prayer of each* [also interpreted as: *each one [creature] knows its own [particular] prayer and glorification]* **5** religious teachings in general (11:87) قَالُوا يَاشُعَيْبُ أَصَلاَتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ ءَابَاؤُنَا *they said, 'Shuᶜayb, does your prayer [religion] tell you that we should forsake what our forefathers worshipped?'* **6** Jewish temples, synagogues (22:40) وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرً *were it not for God repelling*

some people by means of others, many monasteries, churches, synagogues and mosques, where God's name is much mentioned, would surely have been destroyed **II** [v. n.] praying (19:31) وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا *and He has enjoined upon me praying and almsgiving so long as I live.*

مُصَلِّين *muṣallīn* [pl. of act. part. مُصَلِّي *muṣallī*] those who perform the daily prayers (74:43) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ *and they will say, 'We were not amongst those who observe their prayers'.*

مُصَلًّى *muṣallā* [n. of place] a place in which prayers are performed (2:125) وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى *take the spot where Abraham stood as a place of prayer.*

ص/ل/ى *ṣ–l–y* to roast, to broil, to fry (meat, flesh), to burn; to cause to suffer; to slander; to delude; to warm oneself before a fire; suffering, hardship. Of this root, seven forms occur 25 times in the Qur'an: يَصْلَى *yaṣlī* 13 times; صَلُّوا *ṣallū* once; أُصْلَى *ʾuṣlī four times*; يصْطَلون *yaṣṭalūn* twice; صَالِ *ṣālin* once; صَالُون *ṣālūn* twice; صِلِّي *ṣiliyy* once and تَصْلية *taṣliyatun* once.

يَصْلَى *yaṣlī* (variant reading يَصْلى *yaṣlī*) [imperf. of v. صَلِيَ *ṣaliya*, intrans.] to roast, to burn (4:10) إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا *those who consume the property of orphans unjustly, they surely consume fire in their bellies and they will burn in a blazing flame.*

صَلُّوا *ṣallū* [imper. of v. II, trans.] burn up before or in the fire, lead into the fire (69:31) ثُمَّ الْجَحِيمَ صَلُّوهُ *then lead him to burn in the Fire.*

أُصْلَى *ʾuṣlī* [imperf. of v. IV, trans.] to cause to suffer burning, to cause to burn up, to roast to the point of burning completely (4:56) إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا *those who reject Our revelations, We will burn them up by Fire.*

يصْطَلون *yaṣṭalūn* [imperf. of v. VIII, intrans.] to warm up before an open fire (28:29) إِنِّي ءَانَسْتُ نَارًا لَعَلِّي ءَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ *I have caught sight of a fire–I may bring you news from there, or a burning brand that you may warm yourselves.*

صَالٍ *ṣālin* [act. part.; pl. صَالُون *ṣālūn*] one who suffers the heat of a scorching fire (38:59) لاَ مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ *no welcome for them–they shall be scorched by the Fire.*

صِلِيّاً *ṣiliyyan* [v. n. of v. I صَلِي *ṣaliya*] scorching, roasting (19:70) ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِلِيًّا *then We know best who is most deserving of burning in it [Hell].*

تَصْلِيَة *taṣliyatun* [v. n. of v. II] burning in the fire, roasting to the point of being burnt up (56:94) وَتَصْلِيَةُ جَحِيمٍ *and a roasting in Hell.*

ص/م/ت *ṣ–m–t* to be silent, to be speechless; to be rugged; silence. Of this root, one form صامِتون *ṣāmitūn*, occurs once in the Qur'an.

صامِتون *ṣāmitūn* [pl. of act. part. صامِت *ṣāmit*] one keeping silent (7:193) وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لاَ يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ *and if you call them to the Guidance, they do not follow you–it is the same for you whether you call them or you are silent.*

ص/م/د *ṣ–m–d* hard, rugged, elevated ground; to be solid; support, a source of strength; to make for, to direct oneself towards, to aim at; to endeavour to reach or attain; to seek power from. Of this root, one form , الصَمَد *ʾal-ṣamad*, occurs once in the Qur'an.

الصَمَد *ʾal-ṣamad* [quasi-act. part.] the dependable one, the one from whom others request help, one who is constant, [an attribute of God] Eternal (112:2) اللَّهُ الصَّمَدُ *God is the Eternal, the Dependable* *الصَمَد and الصَمَدِيَّة name of Sura 112, Meccan sura, so-named because of the reference in verse 2 to God '*the Eternal*'. Also called الإخلاص *ʾal-ʾikhlāṣ* (see **خ/ل/ص** *kh–l– ṣ*).

ص/م/ع *ṣ–m–ᶜ* high tapering building; to be of small ears, to be sharp and tapering at the end; to be courageous. صَوْمَعة *ṣawmaᶜatun* is classified by the philologists under this root, but it could be a borrowing from Ethiopic. Of this root, one form, صَوَامِع *ṣawāmiᶜ*, occurs once in the Qur'an.

صَوَامِع *ṣawāmiᶜ* [pl. of n. صَوْمَعة *ṣawmaᶜatun*] cloisters,

وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ monasteries (22:40) وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا *were it not for God repelling some people by means of others, many monasteries, churches, synagogues and mosques, where God's name is much mentioned, would surely have been destroyed.*

ص/م/م *ṣ–m–m* to be solid, compact, dense; to close, to seal; to be deaf; to be determined. Of this root, four forms occur 15 times in the Qur'an: صَمّوا *ṣammū* twice; أَصَمَّ *ʾaṣamma* once; صُمٌّ *ṣumm* 11 times and أَصَمّ *ʾaṣamm* once.

صَمّ *samma* u [v. intrans.] to be or become deaf, to close one's ears, to refuse to listen (5:71) وَحَسِبُوا أَلاَّ تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُّوا كَثِيرٌ مِنْهُمْ *and they thought no harm could afflict them and so they closed their eyes and ears* [lit. *were blind and deaf*], *then God turned [in mercy] towards them, but [again] they closed their eyes and ears, many of them.*

أَصَمَّ *ʾaṣamma* [v. IV, trans.] to cause to become deaf, to make deaf (47:23) أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ *those are the ones God has cursed, and so made deaf and blinded their sight.*

صُمٌّ *ṣumm* [pl. of n./quasi-act. part. أَصَمّ *ʾaṣamm*] deaf ones (17:97) وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا *We gather them, on the Day of Resurrection, [lying] on their faces, blind, dumb and deaf.*

ص/ن/ع *ṣ–n–ᶜ* to look after, to groom, to do, to commit; to make, to fashion, to build, to produce, to manufacture; to be dextrous; to take for oneself; place where rainwater gathers. Of this root, six forms occur 20 times in the Qur'an: صَنَعَ *ṣanaᶜa* 14 times; تُصْنَع *tuṣnaᶜ* once; اصْطَنَع *ʾiṣṭanaᶜa* once; صُنْع *ṣunᶜ* twice; صَنْعَة *ṣanᶜatun* once and مَصَانِع *maṣāniᶜ* once.

صَنَعَ *ṣanaᶜa* a [v. trans.] **1** to make, to contrive, to produce, to manufacture (20:69) وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا *throw down what is in your right hand–it will swallow up what they have produced* **2** to build (11:38) وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ *so he [began to] build the ark, and [while he was building it] whenever*

a party of his people passed by him, they made fun of him **3** to do, to commit (5:63) لَوْلاَ يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالأَحْبَارُ عَنْ قَوْلِهِمُ الإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ *if only the rabbis and scholars had forbidden them to speak words of sin and consumption of what is unlawful?, How evil is what they do!*

تُصْنَع *tuṣnaᶜ* [pass. v.] to be reared, to be brought up, to be prepared (20:39) وَلِتُصْنَعَ عَلَى عَيْنِي *and that you should be reared under My eye*.

اصْطَنَع *ᵓiṣṭanaᶜa* [v. VIII, trans.] to make [in accordance] to one's design, to take as a protégé, to select for a very special purpose (20:41) وَاصْطَنَعْتُكَ لِنَفْسِي *I have made you* (or, *I have reared you*) *for a purpose of My own*.

صُنْع *ṣunᶜ* [v. n.] making, doing, handiwork (27:88) وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ *and you will see the mountains, deeming them standing still, when [in fact] they are passing by like the passing of clouds–[this is] the handiwork of God, who has perfected all things*.

صَنْعَة *ṣanᶜatun* [n.] a skill, an art, a craft, a trade (21:80) وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ *We taught him the craft of making coats [of mail] for you*.

مَصَانِع *maṣāᶜni* [pl. of n. of place/v. n./n. مَصْنَع *maṣnaᶜ*] artefacts (the commentators suggest: fortresses, palaces and water supply systems) (26:129) وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ *and you build for yourselves fortresses, [thinking/hoping/presuming] that you will remain/live for ever*.

ص/ن/م *ṣ–n–m* idol, to shape or form or picure an idol for worship. The philologists, however, are inclined to regard صَنَم as a borrowing from Hebrew (also said to be from Persian). Of this root, only أَصْنَام *ᵓaṣnām* occurs five times in the Qur'an.

أَصْنَام *ᵓaṣnām* [pl. of n. صَنَم *ṣanam*] idols (14:35) رَبِّ اجْعَلْ هَذَا الْبَلَدَ ءَامِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الأَصْنَامَ *Lord, make this town safe and turn me and my offspring away from worshipping idols*.

ص/ن/و *ṣ–n–w* peer, equal, similar to; a full brother; two saplings growing together from the root of one tree. Of this root, one form صِنْوَان *ṣinwān*, occurs once in the Qur'an.

صِنْوَان *ṣinwān* [dual of quasi-act. part. صِنو *ṣinw*] two palm trees growing out of a common root, (of palm trees) clustering, growing in pairs (13:4) وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ *and gardens of vineyards, plantations, and palm trees, both those growing, two from a single root, and those which are not.*

ص/هـ/ر *ṣ–h–r* to melt down, to heat up, to roast; to bring near; to marry into (a family), in-laws. Of this root, two forms occur once each in the Qur'an: يُصْهَر *yuṣhar* and صِهْر *ṣihr*.

يُصْهَر *yuṣhar* [pass. imperf. v.] to be melted down, to be scorched (22:20) يُصْهَرُ بِهِ مَا فِى بُطُونِهِمْ وَالْجُلُودُ *what is in their insides as well as their skins will be melted by it.*

صِهْر *ṣihr* [n./quasi-act. part.] an in-law/being related through marriage (25:54) وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا *and He it is who created from water a human being, then made him kin by blood and by marriage.*

ص/و/ب *ṣ–w–b* (of rain) to pour down, torrential rain; to strike, to hit; to aim; to afflict, to befall; to do correctly, to be right, to be true. Of this root, five forms occur 77 times in the Qur'an: أَصَاب *ʾaṣāba* 64 times; مُصِيب *muṣīb* once; مُصِيبَة *muṣībatun* 10 times; صَوَاب *ṣawāb* once and صَيِّب *ṣayyib* once.

أَصَاب *ʾaṣāba* [v. IV, trans.] **1** to strike (2:266) فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ *then a whirlwind full of fire struck it and it burned* **2** to afflict, to befall (3:146) فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِى سَبِيلِ اللَّهِ *and they did not become faint of heart because of what befell them in God's cause* **3** to fall upon (2:265) كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ *like a garden on a hill upon which heavy rain falls so that it doubles its normal yield* **4** to desire, to will (38:36) فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ *so We subjected to him the wind, [bringing] prosperity at his behest wheresoever he willed* **5** to punish (7:100) لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ *if We wished, We could punish*

them for their sins **6** to bestow upon, to grant something to someone (12:56) وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ *thus We settled Joseph in that land to live wherever he wished–We grant Our mercy to whomsoever We will* **7** to overtake, to overcome (2:266) وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ *and old age has overcome him when he has feeble offspring*.

مُصِيب *muṣīb* [act. part.] that which strikes, befalls, afflicts (11:81) وَلاَ يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلاَّ امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ *and let none of you turn round, except for your wife, for that which will befall them shall befall her*.

مُصِيبة *muṣībatun* [n.] affliction, calamity, disaster, misfortune (42:30) وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ *whatever misfortune befalls you, it is because of what your own hands have done; He forgives much*; *(5:106) فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ *and the calamity of death afflicts you*.

صَوَاب *ṣawāb* [quasi-act. part.] right, correct (78:38) لاَ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا *they will not speak save for the one to whom the Beneficent gives permission, who will say what is right*.

صَيِّب *ṣayyib* [n./act. part.] downpour, rainstorm (2:19) أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ *or like a thunderstorm from the sky full of darkness, thunder and lightning*.

ص/و/ت *ṣ–w–t* sound, voice, noise; to emit a sound; to cause to make a sound; fame, renown. Of this root, two forms occur four times each in the Qur'an: صَوْت *ṣawt* and أَصْوَات *ʾaṣwāt*.

صَوْت *ṣawt* [n.; pl. أَصْوَات *ʾaṣwāt*] **1** voice (49:2) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ *you who believe, do not raise your voices above the voice of the Prophet* **2** sound (in an interpretation of 17:64) وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ *and excite whichever of them you can with your noise*.

ص/و/ر *ṣ–w–r* to cause to incline or lean towards, to incline to; to shape, to form, to fashion, to represent; sculpture, picture; to imagine, to conceive; to cut into pieces; to disperse; to prepare;

trumpet. صُرْهُنَّ *ṣurhunna* is classified under this root, although some philologists and commentators derive it from the root ص/ي/ر *ṣ–y–r* and still others derive it from ص/ر/ى *ṣ–r–y*. Of this root, six forms occur 19 times in the Qur'an: صُرْهُنَّ *ṣurhunna* once; صَوَّرَ *ṣawwara* four times; صُورَةَ *ṣūratun* once; صُوَرَ *ṣuwar* twice; مُصَوِّرٌ *muṣawwir* once and صُور *ṣūr* 10 times.

صُرْ *ṣur* (variant reading صِر *ṣir*, imperf. يَصُور *yaṣūr*) [imper. v., imperf. يَصِير *yaṣīr*] interpreted as: have them familiarised with yourself; cut them into pieces; have them inclined to you (2:260) فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ *take four of the birds and train them to come back to you* (or, *cut them into pieces*).

صَوَّرَ *ṣawwara* [v. II, trans.] to form, to give shape to, to fashion (40:64) وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ *He shaped you, and shaped you well*.

صُورَة *ṣūratun* [n.; pl. صُوَر *ṣuwar*] shape, form, image (82:8) فِى أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ *in whatever form He wills, He composes you*.

المُصَوِّر *ʾal-muṣawwir* [n./act. part.] [an attribute of God] the Fashioner (59:24) هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ *He is God the Creator, the Originator, the Fashioner*.

صُور *ṣūr* [n.] trumpet [heralding the Resurrection, cf. الناقور], horn (50:20) وَنُفِخَ فِى الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ *the Trumpet will be sounded–this is the Threatened Day*.

ص/و/ع *ṣ–w–ᶜ* to gather together, to collect; to measure, to estimate, a dry measure; to drive; to prepare; to dry up; to disperse. Of this root, صُوَاع *ṣuwāᶜ*, occurs once in the Qur'an.

صُوَاع *ṣuwāᶜ* (variant reading صِوَاع *ṣiwāᶜ*) [n.] drinking cup, goblet (12:72) قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ *they said, 'We are missing the king's cup and whoever brings it back will have a camel-load [of corn].'*

ص/و/ف *ṣ–w–f* wool, to grow wool; to swerve, to avert; to dry up. Of this root, أَصْوَاف *ʾaṣwāf*, occurs 11 times in the Qur'an.

أَصْوَاف *ʾaṣwāf* [pl. of mass n. صُوف *ṣūf*] (kinds of) wool (16:80) وَجَعَلَ لَكُمْ مِنْ جُلُودِ الأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ

أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ *and He has appointed for you, from the hides of livestock, [houses] tents that you find light on the day you strike camp and on the day you pitch camp; and from their wool, their fur and their hair, furnishings and comfort for a while.*

ص/و/م *ṣ–w–m* to abstain, to observe a particular kind of abstinence, particularly taking food or drink, to fast; (of certain birds and animals) to empty the belly. Of this root, five forms occur 13 times in the Qur'an: تَصُوم *taṣūm* twice; صَوْم *ṣawm* once; صِيَام *ṣiyām* eight times; صَائِمِين *ṣāʾimīn* once and صَائِمَات *ṣāʾimāt* once.

تَصُوم *taṣūm* [imperf. v. intrans.] [jur.] to fast in the prescribed manner (2:185) فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ *so any one of you who is present [meeting all the prescribed conditions] that month should fast.*

صَوْم *ṣawm* [n./v. n.] abstinence, fast, fasting (19:26) فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا *so eat, drink, and be tranquil, and if you see any mortal, say: 'I have vowed to the Lord of Mercy a fast, and today I will not talk to any human being'.*

صِيَام *ṣiyām* **I** [n.] [jur.] the Fast (2:183) يَاأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ *you who believe, fasting is prescribed for you* **II** [v. n.] fasting (5:95) أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا *or the atonement of feeding the needy or the equivalent of that in fasting.*

صَائِمِين *ṣāʾimīn* [pl. of act. part. صَائِم *ṣāʾim*; fem. pl. صَائِمَات *ṣāʾimāt*] one observing the fast (33:35) إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ ... وَالصَّائِمِينَ وَالصَّائِمَاتِ ... أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا *men and women who have surrendered [to God] … men who fast and women who fast … for them God has prepared forgiveness and a rich reward.*

ص/ي/ح *ṣ–y–ḥ* to yell, to shout, to cry out, to hail; to dry up, (of grains) to ripen. Of this root, صَيْحَة *ṣayḥatun*, occurs 13 times in the Qur'an.

صَيْحَة *ṣayḥatun* [n. of unit] **1** a shout, a loud cry (54:31) إِنَّا أَرْسَلْنَا

عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ *We sent a single cry against them, and they became like the dry sticks of a pen-builder*; *(63:4) يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ *they are highly suspicious* [lit. *they think every cry they hear is against them*] **2** [with the definite article الصَّيْحَةَ] the Call for Resurrection (50:42) يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ *on the Day when they hear the Call [for Resurrection] in truth–that is the Day of Emergence*.

ص/ي/د *ṣ–y–d* hunting, fishing, game, catch of all kinds. Of this root, two forms occur six times in the Qur'an: اصْطَاد *ʾiṣṭāda* once and صَيْد *ṣayd* five times.

اصْطَاد *ʾiṣṭāda* [v. VIII, trans.] to hunt, to catch [animals], to fish (5:2) وَإِذَا حَلَلْتُمْ فَاصْطَادُوا *but when you have quit the state of pilgrimage sanctity, you may hunt*.

صَيْد *ṣayd* **I** [v. n.] hunting, catching animals, birds, fish and the like (5:1) غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرُمٌ *not permitting [to yourselves] hunting while you are in the state of pilgrimage consecration* **II** [n.] game, prey, catch (5:94) لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ *God is sure to test you with a little of the game that your hands and spears can catch*.

ص/ي/ر *ṣ–y–r* to become, to change from one condition to another, to reach a state; to return to; to go to; conclusion, destiny; to ripen, to dry up. Of this root, two forms occur 29 times in the Qur'an: تَصِير *taṣīr* once and مَصِير *maṣīr* 28 times.

تَصِير *taṣīr* [imperf. v. intrans.] to go to; to return to (42:53) أَلاَ إِلَى اللَّهِ تَصِيرُ الأُمُورُ *truly everything will return to God* (or, *to God all things*, or, *events, are referred*).

مَصِير *maṣīr* **I** [n.] destination (14:30) وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ *they set up [false deities] as God's equals to lead [people] astray from His path–say, 'Take your pleasure [now], for your destination is the Fire'* **II** [v. n.] returning, going back (64:3) خَلَقَ السَّمَوَاتِ وَالأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ *He created the heavens and earth for a true purpose; He formed you and formed you well–to Him is the*

returning **III** [n. of place/n.] a place for which a person is destined; destination (3:162) أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ *is the one who seeks to please God like the one who has brought God's wrath upon himself and whose home will be Hell?–how foul a place* [also: *destination*] *in which to end!*

صِرْهُنَّ *ṣirhunna* (see **ص/و/ر** *ṣ–w–r*).

ص/ي/ص *ṣ–y–ṣ* long sharp cow-horn; spearhead; fortress, stronghold. Of this root, صَيَاصِي *ṣayāṣī*, occurs once in the Qur'an.

صَيَاصِي *ṣayāṣī* [pl. of n. صِيصَة *ṣīṣatun*] fortresses, strongholds (33:26) وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ *and He brought those People of the Book who supported them down from their stronghold.*

ص/ي/ف *ṣ–y–f* summer, summertime, to spend the summer, the heat of day; to veer, to turn away from. Of this root, صَيْف *ṣayf*, occurs once in the Qur'an.

صَيْف *ṣayf* [n.] summer, the summertime (106:2) رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ *the journey of the winter and [the journey of] the summer* (cf. **رِحْلَةٌ** *riḥlatun*).

ض / *ḍād*

الضاد *ʾal-ḍād* the fifteenth letter of the alphabet. The identity of the sound for which this letter stands is somewhat obscure: according to Sībawayhi's description it should be a voiced lateral fricative (somewhat similar to sound 'l' in Welsh). However, it is rendered by contemporary readers of the Qur'an, even by the masters amongst them, as a voiced dento-alveolar plosive emphatic. Since Qur'anic reading has been handed down verbally throughout the centuries from mentor to apprentice, it is hardly plausible that an undetected change in the rendering of the Qur'anic sound has actually taken place. The problem could be attributed, perhaps, to a discrepancy in the use of terminology between Sībawayhi and contemporary phoneticians. Aside from Qur'anic reading, however, the sound is realised as a voiced inter-dental fricative in those regions of Arabia known to have been the birthplaces of Qur'anic Arabic, and has been as such since the coming of Islam, as can be inferred from the sources. ʾal-Ṣuyūṭī, in *ʾal-Muzhir*, vol. I, p. 651, refers to the early confusion between ض (*ḍ*) and ظ (*ẓ*) sounds.

ض/أ/ن *ḍ–ʾ–n* sheep, to have plenty of sheep; weak, spineless male. Of this root, ضَأْنٌ *ḍaʾn*, occurs once in the Qur'an.

ضَأْنٌ *ḍaʾn* [coll. n.] sheep (6:143) ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ *eight [animals in] pairs: two of the sheep and two of the goats.*

ض/ب/ح *ḍ–b–ḥ* cinder, ashes, lightly roasted meat, to scorch; calls of foxes, owls and rabbits, panting of horses as they run. Of this root, one form, ضَبْحاً *ḍabḥan*, occurs once in the Qur'an.

ضَبْحٌ *ḍabḥ* [v. n./n.] panting, growling (100:1–3) وَالْعَادِيَاتِ ضَبْحًا فَالْمُورِيَاتِ قَدْحًا فَالْمُغِيرَاتِ صُبْحًا *by the charging steeds panting, striking sparks [with their hooves], raiding at dawn.*

ض/ج/ع *ḍ–j–ᶜ* place where one sleeps; to lie on one's side, to recline; to neglect one's duties. Of this root, مَضَاجِعُ *maḍājiᶜ*, occurs three times in the Qur'an.

مَضَاجِعُ *maḍājiᶜ* [pl. of n. of place مَضْجَعٌ *maḍjaᶜ*] place where a person lies down, place where a person sleeps, beds (32:16) تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا *they leave their beds* [lit. *their bodies shun the beds*]*, praying to their Lord in fear and hope*; *(3:154) لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ *even if you had resolved to stay at home, those who were destined to be killed would still have gone out to meet their death* [lit. *their laying down places*].

ض/ح/ك *ḍ–ḥ–k* laughing matter, object of scorn; to laugh, to ridicule, to jeer; (of the earth) to bring forth plants and flowers. Of this root, four forms occur 10 times in the Qur'an: ضَحِكَ *ḍaḥika* seven times; أَضْحَكَ *ᵓaḍḥaka* once; ضَاحِكٌ *ḍāḥik* once and ضَاحِكَةٌ *ḍāḥikatun* once.

ضَحِكَ *ḍaḥika* a [v. intrans.] **1** to laugh (9:82) فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا *let them laugh a little; they will weep a lot* **2** to laugh at, to ridicule (43:47) فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ *but when he presented Our signs to them, they laughed at them* **3** to menstruate (this sense of the word is contested by several commentators) (11:71) وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ *his wife, standing by, menstruated* (or, *laughed*)*, and We gave her glad tidings of Isaac and, after Isaac, of [his son] Jacob.*

أَضْحَكَ *ᵓaḍḥaka* [v. IV, trans.] to cause to laugh (53:43) وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى *and He it is who causes to laugh, and causes to weep.*

ضَاحِكٌ *ḍāḥik* [act. part.] one who laughs (27:19) فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا *so he smiled, laughing at its words.*

ضَاحِكَةٌ *ḍāḥikatun* [quasi-act. part. fem.] laughing (80:38–9) وُجُوهٌ

يَوْمَئِذٍ مُسْفِرَةٌ ضَاحِكَةٌ مُسْتَبْشِرَةٌ *some faces on that day will be beaming, laughing and rejoicing*.

ض/ح/و *ḍ–ḥ–w* the breaking of day, daylight, the brief time of mid-morning, to enter at the time of mid-morning, to expose oneself to the sun; to appear, to appear conspicuously; suburb and surroundings; sacrificial animal, to sacrifice. Of this root, two forms occur seven times in the Qur'an: تَضْحَى *taḍḥā* once and ضُحَى *ḍuḥā* six times.

تَضْحَى *taḍḥā* [imperf. v., intrans.] to be exposed to the heat of the sun (20:119) وَأَنَّكَ لاَ تَظْمَأُ فِيهَاولا تَضْحَى *and you will never [in the Garden] suffer thirst nor the heat of the sun*.

ضُحَى *ḍuḥā* [n.] **1** mid-morning, forenoon (20:59) وَأَنْ يُحْشَرَ النَّاسُ ضُحًى *and that people be assembled at forenoon*; *(79:46) لَمْ يَلْبَثُوا إِلاَّ عَشِيَّةً أَوْ ضُحَاهَا *they have not tarried but a very short time* [lit. *an evening or the mid-morning following it*]; * الضُحَى name of Sura 91, Meccan sura, so-named because of the reference in verse 1 to '*Mid-Morning Brightness*' **2** sunlight (91:1) وَالشَّمْسِ وَضُحَاهَا *by the sun and its light* **3** daylight (79:29) وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا *and He gave darkness to its [the sky's] night, and brought out its daylight*.

ض/د/د *ḍ–d–d* opposition, adversary, to oppose; peer; to meet one's match; to fill up. Of this root, only ضِدٌّ *ḍidd*, occurs once in the Qur'an.

ضِدٌّ *ḍidd* [v. n./n.] the act of opposing/opposition, opponent, adversary (19:82) كَلاَّ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا *no, they [the false deities] will reject their worship and become adversaries to them*.

ض/ر/ب *ḍ–r–b* beating, striking, to battle, to sting; to travel, to go fast; to appear; type; white honey; head, a muscular person, to sire. Of this root, three forms occur 58 times in the Qur'an: ضَرَبَ *ḍaraba* 49 times; ضُرِبَ *ḍuriba* six times and ضَرْبٌ *ḍarb* three times.

ضَرَبَ *ḍaraba* i [v. trans., passive ضُرِبَ *ḍuriba*] **1** to beat (47:27)

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلاَئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ *how [will they feel] when the angels take them in death beating their faces and their backs*; *(43:5) أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا *shall We ignore you and not teach you what you should be learning?* (or, *shall We turn away from you the Remembrance?*) **2** to hit/strike (4:34) فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِى الْمَضَاجِعِ وَاضْرِبُوهُنَّ *so reason with them, keep apart from them in bed and hit them* **3** to make a clanging sound; to stamp (24:31) وَلاَ يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ *and let them not stamp their feet so that the adornments they hide [the anklets] become noticed* **4** [with prep. في] to travel about; to hit the road (3:156) كَالَّذِينَ كَفَرُوا وَقَالُوا لإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الأَرْضِ *like those who disbelieved and said to their brothers when they journeyed in the land* **5** to cut through (20:77) فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا *and strike for them a dry path across the sea* **6** to set forth [a parable] (14:24–5) أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاء تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا *have you not considered how God sets forth a parable of a good word [likening it] to a good tree whose root is firmly fixed, and whose branches are high in the sky, yielding its fruit in all seasons by the will of its Lord?* **7** to compare, to contrast (13:17) كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ *in this way God contrasts truth and falsehood* **8** to secure, to tighten (24:31) وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ *and they should draw their head scarves tightly to cover their necklines* **9** to seal *(18:11)* فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا *We caused them to sleep undisturbed* [lit. *sealed their ears*] *in the cave for a number of years* **10** to raise, to erect (57:13) فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ *so there will be erected between them a wall with a door in it* **11** to brand, to stamp (2:61) وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ *humiliation and wretchedness were stamped upon them.*

ضَرْبٌ *ḍarb* [v. n.] **1** smiting, striking (37:93) فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ *then he turned upon them, striking with the right [hand]*; *(47:4) ضَرْبَ الرِّقَابِ *smiting the necks* [*killing*] **2** [with prep. في] travelling about, wandering (2:273) لاَ يَسْتَطِيعُونَ ضَرْبًا فِي الأَرْضِ *and they cannot travel* [lit. *hit the road*] *in the land [to earn a living].*

ض/ر/ر *ḍ–r–r* affliction, shortage of money, having no children; blindness; to harm, to impair, to disadvantage; to compel; to afflict one's wife by marrying another. Of this root, 14 forms

occur in 74 places in the Qur’an: تَضُرُّ *taḍurr* 19 times; يُضَارّ *yuḍārr* **(1)** once; تُضَارّ *tuḍārr* **(2)** twice; أَضْطَرّ *ʾaḍṭarr* twice; اضْطُرَّ *ʾiḍṭurra* five times; ضَرٌّ *ḍarr* 10 times; ضُرٌّ *ḍurr* 19 times; ضَرَرٌ *ḍarar* once; ضَارٌّ *ḍārr* once; ضَارِّين *ḍārrayn* once; ضَرَّاءُ *ḍarrāʾ* nine times; ضِرَارٌ *ḍirār* twice; مُضَارٍّ *muḍārr* once and مُضْطَرٌّ *muḍṭarr* once.

تَضُرُّ *taḍurr* [imperf. of v. ضَرّ *ḍarra*, trans.] to harm (25:55) وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لاَ يَنْفَعُهُمْ وَلاَ يَضُرُّهُمْ *and they worship, instead of God, that which can neither benefit nor harm them.*

يُضَارَّ *yuḍārr* **(1)** [imperf. of v. III ضَارّ *ḍārra*, trans.] to enter into an exchange of hurts with someone, to harass (65:6) وَلاَ تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ *and do not harass them in order to [straiten life for them] make their lives intolerable.*

تُضَارَّ *tuḍārr* **(2)** [pass. imperf. of v. III] to be subjected to an exchange of hurts by someone, to be harassed (2:233) لاَ تُضَارَّ وَالِدَةٌ بِوَلَدِهَا *no mother shall be made to suffer through her child.*

أَضْطَرُّ *ʾaḍṭarr* [imperf. of v. VIII اضْطَرّ *ʾiḍṭarra*, trans.] to force, to drive into, to subject to (2:126) ثُمَّ أَضْطَرُّهُ إِلَى عَذَابِ النَّارِ *and then I subject him to the torment of the Fire.*

اِضْطُرَّ *ʾiḍṭurra* [pass. v. VIII] to be compelled, to be forced into (6:119) وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ *when He has detailed to you that which is forbidden to you, except what you are compelled to [eat].*

ضَرٌّ *ḍarr* [v. n./n.] **1** harming, harm (7:188) لاَ أَمْلِكُ لِنَفْسِي نَفْعًا وَلاَ ضَرًّا *I have no power to benefit or harm myself* **2** deviating from the right path; error, misguidedness (72:21) قُلْ إِنِّي لاَ أَمْلِكُ لَكُمْ ضَرًّا وَلاَ رَشَدًا *say, I have no control over your deviating or [your being] guided.*

ضُرٌّ *ḍurr* [n.] harm, trouble, affliction (10:12) وَإِذَا مَسَّ الإِنْسَانَ الضُّرُّ دَعَانَا *when affliction befalls man, he calls upon Us.*

ضَرَر *ḍarar* [n.] (physical) incapacity, harm (4:95) لاَ يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ *unequal are those from the believers who stay at home, other than those with an incapacity, and those who strive in God’s cause*

with their possessions and their selves.

ضَارٌّ *ḍārr* [act. part; pl. ضارّون *ḍārrūn*] one/something causing injury (2:102) وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلاَّ بِإِذْنِ اللَّهِ *but they harm no one with it except by God's leave.*

ضَرَّاءُ *ḍarrāʾ* [n.] state of affliction, state of hardship, adversity (3:134) الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ *those who give in [both], prosperity and adversity.*

ضِرَارٌ *ḍirār* [v. n.] **1** engaging in an exchange of atrocities, harming out of vengeance (2:231) وَلاَ تُمْسِكُوهُنَّ ضِرَارًا لِتَعْتَدُوا *but do not hold on to them [the divorced wives] engaging in an exchange of hurt, and thus transgressing the limits* **2** desiring to cause harm (9:107) وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ *and those who built a mosque [in an attempt] to cause harm, disbelief and disunity among the believers.*

مُضَارّ *muḍārr* [act. part.] one desiring to inflict harm (4:12) مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ *after [payment of any] legacy he may have bequeathed or [any] debt, without [trying to] cause harm [to anyone].*

مُضْطَرٌّ *muḍṭarr* [pass. part.] one who is forced to act in a certain way, one who is distressed, constrained (27:62) أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ *who is it that answers the distressed when they call upon Him?*

ض/ر/ع *ḍ–r–ᶜ* udder, teat, stream of milk from an udder; to worship, to humble oneself, to call for help; similarity, to be similar, to approach; the present time. Of this root, three forms occur eight times in the Qur'an: تَضَرَّعُوا *taḍarraᶜū* four times; تَضَرُّعٌ *taḍarruᶜ* three times and ضَرِيعٌ *ḍarīᶜ* once.

تَضَرَّعَ *taḍarraᶜa* [v. V, intrans.] to implore humbly, to plead with, to supplicate (6:43) فَلَوْلاَ إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا *if only when Our chastisement came to them, they had pleaded [with Us]!*

تَضَرُّعٌ *taḍarruᶜ* [v. n.] pleading humbly, supplicating (7:205) وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً *and remember your Lord in your soul, imploringly and in awe.*

ضَرِيعٌ *ḍarī^c* [n.] poisonous thorns; putrid stinking food (88:6) لَيْسَ لَهُمْ طَعَامٌ إِلاَّ مِنْ ضَرِيعٍ *with no food for them but bitter, dry thorns.*

ض/ع/ف *ḍ–^{c}–f* equal; double, several times the amount of something, folds, to increase by several times; to weaken; to test. Of this root, 16 forms occur 52 times in the Qur'an: ضَعُفَ *ḍa^{c}ufa* twice; يُضاعِفُ *yuḍā^{c}if* five times; يُضَاعَفُ *yuḍā^{c}af* four times; اسْتَضْعَفَ *$^\circ$istaḍa^{c}afa* twice; اسْتُضْعِفَ *$^\circ$istuḍa^{c}ifa* six times; ضَعْفٌ *ḍa^{c}f* four times; ضِعْفٌ *ḍi^{c}f* six times; ضِعْفَيْنِ *ḍi^{c}fayn* three times; أَضْعَافٌ *$^\circ$aḍ^{c}āf* twice; ضَعِيفٌ *ḍa^{c}īf* four times; ضِعَافٌ *ḍi^{c}āf* once; ضُعَفَاءُ *ḍu^{c}afā$^\circ$* four times; أَضْعَفُ *$^\circ$aḍ^{c}af* twice; مُضْعِفُون *muḍ^{c}ifūn* once; مُضَاعَفَةٌ *muḍā^{c}afatun* once and مُسْتَضْعَفُون *mustaḍ^{c}afūn* five times.

ضَعُفَ *ḍa^{c}ufa* u [v. intrans.] **1** to become weak (3:146) فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا *and they did not become faint of heart at what befell them in God's cause, nor did they weaken* **2** to be insignificant, to be of no consequence (22:73) إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لاَ يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ *those upon whom you call beside God cannot create [even] a fly, even if they gathered together to do it [the task], and if the flies were to rob them of something they would be unable to retrieve it from them; helpless is the seeker and helpless is the one sought.*

يُضاعِفُ *yuḍā^{c}if* [imperf. of v. III ضَاعَفَ *ḍā^{c}afa,* trans.] to double, to increase several times (2:245) مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً *who will give God a good loan, so that He may increase it for him many times over?*

يُضَاعَفُ *yuḍā^{c}if* [pass. imperf. of v. III] to be doubled, to be increased many times over (25:69) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ *the chastisement will be doubled for him on the day of Resurrection.*

اسْتَضَعَفَ *$^\circ$istaḍa^{c}afa* [v. X, trans.] to deem to be weak, to consider weak enough to persecute (7:150) إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي *[my] people deemed me weak and almost killed me!*

اسْتُضْعِفَ *$^\circ$istuḍ^{c}ifa* [pass. v. X] to be deemed weak, to be considered insignificant (28:5) وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِى الأَرْضِ *but We desired to bestow favour upon those who were*

deemed weak in the land.

ضَعْفٌ *ḍaᶜf* [v. n./n.] **1** being weak; weakness (30:54) اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً *God it is who created you [initially] in weakness, and after weakness He gave [you] strength* **2** being timid; timidity, faint-hearted (8:66) الآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا *now God has lightened [the burden] for you, knowing that there is faint-heartedness in you.*

ضِعْفٌ *ḍiᶜf* [quasi-pass. part./n.; pl. أَضْعَافٌ *ᵓaḍᶜāf*] doubled; double (38:61) رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى النَّارِ *our Lord, give double punishment in the Fire to those who brought this upon us.*

ضِعْفَين *ḍiᶜfayn* [dual n.] twice the amount of (33:30) يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ *for her the chastisement will be doubled twice [the amount].*

ضَعِيفٌ *ḍaᶜīf* [quasi-act. part.; pl. ضُعَفاء *ḍuᶜafāᵓ* and ضِعاف *ḍiᶜāf*] **1** feeble or weak body (9:91) لَيْسَ عَلَى الضُّعَفَاءِ وَلاَ عَلَى الْمَرْضَى وَلاَ عَلَى الَّذِينَ لاَ يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ *no blame will be attached to the weak, or the sick, or those who do not find the means of contributing [for staying at home], provided they are true to God and His Messenger* **2** under age (2:266) وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ *and old age afflicts him while he has offspring who are under age [to earn their living]* **3** helpless, unable to fend for oneself (4:9) لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ *if they left behind them offspring unable to fend for themselves they would fear for them* **4** to be incapacitated (2:282) فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لاَ يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ *if the debtor is feeble of mind, or incapacitated, or unable to dictate, then let his guardian dictate justly* **5** given to temptation, weak in resolution (4:28) يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الإِنْسَانُ ضَعِيفًا *God wishes to lighten [your burden] for you, for humankind was created weak [unable to resist temptation]* **6** of no standing, of no consequence (11:91) وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا *and we consider you of no consequence within our community* **7** slight, insignificant, of small effect (4:76) إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا *the craft of Satan is of small effect* **8** subjugated, oppressed, compelled, made to follow (40:47) فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا *so, the oppressed will say to the haughty, 'We*

were followers of yours.'

أَضْعَفُ *ʾaḍʿaf* [elat.] weaker, weakest (19:75) فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا *then they will realise who is worst in situation and weakest in fighting power.*

مُضْعِفُون *muḍʿifūn* [pl. of act. part. مُضْعِف *muḍʿif*] those who receive several times their reward (30:39) وَمَا ءَاتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ *but whatever charity you give–seeking the Face of God–such shall be several times rewarded.*

مُضَاعَفَةٌ *muḍāʿafatun* [quasi-pass. fem. part.] doubled several times (3:130) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً *you who believe, do not consume usurious interest, doubled and redoubled.*

مُسْتَضْعَفُون *mustaḍʿafūn* [pl. of pass. part.] those who are considered weak [enough to be persecuted], the oppressed (4:97) كُنَّا مُسْتَضْعَفِينَ فِي الأَرْضِ *we were oppressed in this land.*

ض/غ/ث *ḍ–gh–th* a bundle, unravelling of hair; a camel suspected to be suffering from an afflicted hump; confusion, mixture, hallucination. Of this root, two forms occur three times in the Qur'an: ضِغْث *ḍighth* once and أضْغاث *ʾaḍghāth* twice.

ضِغْثٌ *ḍighth* [n.; pl. أَضْغَاثٌ *ʾaḍghāth*] handful of plant stalks (38:44) وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ *and take in your hand a small bunch of stalks, and strike with it.*

أَضْغَاثٌ *ʾaḍghāth* [pl. of n. ضِغْثٌ *ḍighth*] confused, incoherent mix أَضْغَاثُ أَحْلاَمٍ (12:44) *jumbled dreams.*

ض/غ/ن *ḍ–gh–n* hatred, enmity; homesickness; horse that will not cooperate unless it is hit; inclination. Of this root, أَضْغَانٌ *ʾaḍghān*, occurs twice in the Qur'an.

أَضْغَانٌ *ʾaḍghān* [pl. of n. ضِغْنٌ *ḍighn*] hatred, rancour, animosity, malice (47:29) أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ *do the corrupt at heart* [lit. *those in whose hearts is sickness*] *assume that God will not expose their malice?*

ض/ف/د/ع *ḍ–f–d–ᶜ* frog, to be frog infested; to crease. Of this root, الضَفَادِعُ *ʾal-ḍafādiᶜ*, occurs once in the Qur'an.

ضَفَادِعُ *ḍafādiᶜ* [pl. of n. ضِفْدِعٌ *ḍifdiᶜ*; ضِفْدَعٌ *ḍifdaᶜ*] frogs (7:133) فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ *so We let loose on them the flood, locusts, lice, frogs …*

ض/ل/ل *ḍ–l–l* deviation, loss, to deviate from the right way or course, to lose the way; to miss something, to be unable to locate something, to become untraceable. Of this root, 11 forms occur 191 times in the Qur'an: ضَلَّ *ḍalla* 52 times; أَضَلَّ *ʾaḍalla* 64 times; يُضَلّ *yuḍall* once; ضَالٌّ *ḍāll* once; ضَالُّون *ḍāllūn* 13 times; أَضَلّ *ʾaḍall* nine times; تَضْلِيلٌ *taḍlīl* once; مُضِلٌّ *muḍill* twice; مُضِلِّين *muḍillīn* once; ضَلاَلٌ *ḍalāl* 38 times and ضَلاَلَةٌ *ḍalālatun* nine times.

ضَلَّ *ḍalla* i **I** [v. intrans.] **1** to go astray, to lose the way (53:2) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى *your fellow man has not strayed, nor has he erred* **2** to err, to fail to find out (20:52) عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لاَ يَضِلُّ رَبِّي وَلاَ يَنْسَى *knowledge of them is with my Lord, all in a record; my Lord does not err or forget* **3** [with prep. عَنْ] to deviate from, to stray from (53:30) إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ *your Lord knows best who strays from His path* **4** to go missing, to depart (11:21) وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ *and what they fabricated will go missing from them [will not come to help them]* **5** to desert, to fail (17:67) وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلاَّ إِيَّاهُ *when affliction befalls you at sea, those you call upon–save Him–desert you* **6** to get lost, to be dissipated, to become absorbed *(32:10) وَقَالُوا أَئِذَا ضَلَلْنَا فِي الأَرْضِ أَئِنَّا لَفِي خَلْقٍ جَدِيدٍ *they say, 'What?!–When we have died* [lit. *become absorbed into the earth*], *will we really be created anew?!'* **7** to forget (2:282) أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى *so that if one of the two [women] should forget* (or, *make an error*), *the other can remind her* **II** [v. trans.] to lose, to miss (5:12) فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ *so whoever of you denies [the truth] after this, will have lost the right path.*

أَضَلَّ *ʾaḍalla* [v. IV, imperf., pass. يُضِلّ *yuḍill* or يُضْلِل *yuḍlil*] **I** [trans.] **1** to mislead, to lead astray (20:79) وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ *Pharaoh led his people astray* **2** to cause to be of no effect (47:8) وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ *as for the disbelievers, let*

misfortune befall them–and He will cause their deeds to be in vain **3** to deceive (4:119) وَلأُضِلَّنَّهُمْ وَلأُمَنِّيَنَّهُمْ *I will deceive them and incite vain desires in them* **4** to let go astray, to let down, to leave to one's own devices (45:23) أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ *have you considered the one who takes his own desire as a deity, and whom–in His knowledge–God lets him go astray [leaves him to his own devices]* **5** to divert, to distract, to lead away from (25:42) إِنْ كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا *he would have led us away from our gods* **II** [doubly trans.] to cause someone to lose something (33:67) إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلاَ *we obeyed our leaders and our notables, and they caused us to lose the [right] way.*

ضَالٌّ *ḍāll* [act. part.; pl. ضَالُّون *ḍāllūn*] **1** one who has lost his way (in an interpretation of 68:26) فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ *when they saw [the garden], they said, 'We must have lost our way'* (or, *'Indeed, we have erred!'*) **2** one who is bewildered [in an interpretation of 93:6–7] أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى وَوَجَدَكَ ضَالاً فَهَدَى *did He not find you an orphan and shelter you?; did He not find you bewildered* (or, *lacking in learning*) *and guide you?* **3** one who is lost (15:56) وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلاَّ الضَّالُّونَ *who despairs of the mercy of their Lord but the lost ones?* **4** one who forgets (in an interpretation of 26:20) قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ *he [Moses] said: 'I did it when I was one of the absent-minded* (or, *the misguided*)*'*

أَضَلُّ *ʾaḍall* [elat.] more/most deviant from the correct path (5:60) أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ *those are worse situated [most erroneous] and further astray from the right path.*

تَضْلِيلٌ *taḍlīl* [v. n. of v. II] the act of misleading, causing confusion, causing something to come to nothing (105:1–2) أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ *have you not considered how your Lord dealt with the army of the elephant?; did He not utterly confound their plans* [lit. *make their plan into confusion*]*?*

مُضِلٌّ *muḍill* [act. part.; pl. مُضِلّون *muḍillūn*] one who misleads, causes to go astray (39:37) وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ *whosoever God guides, there is no one to mislead [him].*

ضَلاَلٌ *ḍalāl* [v. n./n.] **1** going astray, loss (3:164) وَإِنْ كَانُوا مِنْ قَبْلُ

لَفِي ضَلاَلٍ مُبِينٍ *though before they were at a manifest loss* **2** error, falsehood (10:32) فَذَلِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَا بَعْدَ الْحَقِّ إِلاَّ الضَّلاَلُ *so that is God, your Lord, the True–what is there, beyond the True God, but falsehood?* **3** being in futility, coming to nothing (40:25) وَمَا كَيْدُ الْكَافِرِينَ إِلاَّ فِي ضَلاَلٍ *the scheming of those who reject the truth can only be nothing* **4** confusion, illusion, hallucination (12:95) قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلاَلِكَ الْقَدِيمِ *they said, 'By God! You are still in your old delusion!'* **5** being unfair (12:8) إِنَّ أَبَانَا لَفِي ضَلاَلٍ مُبِينٍ *our father is truly unfair.*

ضَلاَلَةٌ *ḍalālatun* [v. n./n.] **1** utter loss (19:75) مَنْ كَانَ فِي الضَّلاَلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا *whosoever is in utter loss, may the Lord of Mercy grant him respite* **2** damnation (7:30) فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلاَلَةُ *some He has guided and some are doomed astray* **3** misguidedness, going astray (27:81) وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلاَلَتِهِمْ *nor can you guide the blind from their misguidedness* **4** error (7:61) يَاقَوْمِ لَيْسَ بِي ضَلاَلَةٌ *my people, there is no error in me.*

ض/م/ر *ḍ–m–r* race course, slimming down of horses in preparation for a race or battle, (of the body) to be slender, to be emaciated, to weaken; hidden secrets, to conceal. Of this root, ضَامِرٌ *ḍāmir*, occurs once in the Qur'an.

ضَامِرٌ *ḍāmir* [act. part.] emaciated, shrunk, lean (22:27) وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالاً وَعَلَى كُلِّ ضَامِرٍ *proclaim the Pilgrimage to humankind; they will come to you on foot, and on every [kind of] emaciated [mount].*

ض/م/م *ḍ–m–m* group of people of different lineage, to draw together, to hug, to draw close to oneself, to combine, to gather, to join; devious; glutton. Of this root, اضْمُمْ *ʾuḍmum*, occurs twice in the Qur'an.

اضْمُمْ *ʾuḍmum* [imper. of v. ضَمَّ *ḍamma*, trans.] to draw in close, to embrace (20:22) وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ *draw your hand in to your side* (or, *place your hand tightly under your armpit*) *it will come out white without a blemish.*

ض/ن/ك *ḍ–n–k* to be straitened, to be confined, to have a wretched

life; to be physically strong. Of this root, ضَنْك *ḍank*, occurs once in the Qur'an.

ضَنْك *ḍank* [v. n./quasi-act. part.] wretchedness; destitution; confined, oppressed, straitened, miserable, wretched (20:124) وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا *but whosoever turns away from my guidance will suffer a straitened life*.

ض/ن/ن *ḍ–n–n* treasure, to treasure, to be sparing, to keep back, to begrudge something. Of this root, ضَنِينٌ *ḍanīn*, occurs once in the Qur'an.

ضَنِينٌ *ḍanīn* [quasi-act. part.] begrudging, reticent, keeping something to oneself (81:24) وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ *He is not one to begrudge [others] [what is revealed to him of] the unseen*.

ض/هـ/أ *ḍ–h–ʾ* to be kind, to treat gently; to be similar, to resemble, to imitate. Of this root, يُضَاهِئُون *yuḍāhiʾūn*, occurs once in the Qur'an.

يُضَاهِئُ *yuḍāhiʾ* [imperf. of v. III ضاهأ *ḍāhaʾa,* trans.] to imitate, to resemble (9:30) ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ *that is what they say with their own mouths, imitating the sayings of those who disbelieved before*.

ض/و/أ *ḍ–w–ʾ* intensive light, to light up, to shine, to illuminate, to beam, to enlighten. Of this root, two forms occur six times in the Qur'an: أضاء *ʾaḍāʾa* three times and ضياء *ḍiyāʾ* three times.

أَضَاءَ *ʾaḍāʾa* [v. IV] **I** [intrans.] to glow (24:35) يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نار *its oil almost glows, though no fire touches it* **II** [trans.] to illuminate, to light up, to shed light upon (2:17) فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ *when it lit up everything around him, God took away their light*.

ضِيَاءٌ *ḍiyāʾa* [v. n./n.] illuminating; illumination, brilliance, radiance (10:5) هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا *He it is who made the sun a shining radiance and the moon a light*.

ض/ي/ر *ḍ–y–r* to harm, to injure; to inconvenience. Of this root, ضَيْرٌ

ḍayr, occurs once in the Qur'an.

ضَيْرٌ *ḍayr* [v. n./n.] harm, injury *(26:50) قَالُوا لاَ ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ *they said: 'No matter* (or, *no harm done*)*, for we are sure to return to our Lord.'*

ض/ي/ز *ḍ–y–z* deviation, to be twisted, to be crooked; unfairness, to be unjust. Of this root, ضِيزَى *ḍīzā*, occurs once in the Qur'an.

ضِيزَى *ḍīzā* [quasi-act. part.] crooked, unjust (53:21–2) أَلَكُمُ الذَّكَرُ وَلَهُ الأُنْثَى تِلْكَ إِذًا قِسْمَةٌ ضِيزَى *are you to have the male [for an offspring] and He the female?–that would be [by your own reckoning] a most unjust distribution!*

ض/ي/ع *ḍ–y–ᶜ* a profession; property, estate; to go to waste, to neglect, to squander. Of this root, أَضَاعَ *ʾaḍāᶜa*, occurs 10 times in the Qur'an.

أَضَاعَ *ʾaḍāᶜa* [v. IV, trans.] **1** to let go to waste, to let pass unrewarded (11:115) وَاصْبِرْ فَإِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ *be patient, God does not deny the reward of those who do good* **2** to neglect, to abandon (19:59) فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلاَةَ *but there came after them successors neglecting prayer.*

ض/ي/ف *ḍ–y–f* the sides of a valley or a mountain; to add something to something else; (of the sun) to be near the time of setting; to host, to seek someone's hospitality; to fear, to be cautious. Of this root, two forms occur five times in the Qur'an: يُضَيِّفُ *yuḍayyif* once and ضَيْفٌ *ḍayf* five times.

يُضَيِّفُ *yuḍayyif* [imperf. of v. II ضَيَّفَ *ḍayyafa*, trans.] to take in as a guest, to proffer hospitality (18:77) اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا *they approached its inhabitants for food, but they refused to give them hospitality.*

ضَيْفٌ *ḍayf* [invariable n.] guest/guests (15:68) إِنَّ هَؤُلاَءِ ضَيْفِي فَلاَ تَفْضَحُونِ *these are my guests, so do not disgrace me.*

ض/ي/ق *ḍ–y–q* to be narrow, to be cramped, to be confined, to be straitened, to be anguished, poverty; to be in poverty. Of this root,

five forms occur 13 times in the Qur'an: ضَاقَ *ḍāqa* seven times; تُضَيِّقُوا *tuḍayyiqū* once; ضَيْقٌ *ḍayq* twice; ضَيِّقٌ *ḍayyiq* twice and ضَائِقٌ *ḍāʾiq* once.

ضَاقَ *ḍāqa* i [v. intrans.] to become narrow, to become straitened (9:25) وَضَاقَتْ عَلَيْكُمُ الأَرْضُ *and the earth became straitened for you*; *(29:33) وَضَاقَ بِهِمْ ذَرْعًا *he was distressed by them, he did not know what to do with them*; *(15:97) يَضِيقُ صَدْرُكَ *to be depressed*, *to be upset* [lit. *your chest becomes constricted*]; *(9:118) وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ *they became too depressed* [lit. *their souls became too straitened for them*].

تُضَيِّق *tuḍayyiq* [imperf. of v. II ضَيَّقَ *ḍayyaqa*, intrans.] to make narrow, to tighten up, to put under pressure, to put in a straitened condition (65:6) وَلاَ تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ *and do not harass them in order to [straiten life for them] make their lives intolerable.*

ضَيْقٌ *ḍayq* [v. n./n.] distress (16:127) وَلاَ تَحْزَنْ عَلَيْهِمْ وَلاَ تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ *do not grieve over them; do not be in distress from their scheming.*

ضَيِّقٌ *ḍayyiq* [quasi-act. part.] narrow, tight, straitened (25:13) وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ *and when they are thrown into a narrow place in it, chained [together].*

ضَائِقٌ *ḍāʾiq* [act. part.] something that contracts, fails to accommodate *(11:12) وَضَائِقٌ بِهِ صَدْرُكَ *and your heart shrink(s) from it?*

ط / *ṭāʾ*

الطاء *ʾal-ṭāʾ* is the sixteenth letter of the alphabet; it stands for a sound currently rendered by master Qur'an readers as a voiceless dento-alveolar plosive emphatic. Sibawayhī, however, describes it as voiced (مَجهُور), a description which, if accepted, would also be valid for the ض (*ḍ*) as it is currently rendered by master Qur'an readers (see **الضاد** *ʾal-ḍād*).

طاغوت *ṭāghūt* (see **ط/غ/ى** *ṭ–gh–y*).

طَالوت *Ṭālūt* the non-Arabic origin of this word is recognised by the sources which describe it as being of foreign or Hebrew origin. It occurs twice in the Qur'an.

طالوت *Ṭālūt* [proper name] the Arabic name for Saul, King of Israel (cf. 1 Sam. X.23) (2:247) وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا *their prophet said to them, 'God has sent Saul to you as king.'*

According to the Qur'an, the Prophet Samuel told the Israelites that God had sent Ṭalūt to them in answer to their request to have a king to lead them in battle in the cause of God. They questioned his kingly status on the grounds that they were more deserving of sovereignty than he, and because of his lack of wealth. However their Prophet told them that God had raised him above them and endowed him with abundant knowledge and bodily stature. He then went on to lead them to victory over the army of Goliath.

ط/ب/ع *ṭ–b–ᶜ* to slap the back of the neck with the whole palm; to impress shapes in the mud, to fashion articles out of mud or iron etc.; to seal. Of this root, two forms occur in 11 places in the

Qur'an: طَبَعَ *ṭabaᶜa* nine times and طُبِعَ *ṭubiᶜa* twice.

طَبَعَ *ṭabaᶜa* a [v. intrans., pass. طُبِعَ *ṭubiᶜa*] to seal, to seal up (7:100) وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لاَ يَسْمَعُونَ *and We seal up their hearts so that they do not hear.*

ط/ب/ق *ṭ–b–q* layer, cover, to cover up, to encompass; to be congruent; argumentation; swarms of locusts; stage. Of this root, two forms occur in four places in the Qur'an: طَبَق *ṭabaq* twice and طِبَاق *ṭibāq* twice.

طَبَق *ṭabaq* [n.] stage, stratum, state, rank (84:18–19) وَالْقَمَرِ إِذَا اتَّسَقَ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ *by the moon [attaining] at its fullness!, you will progress from stage to stage.*

طِبَاق *ṭibāq* [v. n./pl. of n. طَبَقَةٌ *ṭabaqatun*] matching, congruent; layers, stages, folds (71:15) أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا *have you ever considered how God created seven heavens, one congruently fitting above the other?*

ط/ح/و–ى *ṭ–ḥ–w/y* wide, expansive, level land, to stretch out, to expand, to spread out. Of this root, طَحَا *ṭaḥā* occurs once in the Qur'an.

طَحَا *ṭaḥā* ū [v. trans.] to spread out, to stretch out (91:6) وَالأَرْضِ وَمَا طَحَاهَا *and by the earth and how He spread it.*

ط/ر/ح *ṭ–r–ḥ* thrown out, to throw away, cast out, to cast off, to discard, to banish; forlorn. Of this root, اطْرَحُوا *ᵓiṭraḥū* occurs once in the Qur'an.

اطْرَح *ᵓiṭraḥ* [imperat. of v. trans. طَرَحَ *ṭaraḥa*] to cast out, to banish (12:9) اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ *kill Joseph or cast him in some land, so that your father's undivided attention may be yours* [lit. *your father's face becomes free for you*].

ط/ر/د *ṭ–r–d* fugitive, outcast, chased game; to banish, to expel, to drive away. Of this root, two forms occur in five places in the Qur'an: طَرَدَ *ṭarada* three times and طَارِد *ṭārid* twice.

طَرَدَ *ṭarada* u [v. trans.] to drive away, to drive out, to dismiss

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ (6:52) *do not drive away* (or, *distance yourself from*) *those who call upon their Lord morning and evening, seeking [nothing but] His Face*.

طَارِد *ṭārid* [act. part.] one who chases away, one who drives out, one who expels (11:29) وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا *I will not be one who drives away those who believe*.

ط/ر/ف *ṭ–r–f* eyesight, blinking, to blink, to twinkle; edge, utmost part, extremity, to be the extreme; novelty; group. Of this root, four forms occur in 11 places in the Qur'an: طَرْف *ṭarf* six times; طَرَف *ṭaraf* once; طَرَفَيْ *ṭarafay* once and أطْراف *ʾaṭrāf* three times.

طَرْف *ṭarf* [v. n./n.] eyesight, sight, glance *(38:52) قَاصِرَاتُ الطَّرْفِ *not given to staring, modest, restraining their glances, of modest gaze* [lit. *women who cast down their gaze/eyes*]; *(42:45) يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ *they look furtively* [lit. *they look with a hidden glance*]; *(14:43) لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ *not blinking, utterly stupefied, they cannot take in what they see* [lit. *their glance does not return to them*]; *(27:40) قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ *before you bat an eye* [lit. *before your glance returns to you*].

طَرَف *ṭaraf* [n.; pl. أطْراف *ʾaṭrāf*] edge, border; part; group (3:127) لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا *and that He might cut off a part of the disbelievers' [army]*.

طَرَفَيْ *ṭarafay* [dual n. in construct (إضَافَة)] two ends *(11:114) طَرَفَيِ النَّهَارِ *two ends of the day*, *morning and evening*.

أطْراف *ʾaṭrāf* [pl. n.] edges, borders; notables; good things (13:41) أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا *do they not see how We visit the land, curtailing it from its borders* (variously interpreted as: *causing districts belonging to the disbelievers to fall one after the other to the Muslims*, *reducing its vegetation*, *curtailing it from its learned people*. 'Scientific interpreters' of the Qur'an see in this verse reference to the fact that the Earth's sphere looks as if it had been clipped at the edges); *(20:130) أَطْرَافَ النَّهَارِ *the [two] ends*, or, *the extremities, of the day* [lit. *edges of the day*].

ط/ر/ق *ṭ–r–q* road, way, method; to strike, to knock, to divine (by knocking stones or shells together); to arrive at night; to happen; mating of cattle. Of this root, four forms occur in 11 places in the Qur'an: طارِق *ṭāriq* twice; طَرِيق *ṭarīq* four times; طَرِيقةٌ *ṭarīqatun* three times and طَرائِق *ṭarāʾiq* twice.

طارِق *ṭāriq* [act. part.] one who strikes, one who knocks; one who arrives at night; one who divines (86:1–3) وَالسَّمَاءِ وَالطَّارِقِ وَمَا أَدْرَاكَ مَا الطَّارِقُ النَّجْمُ الثَّاقِبُ *by the sky and the night-comer!, How will you come to understand what the night-comer is?, The piercing star!*; * الطَّارِقُ name of Sura 86, Meccan Sura, so-named because of the reference in verse 1 to '*the Night-Comer*'.

طَرِيق *ṭarīq* [n.] road, way, path (46:30) يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ *guiding to the Truth and to a straight path.*

طَرِيقةٌ *ṭarīqatun* [n.; pl. طَرائِق *ṭarāʾiq*] **1** path, tract; layer, fold, level (23:17) وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ *and We created above you seven levels [heavens]* [also interpreted as: *tracts*] **2** faction, sect, creed (72:11) وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا *and some of us are righteous and some of us are less so–we are of various sects* [also interpreted as: *we follow different paths*] **3** mode of behaviour, line of conduct (72:16) وَأَنْ لَوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا *had they taken to the [right] way We would have given them abundant water to drink*; *(20:104) أَمْثَلُهُمْ طَرِيقَةً *the best of them in deeds and/or in conviction* **4** (in an interpretation of verse 20:63) notable person, leader, dignitary وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى *and take away your most excellent body of learned people [who make a shining example for all to follow]* [also interpreted as: *way of life*, *your religion*, or *your skills*].

ط/ر/و–ي *ṭ–r–w/y* all that is on the face of the Earth, all of creation; to come from far away; to be soft, to be tender, to be fresh, to be succulent; to praise. Of this root, طَرِيّ *ṭariyy* occurs twice in the Qur'an.

طَرِيّ *ṭariyy* [quasi-act. part.] fresh, soft, tender (16:14) وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا *He it is who made the sea as to be of benefit to you that you may eat from it tender meat.*

طَسٍ *ṭā–sīn* [the opening of Sura 27, النَمل *ʾal-naml*, 'the Ants'] for an account of the various opinions describing the function of single-letter openings in some suras of the Qur'an (see **الرَ** *ʾalif–lām–rā*).

طسم *ṭā–sīn–mīm* [the opening of Suras 26, الشُعَراء *ʾal-Shuʿarāʾ*, 'the Poets', and 28, القَصَص *ʾal-Qaṣaṣ*, 'the Narration/s'] for an account of the various opinions describing the function of single-letter openings in some suras of the Qur'an (see **الرَ** *ʾalif–lām–rāʾ*).

ط/ع/م *ṭ–ʿ–m* food, nourishment; taste, to eat, to eat one's fill, to taste, to find palatable. Of this root, eight forms occur 48 times in the Qur'an: طَعِمَ *ṭaʿima* five times; أطْعَمَ *ʾaṭʿama* 12 times; يُطْعَمُ *yuṭʿam* once; اِستَطعَمَ *ʾistaṭaʿama* once; إطْعام *ʾiṭʿām* three times; طاعِم *ṭāʿim* once; طَعام *ṭaʿām* 24 times and طَعْم *ṭaʿm* once.

طَعِمَ *ṭaʿima* a **I** [v. intrans.] to feed, to complete eating, to have had enough to eat (33:53) فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلاَ مُسْتَأْنِسِينَ لِحَدِيثٍ *then when you have eaten, disperse, and do not stay on desiring a chat* **II** [v. trans.] **1** to eat (6:145) لاَ أَجِدُ فِى مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ *I do not find, in what has been revealed to me, anything forbidden for an eater to eat, unless it be an unslaughtered dead animal, spilt blood, or pig's meat* **2** to feed on, to use for food, to partake of food and/or drink (5:93) لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ *those who believe and do good deeds will not be blamed for what they may have used for food [in the past] as long as they are mindful of God, believe and do good deeds* **3** to taste (2:249) إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي *God will test you with a river–anyone who drinks from it will not belong with me, but anyone who refrains from tasting it, will belong with me*.

أطْعَمَ *ʾaṭʿama* [v. IV, trans., pass. يُطْعَم *yuṭʿam*] **1** to feed someone (5:89) مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ *[food] of the average of that with which you feed your own folk* **2** to give food to (36:47) أَنُطْعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ *[Why] should we give food to those that God could have provided for had He willed?* **3** to provide for, to keep (51:57) مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ *I want no*

provision from them, nor do I want them to feed [keep] Me.

اِسْتَطْعَم *ʾistaṭʿam* [v. X, trans.] to ask someone for food, to seek hospitality from someone (18:77) أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا *they came to a people of a town and approached its inhabitants for food.*

إطْعام *ʾiṭʿām* [v. n.] feeding, giving food to (90:14–15) أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَة يَتِيمًا ذَا مَقْرَبَةٍ *or feeding, on a day of extreme hunger, an orphan of kin.*

طاعِم *ṭāʿim* [act. part.] one who partakes of food and/or drink; eater, would-be eater (6:145) [...] لاَّ أَجِدُ فِى مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَن يَكُونَ مَيْتَةً *I do not find, in what has been revealed to me anything forbidden for an eater to eat, unless it be an unslaughtered dead animal [...].*

طَعام *ṭaʿām* **I** [n.] food (25:7) يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الأَسْوَاق *he eats food and walks in the market-places* **II** [v. n.] **1** the act of eating (5:96) أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ *permitted for you is catching seafood and eating it* **2** the act of feeding someone (89:18) وَلاَ تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ *and you do not urge one another on feeding the poor.*

طَعْم *ṭaʿm* [n.] taste (47:15) وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ *and rivers of milk whose taste had not changed, [fresh-tasting].*

ط/ع/ن *ṭ–ʿ–n* to stab, to penetrate with a blade, to thrust, a stab; to defame; to approach; plague. Of this root, two forms occur once each in the Qur'an: طَعَنَ *ṭaʿana* and طَعْن *ṭaʿn.*

طَعَنَ *ṭaʿana* a [v. intrans. with prep. فِي] to defame, to speak ill of, to assail, to slander (9:12) وَطَعَنُوا فِي دِينِكُمْ *and they reviled your religion.*

طَعْن *ṭaʿn* [v. n. with prep. فِي] defaming, speaking ill of, reviling, slandering, maligning (4:46) وَطَعْنًا فِي الدِّينِ *and speaking ill of the religion.*

ط/غ/و–ى *ṭ–gh–w/y* (of a liquid) to overflow, to transgress, to exceed the limits, to be excessive, to violate established norms, to be tyrannical, tyranny. The word طَغُوت *ṭaghūt*, which is classified under this root, is recognised by ʾal-Suyūṭī as a borrowing from

Ethiopian, meaning كَاهِن *kāhin* (diviner, priest), while the majority of Arab philologists, however, consider it to be a genuine Arabic word. Western scholars generally regard it as a loan from either Hebrew or Aramaic. Of this root, eight forms occur 39 times in the Qur'an: طَغَى *ṭaghā* 12 times; أطْغَى *ʾaṭghā* **(1)** once; طَاغُون *ṭāghūn* six times; أطْغَى *ʾaṭghā* **(2)** once; طَاغِيةٌ *ṭāghiyatun* once; طَغْوَى *ṭaghwā* once; طُغْيَان *ṭughyān* nine times and طَاغُوت *ṭāghūt* eight times.

طَغَى *ṭaghā* a [v. intrans.] **1** (of water) to overflow, to be tumultuous (69:11) إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِى الْجَارِيَةِ *when the water flooded We carried you in the sailing vessel* **2** to violate the established norms of justice (55:8) أَلاَّ تَطْغَوْا فِي الْمِيزَانِ *so that you do not transgress [the norms of justice] in weighing [judgement]* **3** to become tyrannical (20:24) اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى *go to Pharaoh, for he has truly become tyrannical* **4** to veer away, to wander off, to quit, to go off the mark (53:17) مَا زَاغَ الْبَصَرُ وَمَا طَغَى *[his] sight never wavered, nor did it wander.*

أطْغَى *ʾaṭghā* **(1)** [v. IV, trans.] to cause to violate the norms of goodness (50:27) رَبَّنَا مَا أَطْغَيْتُهُ *our Lord, I did not make him transgress.*

أَطْغَى *ʾaṭghā* **(2)** [elat.] more/most tyrannical (53:52) كَانُوا هُمْ أَظْلَمَ وَأَطْغَى *they themselves were even more unjust and more tyrannical.*

طَاغُون *ṭāghūn* [pl. of act. part. طَاغِى *ṭāghī*] those who transgress the limits in wickedness, those who behave tyrannically (37:30) وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَاغِينَ *we had no power over you, but you were people [already] exceeding the limits.*

طَاغِيةٌ *ṭāghiyatun* [quasi-act. part./n.] overpowering calamity (69:5) فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ *as for Thamūd they were destroyed by an overpowering calamity.*

طَغْوَى *ṭaghwā* [n.] transgression, wickedness, rebellion (91:11) كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا *the people of Thamūd called [their messenger] a liar, because of their transgression.*

طُغْيَان *ṭughyān* [v. n./n.] **1** transgressing, acting wickedly;

tyranny, rebellion (17:60) وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلاَّ طُغْيَانًا كَبِيرًا *We warn them, but it only increases them in great rebellion* **2** obstinacy وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ (6:110) يَعْمَهُونَ *We will make their hearts and their eyes waver, just as they did not believe in it the first time, and leave them to flounder in their obstinacy.*

طَاغُوت *ṭāghūt* [n.] **1** [generic for] false deity/deities (2:256) فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى *so whoever rejects false gods and believes in God has taken grasp of the firmest link* **2** [generic for] evil powers; variously named by the interpreters as: the Devil, diviners, enchanters, any head or leader in error, the idol ᵓal-lāt (q.v.) or *Kaᶜb ᵓibn ᵓal-ᵓashraf*, a Jewish man who directed hostilities against the new religion (4:60) يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ *they desire to seek the arbitration of false idols* (or, *leaders of disbelievers*) *when they have been ordered to reject them?*

ط/ف/ء *ṭ–f–ᵓ* (of fire) to become extinguished. Of this root, the form أَطْفَأَ *ᵓaṭfaᵓa* occurs three times in the Qur'an.

أَطْفَأَ *ᵓaṭfaᵓa* [v. IV, trans.] **1** to extinguish, to put out (5:64) كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ *whenever they kindle a fire of war, God puts it out* **2** to snuff out, to blow out (9:32) يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ *they want to blow out the light of God by what they say* [lit. *with their mouths*].

ط/ف/ف *ṭ–f–f* a small measure, trivial matter; to be deficient; to be miserly; to become near, to become due. Of this root, المُطَفِّفين *ᵓal-muṭaffifīn* occurs once in the Qur'an.

مُطَفِّفين *muṭaffifīn* [pl. of act. part. مُطَفِّف *muṭaffif*] one who does not give full measure, one who gives less than is due, swindler وَيْلٌ لِلْمُطَفِّفِينَ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ (83:1–3) يُخْسِرُونَ *woe to those who give short measure, who demand of other people full measure for themselves, but give less than they should when it is they who weigh or measure for others!*; * المُطَفِّفين name of Sura 83, Meccan sura, so-named because of the reference in verse 1 to '*those who give short measure*'.

ط/ف/ق *ṭ–f–q* to imitate; to commence, to continue doing something; to seize. Of this root, طَفِقَ *ṭafiqa* occurs three times in the Qur'an.

طَفِقَ *ṭafiqa* a member of a sub-group of كَادَ, q.v., designated by the grammarians as initiation verbs (أَفعَال الشُرُوع), 'to begin to', 'to commence to'. They function in conjunction with **1** a following imperfect (7:22) وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ *and they began to stick together upon themselves [garments] from the leaves of the Garden*, or **2** in conjunction with a verbal noun (for emphasis) (38:33) رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالأَعْنَاقِ *'Bring them back to me!', [he said] and started stroking [their] legs and necks* (or, as in another interpretation, *started to smite them, legs and necks, with the sword*).

ط/ف/ل *ṭ–f–l* infant, baby, child, the young of animals in general; to be of a tender age, to be tender, soft; to be with child; (of the sun) to be about to rise or set. Of this root, two forms occur four times in the Qur'an: طِفْل *ṭifl* three times and أَطْفَال *ʾaṭfāl* once.

طِفْل *ṭifl* **I** [used as a noun of the species (اسم جنس)] the child population, children, infants (40:67) هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلا *He it is who created you from dust, then from a drop of seed, then from a clinging mass, then He brought you forth as infants* **II** [n.; pl. أَطْفَال *ʾaṭfāl*] a child, an infant, a baby (24:59) وَإِذَا بَلَغَ الأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا *and when your children reach puberty, they should ask leave [to enter].*

ط/ل/ب *ṭ–l–b* to seek, to search, to set out, to go after, to pursue, to request. Of this root, four forms occur once each in the Qur'an: يَطْلُب *yaṭlub*; طَلَب *ṭalab*; طَالِب *ṭālib* and مَطْلُوب *maṭlūb*.

يَطْلُب *yaṭlub* [imperf. v., trans.] to pursue, to go after (7:54) يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا *He makes the night cover the day, pursuing it swiftly.*

طَلَب *ṭalab* [v. n.] searching for, prospecting (18:41) أَوْ يُصْبِحَ مَاؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا *or its water may sink so deep [into the ground] that you cannot search for it.*

طَالِب *ṭālib* [act. part.] one who pursues, one who seeks, one

who petitions (22:73) وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لاَ يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ *and if the flies rob them of something, they would not be able to retrieve it from them. Feeble are the petitioners and feeble are those they petition.*

مَطْلُوب *maṭlūb* [pass. part.] one who is pursued, one who is sought, one who is petitioned (22:73) وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لاَ يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ *and if the flies rob them of something, they would not be able to retrieve it from them. Feeble are the petitioners and feeble are those they petition.*

ط/ل/ت *ṭ–l–t*

طَالُوت *Ṭālūt* (see alphabetically).

ط/ل/ح *ṭ–l–ḥ* acacia plantation or banana tree; to be or to become bad, wicked, evil, depraved; to become tired. Of this root, طَلْح *ṭalḥ* occurs once in the Qur'an.

طَلْح *ṭalḥ* [coll. n.] banana trees, acacia (56:28–9) فِى سِدْرٍ مَخْضُودٍ وَطَلْحٍ مَنْضُود *they will dwell amid thorn-less lote trees and trees of clustered banana.*

ط/ل/ع *ṭ–l–ᶜ* spadix or inflorescence of the palm tree, pollen; to ascend, to rise, to come up, to come into view, to emerge, to break forth; to become acquainted with, to inspect, to become aware; to consult. Of this root, eight forms occur 19 times in the Qur'an: طَلَعَ *ṭalaᶜa* twice; يُطْلِع *yuṭliᶜ* once; اِطَّلَعَ *ᵓiṭṭalaᶜa* seven times; طلُوع *ṭulūᶜ* twice; مَطْلَع *maṭlaᶜ* once; مَطْلِع *maṭliᶜ* once; مُطَّلِعُون *muṭṭaliᶜūn* once and طَلْع *ṭalᶜ* four times.

طَلَعَ *ṭalaᶜa* u [v. intrans.] to rise, to ascend (18:17) وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ *you could see the sun, as it rose.*

يُطْلِع *yuṭliᶜ* [imperf. of v. IV, أَطْلَع *ᵓaṭlaᶜa* trans.] to apprise, to show, to give knowledge of, to disclose to (3:179) وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ *God would not give you knowledge of what is hidden.*

اِطَّلَعَ *ᵓiṭṭalaᶜa* [v. VIII] **I** [intrans.] **1** [with prep. عَلَى] to come to look at, to behold, to come upon (18:18) لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا *had you come upon them, you would have turned from them and*

run away **2** [with prep. إِلَى] to gain a vantage point for observing, to climb up to (28:38) فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى *then build me a tall building so that I may climb up to Moses' God* (or, *that I may look at the God of Moses*) **II** [trans.] to come to know, to gain knowledge, to penetrate [the unknown] (19:77–8) أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا أَطَّلَعَ الْغَيْبَ *have you considered the man who rejects Our revelation, and says, 'I will certainly be given wealth and children.' Has he penetrated the unknown!?*

طُلُوع *ṭulūᶜ* [v. n.] the act of rising, the act of ascending (50:39) وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ *and celebrate in praise of your Lord before the rising of the sun.*

مَطْلَع *maṭlaᶜ* **I** [v. n./n. of time] the act/time of rising, the act/time of breaking through (97:5) سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ *peace it is till the rising of dawn.*

مَطْلِع *maṭliᶜ* [n. of time/place] the place where the sun rises (18:90) حَتَّى إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا *until when he reached the time/place of sunrise, he found it rising on a people for whom We had not provided a shelter from it.*

مُطَّلِعُون *muṭṭaliᶜūn* [pl. of act. part. مُطَّلِع *muṭṭaliᶜ*] one who beholds, one who observes, one who looks at something (37:54) هَلْ أَنْتُمْ مُطَّلِعُونَ *would you [like to] look?*

طَلْع *ṭalᶜ* [common n.] fruit, sproutings, sheaths within which palm tree pollen and spadices are enclosed (26:148) وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ *and tilled fields and palm trees with fine delicate fruit* (or, *plentiful pollen*).

ط/ل/ق *ṭ–l–q* to be free, to free, to let go, to set off, to set out, to bring forth shoots; to be generous; to divorce. Of this root, four forms occur 23 times in the Qur'an: طَلَّقَ *ṭallaqa* 10 times; اِنْطَلَقَ *ʾinṭalaqa* nine times; طَلَاق *ṭalāq* twice and مُطَلَّقَات *muṭallaqāt* twice.

طَلَّقَ *ṭallaqa* [v. II, trans.] to divorce, to let go (2:230) فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا *if he [the second husband] divorces her, there will be no blame if the two of them [the first husband and the wife] return to one another.*

اِنْطَلَقَ *ʾinṭalaqa* [v. VII, intrans.] **1** to set out, to take off, to move off, to move on (68:23) فَانْطَلَقُوا وَهُمْ يَتَخَافَتُونَ *so they went off, speaking to each other in whispers* **2** to function freely, to function without restriction (26:13) وَيَضِيقُ صَدْرِي وَلاَ يَنْطَلِقُ لِسَانِي *and my chest [will] become constrained, and my tongue [will] not move*.

طَلاق *ṭalāq* [v. n./n.] [jur.] divorcing; divorce (2:229) الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ *divorce is [revocable only] twice, [after which husbands are] either to keep [the wives] equitably or release [them] with kindness*; * الطَّلاَقُ name of Sura 65, Medinan sura, so-named because of the reference in verses 1–7 to regulations concerning divorce.

مُطَلَّقات *muṭallaqāt* [pl. of fem. pass. part. مُطَلَّقَةٌ *muṭallaqatun*] divorced women (2:241) وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ *prescribed for divorced women is such maintenance as is equitable*.

ط/ل/ل *ṭ–l–l* drizzle, dew; to moisten, to sprinkle; to come into view, to look down upon; good living; ruins. Of this root, طَلّ *ṭall* occurs in a single place in the Qur'an.

طَلّ *ṭall* [n.] drizzle, dew (2:265) فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ *but if no heavy rain falls on it, then [there would still be] the drizzle/dew*.

ط/م/ث *ṭ–m–th* to place a halter on a horse or camel for the first time, to graze a piece of land for the first time; to deflower; to menstruate. Of this root, only one form, يَطْمِث *yaṭmith*, occurs twice in the Qur'an.

يَطْمِث *yaṭmith* [imperf. v., trans.] to deflower (55:56) فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلاَ جَانٌّ *in them [the Gardens] there will be maidens with modest gaze, whom none before them, neither man nor jinn, has touched*.

ط/م/س *ṭ–m–s* to be effaced, to be obliterated, to be blotted out, to be wiped out; to go far; to reckon. Of this root, two forms occur five times in the Qur'an: طَمَسَ *ṭamasa* four times and طُمِسَ *ṭumisa* once.

طَمَسَ *ṭamasa* i [v., trans.] **1** to obliterate, to fill in, to blot out

(54:37) فَطَمَسْنَا أَعْيُنَهُمْ *so, We blotted out their eyes* **2** to deprive of guidance (4:47) يَاأَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا *you who have been given the Book, believe in what We have sent down confirming what you already have, before We wipe out [any] directions and turn them [all] backwards* [lit. *before we obliterate faces and turn them upon their backs*] (i.e. *deprive you of Our guidance*) **3** to render useless, to destroy (10:88) رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ *our Lord, render their wealth useless and harden their hearts* **4** to reverse, to turn something back to front (in an interpretation of verse 4:47) مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَى أَدْبَارِهَا *before we turn some faces back to front* (i.e. *turn you on your heels*).

طُمِسَ *ṭumisa* [pass. v.] to be obliterated, to be blotted out, to be dimmed (77:8) فَإِذَا النُّجُومُ طُمِسَتْ *and when the stars are dimmed.*

ط/م/ع *ṭ–m–ᶜ* to hope, to desire, to crave; to expect; to covet; greed. Of this root, two forms occur 12 times in the Qur'an: طَمِعَ *ṭamiᶜa* eight times and طَمَع *ṭamaᶜ* four times.

طَمِعَ *ṭamiᶜa* a [v., intrans.] **1** to hope, to expect (2:75) أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ *can you hope that they will believe in what you say* **2** to desire, to crave, to yearn (33:32) إِنِ اتَّقَيْتُنَّ فَلاَ تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ *if you show piety, do not be submissive in your speech, lest he in whose heart is sickness should [be moved to] desire/ covet [you].*

طَمَع *ṭamaᶜ* [v. n./n.] the act of hoping, hope; greed (32:16) يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا *praying to their Lord in fear and hope.*

ط/م/م *ṭ–m–m* to overflow, to flood, to inundate, to engulf; the deep sea, the multitude; calamity. Of this root, الطَامّة *ᵓal-ṭāmmatu* occurs once in the Qur'an.

طَامَّةٌ *ṭāmmatun* [fem. act. part.] spectacular occurrence, calamity, the Day of Judgement (79:34–5) فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى يَوْمَ يَتَذَكَّرُ الإِنْسَانُ مَا سَعَى *when the great overwhelming event arrives on the Day that man remembers what he has done.*

ط/م/ن *ṭ–m–n* lowland; to calm, to soothe, to rest, to be peacefully quiet, tranquillity; to stoop. Of this root, four forms occur 13 times in the Qur'an: اِطْمَأَنَّ *ʾiṭmaʾanna* nine times; مُطْمَئِنّ *muṭmaʾinn* once; مُطْمَئِنِّين *muṭmaʾinnīn* once and مُطْمَئِنَّةٌ *muṭmaʾinnatun* twice.

اِطْمَأَنَّ *ʾiṭmaʾanna* [irregular verb said to have originally been اطْمَانَّ *ʾiṭmānna* or اطْمَأْمَنَّ *ʾiṭamaʾmanna*] **1** to be or become in a state of rest or ease, to feel at home, to become at peace with, to be tranquil (10:7) ورَضُوا بِالْحَيَاةِ الدُّنْيَا واطْمَأَنُّوا بِهَا *and are satisfied with the life of this world, and feel at home with it* **2** to be reassured, to have one's heart at rest (2:260) قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي *He said, 'Do you not believe, then?' 'Yes,' said he, 'but just so my heart may rest at ease'* **3** [jur.] to feel secure from an enemy (4:103) فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلاَةَ *and once you are [again] safe, keep up the [regular] prayer.*

مُطْمَئِنّ *muṭmaʾinn* [act. part.; pl. مُطْمَئِنّون *muṭmaʾinnūn*; fem. مُطْمَئِنَّةٌ *muṭmaʾinnatun*] **1** one who is safe and secure (16:112) وَضَرَبَ اللَّهُ مَثَلا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً *God presents the parable of a city that was secure and at ease* **2** [with prep. بِـ] one who is certain of, one who is sure of (16:106) إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ *save for him who was forced [to say he does not believe] while his heart is secure in the faith* **3** one who is tranquil, peaceful (89:27) يَاأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ *O, tranquil soul.*

طَهَ *ṭāhā* the opening and name of the Meccan Sura 20; it occurs once in the Qur'an. طَهَ *ṭāhā* is interpreted in two ways: **1)** as two single letters of the alphabet (see الرَ *ʾalif–lām–rāʾ*) **2)** as a complete word said by some commentators to be a Yemeni word of the dialect of ʿakk meaning 'man'; a borrowed word from either Ethiopic or Syriac, meaning 'Muḥammad' or 'man'; a borrowed word from Nabataean meaning 'man', or one of the names of the Prophet himself.

ط/ه/ر *ṭ–h–r* to be clean, to be pure, to be ritually cleansed, to perform the ritual ablution for prayers, to be free of menstruation, to purify one's heart; to circumcise. Of this root, 11 forms occur 31 times in the Qur'an: يَطْهُرن *yaṭhurna* once; طَهَّرَ *ṭahhara* nine

times; تَطَهَّرَ *taṭahhara* five times; طَهُور *ṭahūr* twice; أطْهَر *ʾaṭhar* four times; تَطْهِير *taṭhīr* once; مُطَهِّر *muṭahhir* once; مُطَهَّرَةٌ *muṭahharatun* five times; مُطَهَّرُون *muṭahharūn* once; مُتَطَهِّرِين *mutaṭahhirīn* once and مُطَّهِّرِين *muṭṭahhirīn* once.

يَطْهُرَ *yaṭhur* [imperf. v., intrans.] [jur.] to perform the ritual cleansing, to become ritually cleansed (2:222) فَاعْتَزِلُوا النِّسَاءَ فِى الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ *so keep away from [do not have intercourse with] women during menstruation until they are cleansed.*

طَهَّرَ *ṭahhara* [v. II, trans.] **1** to cleanse (74:4) وَثِيَابَكَ فَطَهِّرْ *cleanse your garments* **2** to purify (3:42) يَامَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ *Mary, God has chosen you, and purified you.*

تَطَهَّرَ *taṭahhara* [v. V, intrans.] **1** to perform self cleansing, to purify oneself; to stay away from defilement (27:56) إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ *these are people who remain chaste!* **2** [jur.] to perform the ritual cleansing (5:6) وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا *and if you are in a state of being junub* (q.v.)*, cleanse yourselves [wash your whole body in the prescribed manner].*

طَهُور *ṭahūr* [quasi-intens. act. part./n.] **1** most pure (76:21) وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا *and their Lord will give them to drink of a most pure drink* **2** [jur.] having the power of effecting ritual cleansing, most purifying (25:48) وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا *We send down purifying water from the sky.*

أطْهَر *ʾaṭhar* [elat.] more/most pure (58:12) ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ *that is better for you and purer.*

تَطْهِير *taṭhīr* [v. n. used adverbially for emphasis] the act of cleansing, the act of purifying (33:33) وَيُطَهِّرَكُمْ تَطْهِيرًا *and make you pure through and through.*

مُطَهِّر *muṭahhir* [act. part.] one who carries out the act of purification or cleansing, one who purges (3:55) وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا *and I will purify you of those who disbelieve.*

مُطَهَّرَةٌ *muṭahharatun* [pass. part., fem.] **1** purified (98:2) رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً *a messenger from God reciting purified scrolls [holy Scripture]* **2** free of worldly impurities (described by the

commentators as the menstrual cycle and other such causes of ritual impediments) (3:15) خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ *in which they dwell for ever together with purified spouses*.

مُطَهَّرُون *muṭahharūn* [pl. of pass. part. مُطَهَّر *muṭahhar*] those who are purified, the pure in body and soul, those who are free from disbelief (56:79) لاَ يَمَسُّهُ إِلاَّ الْمُطَهَّرُونَ *none but the purified can touch it*.

مُتَطَهِّرِين *mutaṭahhirīn* = مُطَّهِّرِين *muṭṭahhirīn* [pl. of act. part. مُتَطَهِّر *mutaṭahhir* and مُطَّهِّر *muṭṭahhir* respectively] those who seek cleansing for themselves, those who endeavour to attain purity, the pure (9:108) فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ *wherein are men desirous of attaining purity–God loves those who purify themselves*.

ط/و/د *ṭ–w–d* a great mountain; to be firm; to travel far and wide; to strive to earn a living. Of this root, طَوْد *ṭawd* occurs once in the Qur'an.

طَوْد *ṭawd* [n.] mountain (26:63) فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ *it parted, and each part was as a great mountain*.

ط/و/ر *ṭ–w–r* mountain, rock; boundaries, limitation; state, stage; to parallel; to approach; (of animals and people) to be wild. It has been suggested by some philologists that طُور *ṭūr*, meaning mountains, is a borrowing from Syriac or possibly Nabataean. Of this root, two forms occur 11 times in the Qur'an: طُور *ṭūr* 10 times and أطْوار *ʾaṭwār* once.

طُور *ṭūr* [n.] mountain (23:20) وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ *and a tree, springing out of Mount Sinai*; * الطُّوْر name of Sura 52, Meccan sura, so-named because of the reference in verse 1 to '*Mount Sinai*'.

أطْوار *ʾaṭwār* [pl. of. n. طَوْر *ṭawr*] stages, states, types, conditions, forms (71:14) وَقَدْ خَلَقَكُمْ أَطْوَارًا *when He has created you stage by stage* [also interpreted as: *in various sorts and conditions*; *in different forms, everyone in his/her own proper form*; *in various aspects and dispositions*; or, *one time seed, one*

time a clot of blood, one time a lump of flesh … as indicated in 23:12–14].

ط/و/ع *ṭ–w–ᶜ* to obey, to be amenable, to be subservient, to submit to, to volunteer, to be able to do. Of this root, 10 forms occur 128 times in the Qur'an: طَوَّعَ *ṭawwaᶜa* once; أَطَاعَ *ᵓaṭāᶜa* 72 times; يُطَاع *yuṭāᶜ* twice; تَطَوَّعَ *taṭawwaᶜa* twice; اِسْتَطَاعَ *ᵓistaṭāᶜa* 41 times; طَوْع *ṭawᶜ* four times; طَاعَةٌ *ṭāᶜatun* three times; طَائِعِين *ṭāᵓiᶜīn* once; مُطَاع *muṭāᶜ* once and مُطَوِّعِين *muṭawwiᶜīn* once.

طَوَّعَ *ṭawwaᶜa* [v. II, trans. with prep. لِ] to cause to comply, to cause to be pliant, to cause to be obedient, to make something acceptable to (5:30) فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ *his soul made it acceptable for him, [his] killing his brother.*

أَطَاع *ᵓaṭāᶜa* [v. IV, trans.] to obey (6:116) وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِى الأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ *if you obeyed most of those on earth, they would lead you away from the path of God.*

يُطَاع *yuṭāᶜ* [imperf. pass., v. IV.] to be obeyed (4:64) وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلاَّ لِيُطَاعَ بِإِذْنِ اللَّهِ *We have not sent any messenger but to be obeyed, by the will of God.*

تَطَوَّعَ *taṭawwaᶜa* [v. V, trans; intrans.] to volunteer, to do over and above what is required (2:184) فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ *but if anyone volunteers to do good [out of his own accord], it is for himself [that he does that],*

اِسْتَطَاعَ *ᵓistaṭāᶜa* = اِسْطَاعَ *ᵓisṭāᶜa* [v. X, trans.] to be able, to be in a position to do, to have power, to be capable of (18:97) فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا *so they could not scale it, nor could they pierce it*; *(3:97) مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلا *whoever can find a way to it, whoever is capable of going to it*; *(18:78) مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا *that which you could not bear [to not understand] with patience*; *(18:72) لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا *you will not be able to bear with me, you will not be able to be patient with my ways.*

طَوْع *ṭawᶜ* [v. n. used adverbially] willingly, of one's own accord, voluntarily (9:53) أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَّلَ مِنْكُمْ *give willingly or unwillingly–it [your gift] will not be accepted from you.*

طاعةٌ *ṭāʿatun* [n.] obedience (47:21) طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ *obedience and fitting words*.

طائعِين *ṭāʾiʿīn* [pl. of act. part. طَائع *ṭāʾiʿ*] one who obeys (41:11) أَتَيْنَا طَائِعِينَ *we come in obedience*.

مُطَاع *muṭāʿ* [pass. part.] one who is obeyed (81:21) مُطَاعٍ ثَمَّ أَمِينٍ *one who is obeyed there [among the angels] and worthy of trust*.

مُطوِّعِين *muṭṭawwiʿīn* [pl. of act. part. مُطَّوِّع *muṭṭawwiʿ* = مُتَطَوِّع *mutaṭawwiʿ*] one who volunteers to do something (9:79) الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِى الصَّدَقَاتِ *those who taunt those of the believers who voluntarily give alms*.

ط/و–ي/ف *ṭ–w/y–f* apparition, phantom, spectre; to go about, to walk about, to roam about; to circulate; to encompass, to circuit; to appear in one's dream; to be touched by the devil; group of people, flood; raft. It has been suggested that the derivative طُوفَان *ṭūfān* is a pre-Islamic borrowing from either Hebrew or Syriac. The overlap between the derivatives of the root ط/و/ف *ṭ–w–f* and ط/ي/ف *ṭ–y–f* is such that it is impractical to attempt to separate what belongs to either. Of these root, nine forms occur 41 times in the Qur'an: طَاف *ṭāfa* five times; يُطَاف *yuṭāf* three times; يَطَّوَّف *yaṭṭawwaf* twice; طَائف *ṭāʾif* twice; طَائِفِين *ṭāʾifīn* twice; طَائِفَةٌ *ṭāʾifatun* 20 times; طَائفَتَان *ṭāʾifatān* four times; طَوَّافُون *ṭawwāfūn* once and طُوفَان *ṭūfān* twice.

طَاف *ṭāfa* ū [v. intrans.] **1** to go about, to circulate, to go around, to go about (55:44) يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ *they will go round between [its flames] and scalding water*; *(52:24) وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ *and male servants of their own wait upon* [lit. *go around*] *them* **2** to visit, to afflict, to come upon (68:19–20) فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُون فَأَصْبَحَتْ كَالصَّرِيمِ *a visitation from the Lord came upon it while they were sleeping, and by the morning it was like a garden plucked*.

يُطَافُ *yuṭāfu* [imperf. pass. v. with prep. عَلَى] to be served, to be waited upon (43:71) يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ *dishes of gold will be passed around for them, and goblets*.

يَطَّوَّفَ *yaṭṭawwaf* [imperf. v. V, intrans.] to circulate, go around

so much and/or so often (22:29) وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ *and circle around the Ancient House*.

طَائِف *ṭāʾif* **I** [act. part.; pl. طَائِفِين *ṭāʾifīn*] **1** one who goes round and about, one who visits, a visitation; an evil thought (7:201) إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ *those who are mindful of [God], if a visitation from Satan [in the form of an affliction or an evil thought] touches them, they remember [Him] and lo, they can see [the truth]* **2** one who engages in the ritual of going around the Kaᶜba (22:26) وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ *and purify My House for those who circle round [the Ka'ba], for those who stand [to pray] and for those who bow and prostrate themselves [worshippers]* **II** [n.] a visitation, an affliction, a disaster (68:19) فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ *a visitation from the Lord came upon it while they were sleeping*.

طَائِفَةٌ *ṭāʾifatun* [n.; dual طَائِفَتَان *ṭāʾifatān*] **1** a number of people (3:154) ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ *then He caused calm, after grief, to descend upon you–a sleep that overtook a number of you* **2** party, faction, side (49:9) وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا *if two parties of the believers fall to fighting, put things right between them.*

طَوَّافُون *ṭawwāfūn* [pl. of intens. act. part. طَوَّاف *ṭawwāf*] those who are perpetually regular or eagerly going around; constantly keeping the vigil; constantly waiting upon (someone or something) (24:58) طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ *moving around, circulating amongst you [freely], some of you amongst the others*.

طُوفَان *ṭūfān* [n.] flood, inundation, deluge (29:14) فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ *and the Flood overwhelmed them while they were acting unjustly*.

ط/و/ق *ṭ–w–q* neckband, torc, collar, loop, circle, to encircle, to encompass; ability, power, capacity, to be capable of, to be able, to bear. Of this root, three forms occur four times in the Qur'an: يُطَوَّقُون *yuṭawwaqūn* once; يُطِيقُون *yuṭīqūn* once and طَاقَةٌ *ṭāqatun* twice.

يُطَوَّق *yuṭawwaq* [imperf. pass. v. II] to have [something]

clapped around [the neck], to have twisted around [the neck] (3:180) سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ *they will have twisted around [their necks] on the Day of Resurrection whatever they stingily withhold.*

يُطِيق *yuṭīq* [imperf. of IV, trans.] [jur.] to put up with; to bear with difficulty (2:184) وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ *levied upon those who can barely do it [the fast]* [also interpreted as: *those who can bear it but they have a valid excuse such as travel or sickness*] *is a compensation–feeding a needy person.*

طَاقَةٌ *ṭāqatun* [n.] power, strength, capacity (2:286) رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ *and Lord, do not burden us with what we do not have strength to bear.*

ط/و/ل *ṭ–w–l* length, tallness, to grow long, to grow tall, to lengthen, to be elongated, long rope; power, ability, means; to overcome, to outdo; to outlast. Of this root, five forms occur 10 times in the Qur'an: طَالَ *ṭāla* three times; تَطَاوَلَ *taṭāwala* once; طَوْل *ṭawl* three times; طُول *ṭūl* once and طَوِيل *ṭawīl* twice.

طَالَ *ṭāla* u [v., intrans.] **1** to become drawn out, to be protracted (21:44) بَلْ مَتَّعْنَا هَؤُلاَءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ *indeed, We have granted these and their forefathers power and longevity so that life has become extended for them* **2** to become part of the distant past (experiences/events); to seem long (20:86) أَفَطَالَ عَلَيْكُمُ الْعَهْدُ *did the time of the Covenant seem too long for you?* [also interpreted as: *has it been too long since your received God's assistance*, or, *since I [Moses] have been among you?*].

تَطَاوَلَ *taṭāwala* [v. VI, intrans.] to become too, or very, prolonged, to become very extended (28:45) وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ *but We have brought forth generations and time dragged on for them.*

طَوْل *ṭawl* [n.] **1** might, power; bounty (40:3) ذِي الطَّوْلِ لاَ إِلَهَ إِلاَّ هُوَ *infinite in bounty–there is no God but He* **2** wealth, sufficiency of means (4:25) وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ *those of you who do not have the means to marry chaste, believing, free women*; *(9:86) أُولُو الطَّوْلِ *the wealthy*, *the affluent* [lit. *the ones*

with the reach].

طُول *ṭūl* [v. n./n.] length, height (17:37) إِنَّكَ لَنْ تَخْرِقَ الأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولا *you will never rend the earth open, nor attain the mountains in height*.

طَوِيل *ṭawīl* [quasi-act. part.] long (76:26) وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلاً طَوِيلاً *and in a portion of the night prostrate yourself before Him, and glorify Him throughout the long nights*.

ط/و/ي *ṭ–w–y* to fold up, to roll, to line up with stones; to hide, to conceal, folds, conscience, concealment; hunger. Of this root, four forms occur five times in the Qur'an: نَطْوِى *naṭwī* once; طَيّ *ṭayy* once; طَوَى *ṭawī* twice and مَطْوِيّات *maṭwiyyāt* once.

نَطْوِى *naṭwī* [imperf. of v. trans. طَوَى *ṭawī*] to fold up, to roll up (21:104) يَوْمَ نَطْوِي السَّمَاء كَطَيِّ السِّجِلِّ لِلْكُتُب *on the Day We roll up the skies the way a scribe rolls up written scrolls* (or, *the way a folded up scroll rolls in the writings*).

طَيّ *ṭayy* [v. n.] the act of folding up, the act of rolling up (21:104) يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُب *on the Day, We roll up the skies the way a scribe rolls up written scrolls* (or, *the way a folded up scroll rolls in the writings*).

طُوَى *ṭuwā* [n./v. n.] as a noun it is interpreted as: the name of a valley near Mt. Sinai, or 'twice' (the valley which is twice blessed); as a verbal noun it is interpreted as 'folding' (the valley which you have 'folded up completely' i.e. which you have travelled through from one end to the other (20:12) إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى *you are in the sacred valley, Ṭuwā*.

مَطْوِيَّاتٌ *maṭwiyyātun* [pl. of fem. pass. part. مَطْوِيَّةٌ *maṭwiyyatun*] that which is folded up, that which is rolled up (39:67) وَالسَّماوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ *and the heavens are rolled up in His right hand*.

ط/ي/ب *ṭ–y–b* to be good, to be agreeable, to be willing, to mollify; to be wholesome, to become ripe; to regain health; to be fragrant, fragrance, perfume. It has been suggested by some scholars that the derivative طُوبَى *ṭūbā* is linked to a corresponding Syriac and a common Semitic root. Other scholars attribute the derivative طُوبَى

ṭūbā to a borrowing from Hindi. Of this root, six forms occur 50 times the Qur'an: طَابَ *ṭāba* three times; طُوبَى *ṭūbā* once; طَيِّب *ṭayyib* 13 times; طَيِّبُون *ṭayyibūn* three times; طَيِّبَةٌ *ṭayyibatun* nine times and طَيِّبات *ṭayyibāt* 21 times.

طَابَ *ṭāba* ī [v. intrans.] **1** to be or become desirable or agreeable (4:3) فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ *then marry of [the other] women those who seem agreeable to you* **2** to become good, to be good, to become pious, to be pious (39:73) وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ *and its keepers say to them, 'Peace be upon you, you have been good, enter it, [to dwell] for ever'*; *(4:4) فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا *but if they are, of their own accord, happy to give up some of it for you.*

طُوبَى *ṭūbā* [v. n./n.] variously interpreted as: the name of a tree in Paradise, borrowing from Ethiopian or Hindi meaning paradise, borrowing from Persian meaning golden, or noun meaning happiness, joy, goodness or affluence (13:29) الَّذِينَ آمَنُواْ وَعَمِلُواْ الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ *those who believe and do righteous deeds, joy is theirs and for them an excellent homecoming.*

طَيِّب *ṭayyib* [quasi-act. part.; pl. طَيِّبُون *ṭayyibūn*; fem. طَيِّبَةٌ *ṭayyibatun*; fem. pl. طَيِّبات *ṭayyibāt*] **1** good (14:24) كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ *a good word is like a good tree* **2** the Pious, the chaste (24:26) الطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ *the chaste women are for the chaste men, and the chaste men are for the chaste women* **3** clean (4:43) فَتَيَمَّمُوا صَعِيدًا طَيِّبًا *then select clean earth* **4** wholesome (16:114) فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا *so eat of the wholesome and lawful things God has provided for you* **5** favourable, fair (10:22) حَتَّى إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ *till when you are in the ships and they sail with them [you] on a fair wind* **6** agreeable, pleasant (61:12) وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ *into pleasant dwellings in the Gardens of Eternity.*

ط/ي/ر *ṭ–y–r* flying thing/creature, a bird, an insect, to fly, to fly away; to hasten; to rejoice; to scatter, to spread out; bad omen, augury; deed. Of this root, six forms occur 29 times in the Qur'an: يَطِير *yaṭīr* once; تَطَيَّرَ *taṭayyara* once; اِطَّيَّرَ *ʾiṭṭayyara* twice; طَيْر *ṭayr*

nine times; طَائِر *ṭāʾir* five times and مُسْتَطِير *mustaṭīr* once.

يَطِير *yaṭīr* [imperf. of v. intrans.] to fly (6:38) طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ *a bird that flies with its [two] wings*.

تَطَيَّرَ *taṭayyara* [v. V, intrans.] to take as an evil omen, to augur evil (36:18) إِنَّا تَطَيَّرْنَا بِكُمْ *we augur evil from you*.

اِطَّيَّرَ *ʾiṭṭayyara* [v. VIII] to take as an evil omen (27:47) قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ *they said, 'We augur ill of you and of those with you.'*

طَيْر *ṭayr* [generic n.] birds, insects (16:79) أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِى جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلاَّ اللَّهُ *do they not consider the birds, sustained in the air [of the sky], nothing holding them up except God*.

طَائِر *ṭāʾir* **I** [generic n.] bird/s; insect/s (6:38) وَمَا مِنْ دَابَّةٍ فِى الأَرْضِ وَلاَ طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلاَّ أُمَمٌ أَمْثَالُكُمْ *there is not a creature of the earth nor a bird that flies with its [two] wings but are communities like yourselves* **II** [n.] **1** deed; destiny (17:13) وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَآئِرَهُ فِى عُنُقِهِ *and every human–We have bound his destiny* (or, *deeds*) *to his neck* **2** bad omen (27:47) قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ *they said, 'We augur ill of you and of those with you'; he replied, 'Your augury is with God.'*

مُسْتَطِير *mustaṭīr* [quasi-act. part.] (of evil in particular) spreading far and wide (76:7) يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا *they fulfil their vows; and fear a day whose harm is widespread*.

ط/ي/ف *ṭ–y–f* (see **ط/و/ف** *ṭ–w–f*).

ط/ي/ن *ṭ–y–n* mud, clay, to be muddy, to coat with mud; nature, disposition; specific character. Some scholars attribute the word طِيْن *ṭīn* to an early borrowing from either Syriac or Aramaic. Of this root, طِيْن *ṭīn* occurs 12 times in the Qur'an.

طِيْن *ṭīn* [n.] **1** clay, mud (23:12) وَلَقَدْ خَلَقْنَا الإِنْسَانَ مِنْ سُلاَلَةٍ مِنْ طِينٍ *We created man from an essence of clay* **2** mud bricks (28:38) فَأَوْقِدْ لِي يَاهَامَانُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا *so, light a fire for me, Hāmān, on [bricks of] clay, then build me a tall building*.

ظ / *ẓā*

الظاء *ʾal-ẓāʾ* the seventeenth letter of the alphabet; it represents a voiced inter-dental fricative velarised sound.

ظ/ع/ن *ẓ–ᶜ–n* to leave, to depart, to migrate, to move around in search of pasture; camel litters in which women travel, howdaj; women travelling in the company of men. Of this root, only ظَعْنِكُم *ẓaᶜnikum* occurs once in the Qur'an.

ظَعْن *ẓaᶜn* [v. n.] journeying, travelling, in particular with the entire household (16:80) وَجَعَلَ لَكُمْ مِنْ جُلُودِ الأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ *and He has provided for you, from the hide of cattle, tents* [lit. *houses*] *that you find light on the day you travel and on the day you settle down*.

ظ/ف/ر *ẓ–f–r* fingernails, toenails, claws, talons; to capture; victory, triumph, to succeed, to win. Of this root, two forms occur once in the Qur'an: أظْفَرَ *ʾaẓfara* and ظُفْر *ẓufr*.

أظْفَرَ *ʾaẓfara* [v. IV, trans.] to cause to be victorious (48:24) مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ *after He had made you victors over them.*

ظُفْر *ẓufr* [n., coll. n.] fingernail, toenail, claw, talon (6:146) وَعَلَى الَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِي ظُفُرٍ *and to those who followed the Jewish faith We forbade all [animals] that have claws.*

ظ/ل/ل *ẓ–l–l* shadow, shade, parasol; shelter, protection, patronage; to seek the shade; to seek protection; to continue doing something by day, to remain. Of this root, seven forms occur 33 times in the Qur'an: ظَلَّ *ẓalla* nine times; ظَلَّلَ *ẓallala* twice; ظِل *ẓill* eight times; ظِلال *ẓilāl* six times; ظُلَّةٌ *ẓullatun* twice; ظُلَل *ẓulal* four times and

ظَلِيل *ẓalīl* twice.

ظَلَّ *ẓalla* a [one of the verb sisters of كانَ (من أخوات كان) (q.v.), originally meaning 'to continue doing something all throughout the day'] **1** to remain, to continue (42:33) إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ *if He wills, He stills the wind, so they stay motionless on its [the sea's] back* **2** to become (16:58) وَإِذَا بُشِّرَ أَحَدُهُمْ بِالأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ *when one of them is given the [bad] news* [lit. *good news*] *of [the birth of] a baby girl, his face becomes dark and he is filled with gloom.*

ظَلَّلَ *ẓallala* [v. II, trans. with prep. عَلَي] to cause something to shade (something) from sunlight (2:57) وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ *and We caused the clouds to shade you.*

ظِلّ *ẓill* [n.; pl. ظِلال *ẓilāl*] **1** shade (28:24) فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ *he watered [their flock] for them then withdrew into the shade* **2** shadow (16:48) أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلاَلُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ *do they not ponder the fact that whatever things God has created that cast shadows all around* [lit. *to the right and to the left*]*–all submit to God* [lit. *prostrate themselves*] **3** [also pl. of ظُلَّةٌ *ẓullatun*] shaded areas; canopies (36:56) هُمْ وَأَزْوَاجُهُمْ فِي ظِلاَلٍ عَلَى الأَرَائِكِ مُتَّكِئُونَ *they and their spouses will be in shaded areas* (or, *under canopies*)], *reclining on couches* **4** shelter, protection, barrier (16:81) وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلاَلاً *God has made for you shelters out of what He has created* **5** an amount of, a touch of (in an interpretation of 56:43) وَظِلٍّ مِنْ يَحْمُومٍ *and [in] a touch of black smoke.*

ظُلَّةٌ *ẓullatun* [n.; pl. ظُلَل *ẓulal*, also ظُلَّةٌ *ẓullatun*] **1** canopy, awning, an overhead covering (7:171) وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ *and [remember] when We hoisted the mountain high above them as if it were a canopy* **2** surrounding, entourage (2:210) هَلْ يَنْظُرُونَ إِلاَّ أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلاَئِكَةُ *are they awaiting for [anything] other than God* (or, *His chastisement*) *to come to them under canopies of clouds and in an entourage of angels.*

ظَلِيل *ẓalīl* [quasi-act. part.] shady (77:31) لاَ ظَلِيلٍ وَلاَ يُغْنِي مِنَ اللَّهَبِ *it is neither shady, nor does it give relief from the flame.*

ظ/ل/م *ẓ–l–m* darkness, (of darkness) to descend; to put something in the wrong place, to act improperly; to cause someone to suffer a loss; to wrong someone, to act unjustly, injustice, tyranny, oppression. Of this root, 14 forms occur 315 times in the Qur'an: ظَلَمَ *ẓalama* 85 times; ظُلِمَ *ẓulima* 25 times; ظُلْم *ẓulm* 20 times; ظالم *ẓālim* five times; ظالمَةٌ *ẓālimatun* four times; ظالمون *ẓālimūn* 126 times; أظْلَمَ *ʾaẓlam* 16 times; ظَلُوم *ẓalūm* twice; ظَلاَّم *ẓallām* five times; مَظْلُوم *maẓlūm* once; أظْلَمَ *ʾaẓlama* once; مُظْلِم *muẓlim* once; مُظْلِمون *muẓlimūn* once and ظُلُمات *ẓulumāt* 23 times.

ظَلَمَ *ẓalama* i **I** [v. intrans.] **1** to commit injustice, to act tyrannically (10:54) وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى الأَرْضِ لاَفْتَدَتْ بِهِ *if every soul that has committed injustice possessed all that is on the earth, it would offer it for ransom* **2** to place something in the place of another (7:162) فَبَدَّلَ الَّذِينَ ظَلَمُواْ مِنْهُمْ قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَاء بِمَا كَانُواْ يَظْلِمُونَ *so those who commit injustice among them changed the words given to them for others, so We sent upon them punishment from heaven for their ever replacing one thing with another* **3** [with prep. بِ] (implying the meaning of كَذَّبَ *kadhdhaba*, to describe as a lie) to disbelieve in, to reject, to fail to do justice to (7:103) ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا *after these, We sent Moses to Pharaoh and his chiefs with Our signs, but they rejected them [they did not put them in the proper place, they did not treat them as they should]* **II** [v. trans.] **1** to wrong, to injure (2:57) وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ *they did not wrong Us; it was themselves they wronged* **2** to treat unfairly (38:24) لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ *indeed he has treated you unfairly by asking for your ewe [to add] to his ewes* **3** to fail to do justice to (2:54) يَاقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ *my people, you have not done yourselves justice by taking the calf [for worship]* **4** to hold back what is due, to not give full measure (18:33) كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا *both gardens produced their [proper] yield and did not hold back any [due part] of it* **III** [doubly trans.] to deny someone something due to them, to suffer someone the loss or detriment of something (10:44) إِنَّ اللَّهَ لاَ يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ *God does not suffer people any [injustice]–it is they who wrong themselves.*

ظُلِمَ *ẓulima* [pass. v.] **1** to be subjected to injustice, to be wronged (22:39) أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا *permitted [to defend themselves] are those on whom war is waged, because they were subjected to injustice* **2** to be denied one's dues, to be made to suffer a loss of one's rights (21:47) وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئًا *and We set up the just scales for the Day of Resurrection, so that no soul is denied a thing.*

ظُلْم *ẓulm* [v. n./n.] **1** injustice (20:111) وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا *and those who carry [the burden of having committed] injustice will meet with failure* **2** wrongdoing (6:82) الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ *those who believe, and have not obscured their faith with wrongdoing* (here specified by the Prophet to mean شِرْك *shirk* in the meaning of 'less than full submission to God') **3** placing something in the wrong place, attributing something to the wrong person (25:4) وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلاَّ إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا *those who disbelieve said, 'This is but a lie he has forged, and other people helped him to do it'–so they have committed injustice and perjury.*

ظالم *ẓālim* **I** [act. part.; pl. ظالِمون *ẓālimūn*] **1** one who acts unjustly, one doing wrong, one acting tyrannically (7:105) وَلاَ تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ *and do not include me with the wrong-doing people* **2** one who lets down another (18:35) وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ *and he entered his garden while letting himself down* **II** [n.] **1** a transgressor, wrongdoer, one who violates a command (7:19) وَلاَ تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِين *but do not approach this tree, or you will become one of the wrongdoers* **2** unjust person, tyrant (12:79) قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلاَّ مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ *he said, 'God forbid that we should take other than the one with whom we found our property: for if we did so, we would be unjust.'*

أظْلَم *ʾaẓlam* [elat.] more/most unjust, more/most wicked (2:114) وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِى خَرَابِهَ *who could be more unjust than those who prohibit the mention of God's name in His own places of worship and strive to have them destroyed?*

ظَلُوم *ẓalūm* [intens. act. part.] **1** one who is prone to being

unjust, a denier of favours granted to him, one who is ungrateful (14:34) وَإِنْ تَعُدُّوا نِعْمَةَ لا تُحْصُوهَا إِنَّ الإِنْسَانَ لَظَلُومٌ كَفَّارٌ *if you count God's blessings you will never number them: man is truly unjust and ungrateful* **2** one who is apt to place things where they do not belong, one who is inept (33:72) إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولا *We offered the trust* (q.v.) *to the heavens, the earth and the mountains, yet they refused to carry it and were afraid of it; but man carried it–indeed he is inept, ignorant.*

ظَلاّم *ẓallām* [intens. act. part.] one who frequently commits acts of injustice, tyrant (41:46) وَمَا رَبُّكَ بِظَلاَّمٍ لِلْعَبِيدِ *your Lord is never unjust to His worshippers.*

مَظْلوم *maẓlūm* [pass. part.] one who is treated unjustly (17:33) وَمَنْ قُتِلَ مَظْلُومًا *whosoever is slain unjustly.*

أظْلَمَ *ᵓaẓlama* [v. IV, intrans. with prep. عَلَى] to become dark, to become dark all around (2:20) وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا *and when it darkens all around them they stand still.*

مُظْلِم *muẓlim* [quasi-act. part.] dark (10:27) كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ مُظْلِمًا *as though their faces were covered with pieces of the darkness of the night.*

مُظْلِمون *muẓlimūn* [pl. of act. part. مُظْلِم *muẓlim* of verb أَظْلَمَ *ᵓaẓlama* meaning 'to enter into darkness'] those who are in darkness (36:37) وَءَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ *and a sign for them is the night: from which We strip the daylight, and–lo and behold!–they are in darkness.*

ظُلُمات *ẓulumāt* [pl. of fem. n. ظُلْمَةٌ *ẓulmatun*] **1** physical darkness (2:19) أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ *or like a thunderstorm from the sky in which there is darkness, thunder and lightning* **2** misguidedness, spiritual darkness (33:43) هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلاَئِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ *it is He and His angels who bless you, to bring you out of the darkness and into the light* **3** (of darkness) degrees, layers, folds (39:6) يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلاَثٍ *He creates you in your mothers' wombs, one form after another, in three layers of darkness.*

ظ/م/أ *ẓ–m–ʾ* thirst, to be thirsty, to cause to be thirsty; span of time, to be mean, to be unjust. Of this root, three forms occur once each in the Qur'an: تَظْمَأ *taẓmaʾ*; ظَمَأ *ẓamaʾ* and ظَمْآن *ẓamʾān*.

تَظْمَأ *taẓmaʾ* [imperf. of v. intrans.] to become thirsty, to thirst (20:119) وَأَنَّكَ لاَ تَظْمَأُ فِيهَا وَلاَ تَضْحَى *and [that] in it you will not become thirsty nor suffer the heat of the sun.*

ظَمأ *ẓamaʾ* [n.] thirst (9:120) لاَ يُصِيبُهُمْ ظَمَأٌ وَلاَ نَصَبٌ *they do not suffer any thirst or weariness.*

ظَمآن *ẓamaʾān* [quasi-act. part.] thirsty (24:39) يَحْسَبُهُ الظَّمْآنُ مَاءً *the thirsty [one] thinks it to be water.*

ظ/ن/ن *ẓ–n–n* assumption, supposition, conjecture, guessing; opinion, belief, to realise, to know; doubt, to have a low opinion of, to think ill of, to be suspicious, to accuse. Contexts in which derivatives of this root occur vary greatly as regards the degree of doubt/certainty associated with them, and therefore cause interpretational problems. Of this root, four forms occur 69 times in the Qur'an: ظَنَّ *ẓanna* 47 times; ظَنّ *ẓann* 20 times; ظُنُون *ẓunūn* once and ظَانِّين *ẓānnīn* once.

ظَنَّ *ẓanna* u the senior sister of a group of verbs which, functionally, may take two direct objects and semantically, imply lack of certainty of the predication in varying degrees (ظَنَّ وَأَخَواتها). According to ʾal-Rāghib the use of أَنَّ *ʾanna* in the predication of ظَنَّ indicates a high position on the certainty-doubtfulness scale, whereas low position is indicated by the use of أَنْ. An example of the former is (75:28) وَظَنَّ أَنَّهُ الْفِرَاقُ *and he [the dying man] realised it is the final parting*, and an example of the latter is (48:12) بَلْ ظَنَنتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا *but you thought/hoped that the Messenger and the believers would never return to their families*. In context, various meanings are associated with ظَنَّ, among them the following **1** to know, to come to realise (38:24) وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ *and David came to realise that We had put him to the test* **2** to deem (17:102) وَإِنِّي لأَظُنُّكَ يَافِرْعَوْنُ مَثْبُورًا *and indeed, I deem you, Pharaoh, ruined/vanquished* **3** to assume, to surmise, to imagine (21:87) وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ *and*

[remember] Dhū'l-Nūn [Jonah], when he went off angrily, and assumed We would not have power over him **4** to conjecture, to guess (45:32) مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلاَّ ظَنًّا *we do not know what the Hour is; we only hazard a guess* **5** to fear (7:171) وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ *and [remember] when We hoisted the mountain high above them as if it were a canopy, and they feared that it would fall on them* **6** to expect (18:35) مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا *I do not think this will ever perish* **7** [with prep. بِ] to think ill of, to impute to (3:154) يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ *imputing [ill] thoughts about God that are contrary to the truth, the thoughts of pagan ignorance*.

ظَنّ *ẓann* [v. n./n.; pl. ظُنُون *ẓunūn*] **1** conjecture, speculation (4:157) مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ *they have no real knowledge of it, only following conjecture* **2** assumption (38:27) ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا *that is the disbelievers' assumption* **3** thought (48:12) وَظَنَنْتُمْ ظَنَّ السَّوْءِ *and you thought evil thoughts*; *(33:10) وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا *and you imputed [ill] thoughts* [lit. *various thoughts*] *to God* **4** expectation, opinion (34:20) وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ *Satan proved right his opinion of them for they followed him.*

ظانِّين *ẓānnīn* [pl. of act. part. ظانّ *ẓānn*] those who think, doubt, conjecture, assume, presume, expect, hold an opinion (48:6) الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ *those who harbour evil thoughts about God.*

ظ/ه/ر *ẓ–h–r* back, rear; backer, to back up; to neglect, to turn one's back on; to carry on one's back; outside, exterior, external, outward; to be apparent, perceptible, manifest, plain, evident; to assist, to gang up on; appearances; to travel from one place to another; to overpower, to conquer; noon, midday. Of this root, 12 forms occur 59 times in the Qur'an: ظَهَرَ *ẓahara* 10 times; ظَاهَرَ *ẓāhara* six times; أَظْهَرَ *ʾaẓhara* seven times; تَظاهَرَ *taẓāhara* three times; ظَهْر *ẓahr* four times; ظُهُور *ẓuhūr* 11 times; ظاهِر *ẓāhir* six times; ظاهِرَة *ẓāhiratun* twice; ظاهِرين *ẓāhirīn* twice; ظَهِير *ẓahīr* six times; ظَهِيرَة *ẓahīratun* once and ظِهْرِيًّا *ẓihriyyan* once.

ظَهَرَ *ẓahara a* **I** [v. intrans.] **1** to appear, to become evident, to become manifest (30:41) ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ *corruption has appeared on land and sea* **2** to be open, to be manifest (6:151) وَلاَ

تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ *and do not approach indecent deeds, be they open or secret* **3** to triumph, to spread out (9:48) حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ *until the truth came and God's command triumphed* **4** to show (24:31) وَلاَ يُبْدِينَ زِينَتَهُنَّ إِلاَّ مَا ظَهَرَ مِنْهَا *and should not flaunt their charms beyond those of them that may [unavoidably/decently] show* **5** [with prep. عَلَى] **a)** to ascend (43:33) وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ *and staircases upon which they ascend* **b)** to prevail over, to get the upper hand over (9:8) إِنْ يَظْهَرُوا عَلَيْكُمْ لاَ يَرْقُبُوا فِيكُمْ إِلا وَلاَ ذِمَّةً *if they get the upper hand over you, they would not respect any tie with you, of kinship or treaty* **c)** to come to know, to become cognisant of (24:31) أَوِ التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ *or such men as attend them who have no sexual desire or children who are not yet aware of women's nakedness* **d)** to discover, to find out, to come upon (9:8) إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ *if they discover you they would stone you or force you to return to their religion* **II** [v. trans.] to climb on the back of, to scale (18:97) فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ *so they could not scale it.*

ظَاهَرَ *ẓāhara* [v. III] **I** [intrans.] [jur.] to perform ظِهَار *ẓihār*, i.e., to say to one's wife (according to a pre-Islamic practice) that her back is as forbidden to one as the back of one's mother (33:4) وَمَا جَعَلَ أَزْوَاجَكُمُ اللاَّئِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ *and He has not made your wives, whom you declare to be 'unlawful to you as your mothers' backs', your [real] mothers* **II** [trans.] to back up, to aid, to support (9:4) وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا *and who have not supported anyone against you.*

أَظْهَرَ *ʾaẓhara* [v. IV] **I** [intrans.] to enter into the noontime, midday (30:18) وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ *praise is due to Him everywhere* [lit. *in the heavens and on earth*] *all the time* [lit. *in the evening and at midday*] **II** [trans.] **1** to cause to spread (40:26) أَوْ أَنْ يُظْهِرَ فِي الأَرْضِ الْفَسَادَ *or that he will cause disorder to spread in the land* **2** to reveal to, to make known to, to divulge (72:26) عَالِمُ الْغَيْبِ فَلاَ يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا *the One who knows what is hidden–He reveals to none His secrets* **3** to cause to prevail, to cause to overcome, to exalt (48:28) هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ *it is He who sent His Messenger*

with guidance and the religion of Truth, that He may exalt it above every religion.

تَظَاهَرَ *taẓāhara* [v. VI, intrans. with prep. عَلَى] to league together against, to gang up against, to back up or aid one another against (66:4) وَإِنْ تَظَاهَرَا عَلَيْهِ *if you back each other against him.*

ظَهْر *ẓahr* [n.; pl. ظُهُور *ẓuhūr*] **1** back (9:35) فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ *and their foreheads, sides and backs will be branded by them*; *(6:138) وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا *and animals which are exempt from labour* [lit. *and animals whose backs are forbidden*]; *(94:3) الَّذِي أَنْقَضَ ظَهْرَكَ *that which strained your back/troubled you* [lit. *caused your back to break*]; *(3:187) فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ *they neglected it, they held it in contempt* [lit. *they cast it behind their backs*] **2** back side, back door (2:189) وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا *it is not righteousness that you enter houses by their back doors* **3** after, behind (6:94) وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ *now you return to Us, alone, [just] as We first created you–and you have left behind what We gave you* **4** deck of a ship (43:12–13) وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالأَنْعَامِ مَا تَرْكَبُون لِتَسْتَوُوا عَلَى ظُهُورِهِ *who made for you ships and animals to ride on so that you may remember your Lord's grace when you are seated on their boards/backs* **5** surface (42:33) إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ *if He wills, He stills the wind, so they would stay motionless on its [the sea's] surface* [lit. *back*] **6** loins (7:172) وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي ءَادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ *and [remember] when your Lord took from the children of Adam, from their loins, their seed.*

ظاهِر *ẓāhir* [act. part.; fem. ظاهِرَةٌ *ẓāhiratun*; masc. pl. ظاهِرون *ẓāhirūn*] **1** manifest, clear (31:20) وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً *and He has lavished upon you His bounties, apparent and hidden*; *الظاهِر (57:3) (an attribute of God) *the Manifest*, *the Outer* **2** outer surface, outer layer, appearance (30:7) يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا *they know only the outer layer of this present life*; *(13:33) بِظَاهِرٍ مِنَ الْقَوْلِ *by the literal meaning of speech*, or, *by just empty words* [lit. *by what is apparent of the words*] **3** the outside (57:13) بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ *a wall with a door in it, on the inside of it there is mercy, while on the outside, next to it, lies chastisement* **4** visible, in sight (34:18) وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا

فِيهَا قُرًى ظَاهِرَةً *and We set between them and the towns We had blessed, [other] towns within sight* **5** eminent, prominent (40:29) لَكُمُ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِى الأَرْضِ *to you is sovereignty today; eminent [you are] in the land* **6** victorious, prevailing (61:14) فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ *We supported those who believe against their enemy and they became victorious*.

ظَهِير *ẓahīr* [sing. and pl. n./sing. and pl. quasi-act. part.] backer/s, protector/s (34:22) وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ *nor has He any backer among them*.

ظَهِيرَةٌ *ẓahīratun* [n.] noon, midday; extreme heat of midday (24:58) وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ *when you lay your garments aside [for the siesta] at midday* (or, *because of the midday heat*).

ظِهْرِيًّا *ẓihriyyan* [adverbial] at the back, in the back, behind, neglected and forgotten (11:92) وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظِهْرِيًّا *and you have turned your backs on Him, forgotten*.

ع / *ᶜayn*

العين *ᵓal-ᶜayn* the eighteenth letter of the alphabet; it stands for a voiced pharyngeal fricative sound.

ع/ب/أ *ᶜ–b–ᵓ* load, weight; to care, to get ready, to pack. Of this root, يَعْبَؤُ *yaᶜbaᵓu*, occurs once in the Qur'an.

يَعْبَأُ *yaᶜbaᵓ* [imperf. v., intrans.] to care, to concern oneself with, to be solicitous about (25:77) مَا يَعْبَؤُ بِكُمْ رَبِّي لَوْلاَ دُعَاؤُكُمْ *what weight have you in the estimation of my Lord* [also interpreted as: *what will my Lord do with you*] *if it were not for your supplication?*

ع/ب/ث *ᶜ–b–th* a mix up of things, adulteration, folly, to waste time in useless activity; to commit a folly. Of this root, two forms occur once each in the Qur'an: تَعْبَثُون *taᶜbathūn* and عَبَثاً *ᶜabathan.*

تَعْبَثُ *taᶜbath* [imperf. v., intrans.] to act frivolously, to play around, to act in jest, to act in vanity (26:128) أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ *do you set up monuments* [also: *altars*, *road signs* or *gathering places*] *on every height to satisfy your vanity?* [also: *jesting?*]

عَبَثٌ *ᶜabath* [v. n.] jest, frivolity, vain activity, absence of reason, lack of purpose (23:115) أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا *did you think We created you in vain?*

ع/ب/د *ᶜ–b–d* slave, servant, to enslave; obedience, submission, to worship, to adore; to tan camel hide, to tar a boat. Some scholars, apparently with no evidence save for the assumption that spiritual concepts are foreign to Arabic per se, attribute the concept of

worshipping associated with some derivatives of this root to a borrowing from other Semitic languages. ᵓal-Suyūṭī quotes ᵓabū ᵓal-Qāsim's suggestion that the sense of 'to enslave' is a borrowing from Nabataean. Of this root, 11 forms occur 275 times in the Qur'an: عَبَدَ *ᶜabada* 121 times; يُعْبَدُون *yuᶜbadūn* once; عَبَّدَ *ᶜabbada* once; عَبْدٌ *ᶜabd* 28 times; عَبْدَين *ᶜabdayn* once; عِبَادٌ *ᶜibād* 97 times; عَبِيدٌ *ᶜabīd* five times; عَابِدٌ *ᶜābid* once; عَابِدَاتٌ *ᶜābidāt* once; عَابِدُون *ᶜābidūn* 10 and عِبادةُ *ᶜibādatun* nine times.

عَبَدَ *ᶜabada* u [v. trans.] **1** to worship (20:14) لاَ إِلَهَ إِلاَّ أَنَا فَاعْبُدْنِي *there is no god but Me, so worship Me* **2** to serve, to carry out one's religious duties (53:62) فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا *bow down before God and serve* (also, *worship*) *[Him].*

عَبَّدَ *ᶜabbada* [v. II trans.] to enslave (26:22) عَبَّدْتَ بَنِي إِسْرَائِيلَ *you have enslaved the children of Israel.*

عَبْدٌ *ᶜabd* **I** [sing. n.] **1** (in relation to God) **a)** someone, a person (43:59) إِنْ هُوَ إِلاَّ عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلا لِبَنِي إِسْرَائِيلَ *he is only someone We favoured and made an example for the Children of Israel* **b)** worshipper, servant (19:30) إِنِّي عَبْدُ اللَّهِ *I am a servant of God* **2** anyone (2:221) وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ *a believing male is better than a male polytheist, even though he may please you* **3** slave (16:75) ضَرَبَ اللَّهُ مَثَلا عَبْدًا مَمْلُوكًا لاَ يَقْدِرُ عَلَى شَيْءٍ *and God gives the parable of an owned slave, who has no power over anything* **4** (in contrast to أَمَة) male slave (2:178) الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ *freeman for freeman, slave for slave* **II** [pl. عَبِيد *ᶜabīd*] all creatures (50:29) وَمَا أَنَا بِظَلاَّمٍ لِلْعَبِيدِ *I am not unjust to any creature* **III** [pl. عِبَادٌ *ᶜibād*] **1** created beings, mortals (7:194) إِن الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَالُكُمْ *those [whom] you [idolaters] call upon instead of God are created things like you* **2** all the creation, everything there is, all (2:207) وَاللَّهُ رَءُوفٌ بِالْعِبَادِ *and God is most compassionate to all* **3** all living beings (50:11) رِزْقًا لِلْعِبَادِ *as a provision for all [who may eat]* **4** servants of God, worshippers (15:42) إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ *as for My servants, you will have no power over [any of them]*; *(25:63) عِبَادُ الرَّحْمَنِ *the chosen ones [of/by] God*, *the true believers*, *the select* [lit. *the servants of the Beneficent*] **5** male slaves (only in 24:32) وَأَنْكِحُوا الأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ *and marry off the single among you and those of*

your male and female slaves who are suitable [for marriage] (or, *those who are pious*).

عَابِدٌ *ᶜābid* [act. part., pl. عَابِدُون *ᶜābidūn*; fem. pl. عَابِدَاتٌ *ᶜābidāt*] one who worships (109:4–5) وَلاَ أَنَا عَابِدٌ مَا عَبَدْتُمْ وَلاَ أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ *and I will not worship what you worship, nor will you worship what I worship.*

عِبَادةُ *ᶜibādatun* [n./v. n.] worshipping/service, worship (7:206) إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لاَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ *those who are with your Lord do not disdain from worshipping Him.*

ع/ب/ر *ᶜ–b–r* one side of the valley, to traverse, passer-by; to interpret a dream; contemplation, a lesson; tear; plenty, group of people; mixture of perfumes. Of this root, four forms occur nine times in the Qur'an: تَعْبُرُون *taᶜburūn* once; اِعْتَبِرُوا *ʾiᶜtabirū* once; عَابِرِي *ᶜābirī* once and عِبْرَةٌ *ᶜibratun* six times.

تَعْبُر *taᶜbur* [imperf. v., trans.] to traverse; to interpret (a dream) (12:43) إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ *if you are [ones who] interpret dreams.*

اعْتَبِرْ *ʾiᶜtabir* [imper. v. VIII, intrans.] take heed, learn a lesson, consider (59:2) فَاعْتَبِرُوا يَاأُولِي الأَبْصَارِ *so learn a lesson, you who have eyes.*

عَابِرِين *ᶜābirīn* [pl. of act. part. عابر *ᶜābir*] one who passes by or through, one who traverses (4:43) إِلاَّ عَابِرِي سَبِيلٍ *unless you are passing through [the mosque].*

عِبْرَةٌ *ᶜibratun* [n.] a lesson to be learned (12:111) لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لأُولِي الأَلْبَابِ *in their stories is surely a lesson for those possessed of minds.*

ع/ب/س *ᶜ–b–s* dung, to be soiled, to be dismal; to frown, to look stern, to be austere. Of this root, two forms occur three times in the Qur'an: عَبَسَ *ᶜabasa* twice and عَبُوساً *ᶜabūsan* once.

عَبَسَ *ᶜabasa* a [v. intrans.] to frown (80:1–2) عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الأَعْمَى *he frowned and turned away because the blind man came to him*; * عَبَسَ name of Sura 80, Meccan sura, so-named because of

the reference in verses 1–16 to the story of the Prophet's '*Frowning*' at the blind man.

عَبُوسٌ *ᶜabūs* [quasi-act. part.] stern, dismal, frowning (76:10) إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا *we fear from our Lord a frowning grim Day.*

ع/ب/ق/ر *ᶜ–b–q–r* this root is said to originate from the word عَبْقَر *ᶜabqar*, the name of the place which the ancient Arabs believed to be the home of the wondrous jinn. It is said also to be a name of a town, either in the Yemen or in ᵓal-Jazīratu, where cloth of great beauty is made. Some scholars, however, suggest that the word عَبْقَرٌ came into Arabic from Persian long before the revelation of the Qur'an. The concepts associated with this root include genius, talent, poetical inspiration and rich floral types of carpet (revealing perhaps a Persian origin for the word). Of this root, one form, عَبْقَرِيٌّ *ᶜabqariyy*, occurs in a single place in the Qur'an.

عَبْقَرِيٌّ *ᶜabqariyy* [n; *nisbatun* to عَبْقَرٌ *ᶜabqar*] richly designed carpet (55:76) مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ *they will be reclining on green cushions and fine carpets.*

ع/ت/ب *ᶜ–t–b* flight of levelled stone steps up a mountain, threshold, lintel, stairs; anger, to be angry, to reprove, to have a bone to pick with someone, to reproach a friend amicably because of an alleged hurtful action committed by him, to explain oneself, to seek forgiveness. Of this root, three forms occur five times in the Qur'an: يَسْتَعْتِبوا *yastaᶜtibū* once; يُسْتَعْتَبون *yustaᶜtabūn* three times and المُعْتَبين *ᵓal-muᶜtabīn* once.

يَسْتَعْتِبُ *yastaᶜtib* [imperf. of v. X, intrans.] to ask for a chance to explain oneself, to seek permission to make amends (41:24) وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ *and even if they ask permission to make amends, they will not be among those granted such permission.*

يُسْتَعْتَبُ *yustaᶜtab* [pass. imperf. of v. X] to be asked to explain a mistake in order to be granted forgiveness (30:57) فَيَوْمَئِذٍ لاَ يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلاَ هُمْ يُسْتَعْتَبُونَ *on that Day the excuse of the unjust ones will be of no avail to them; nor will they be allowed to explain*

away [their sins].

مُعْتَبِين *muᶜtabīn* [pl. of pass. part. مُعْتَب *muᶜtab*] those whose explaining of themselves is accepted (41:24) وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ *and even if they ask permission to make amends, they will not be among those granted such permission.*

ع/ت/د *ᶜ–t–d* container for personal valuables, war materials including horses kept at the ready, to prepare, to be ready; to treasure. Of this root, two forms occur 16 times in the Qur'an: أَعْتَدَ *ˀaᶜtada* 14 times and عَتِيدٌ *ᶜatīd* twice.

أَعْتَدَ *ˀaᶜtada* [v. IV, trans.] to prepare, to keep in store for (18:29) إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا *We have prepared for the unjust ones Fire.*

عَتِيدٌ *ᶜatīd* [quasi-act. part.] at hand, attentive, ready (50:18) مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ *he utters not a single word but there is by him an ever-attentive observer.*

ع/ت/ق *ᶜ–t–q* shoulder; to set free, to go free; to mature, to be in the prime of condition; to be old, (wine and the like) mature. Of this root, عَتِيقٌ *ᶜatīq*, occurs twice in the Qur'an.

عَتِيقٌ *ᶜatīq* [quasi-act./pass. part.] mature, old, ancient; free *(22:29) بِالْبَيْتِ الْعَتِيق (epithet for the Kaᶜba) meaning either the *Ancient House*, so-named because it was the first house of God to be founded on Earth (3:96), or *the Freed House* because it was freed from human ownership, from the attack by the Abyssinians (narrated in Sura 105), from the Flood or from other such afflictions.

ع/ت/ل *ᶜ–t–l* crowbar; to drag violently; ruffian and cruel person. Of this root, two forms occur once each in the Qur'an: إعْتِلوه *ˀiᶜtilūhu* and عُتُلّ *ᶜutull.*

اُعْتُلْ/اعْتِلْ *ˀuᶜtul/ˀiᶜtil* [imper. V., trans.] drag and cast away violently (44:47) خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ *take him and thrust him into the midst of Hell.*

عُتُلٌّ *ᶜutull* [quasi-act. part.] ruffian, ignoble, coarse, rude, rough

مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ (68:12–13) *hinderer of good, aggressor, sinful, and above all an infamous ruffian.*

ع/ت/و–ي *ᶜ–t–w/y* to be excessively fierce, arrogant, violent, aggressive, to be disobedient, to offer mutinous opposition; (of tree branches) to dry up; to reach very old age, to be infirm. Of this root, four forms occur 10 times in the Qur'an: عَتَى *ᶜatā* five times; عُتُوٌّ *ᶜutuww* twice; عِتِيٌّ *ᶜitiyy* twice and عَاتِيَةٌ *ᶜātiyatun* once.

عَتَى *ᶜatā* ū [v. intrans.] **1** to behave arrogantly, to violate the bounds of propriety, to become excessive (25:21) لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا *they have become too proud of themselves, and flagrantly violated all bounds of propriety* **2** [with prep. عَن] to rebel against, to turn with disdain from obeying (51:44) فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ *but they rebelled against their Lord's command, so the blast took them.*

عُتُوٌّ *ᶜutuww* [v. n.] violating all bounds of propriety, insurrection, arrogance (25:21) لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا *they have become too proud of themselves and flagrantly violated all bounds of propriety.*

عِتِيٌّ *ᶜitiyy* [v. n.] **1** being dried up, becoming too old, infirmity (19:8) وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا *and I have reached the infirmity of old age* **2** unruliness, being rebellious, brutality (19:69) ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا *then will We seize out of each group those who were most disobedient towards the Lord of Mercy.*

عَاتِي *ᶜātī* [act. part.] violent, fierce, raging (69:6) وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ *as for the people of ᶜād, they were destroyed by a violent roaring wind.*

ع/ث/ر *ᶜ–th–r* a hole in which irrigation water collects, palm trees that get water from such pools; to stumble upon, to find, to trip; a slip of the tongue; dusty land. Of this root, two forms occur each in a single place in the Qur'an: عُثِرَ *ᶜuthira* and أَعْثَرْنَا *ᵓaᶜtharnā.*

عُثِرَ *ᶜuthira* [pass. v.] to be found, to be discovered (5:107) فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا *if it is discovered that these two have committed a sin.*

اَعْثَرَ *ᵓaᶜthara* [v. IV, trans., no object, with prep. عَلَي] to cause to find, to cause to stumble upon (18:21) وَكَذَلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ *in this way We caused [people] to find them, that they come to know God's promise is true.*

ع/ث/و–ي *ᶜ–th–w/y* tangled hair, to go haywire; to act wickedly, to harm, to cause mischief; male hyena, a crude unkempt person, a fool. Of this root, only تَعْثَوا *taᶜthaw*, occurs five times in the Qur'an.

تَعْثَى *taᶜthā* [imperf. v., intrans. with prep. فِي] to cause corruption, to cause destruction, to act mischievously (26:183) وَلاَ تَعْثَوْا فِي الأَرْضِ مُفْسِدِينَ *and do not perniciously spread corruption on earth.*

ع/ج/ب *ᶜ–j–b* wonder, to admire, to like, a wondrous thing; conceit, conceited person. Of this root, six forms occur 27 times in the Qur'an: عَجِبَ *ᶜajiba* eight times; أَعْجَبَ *ᵓaᶜjaba* 11 times; عُجَابٌ *ᶜujāb* once; عَجَبٌ *ᶜajab* five times and عَجِيبٌ *ᶜajīb* twice.

عَجِبَ *ᶜajiba* a [v. intrans.] to wonder, to deem strange, extraordinary or improbable, to be surprised (7:63) أَوَعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنْذِرَكُمْ *do you find it so strange that a message would come from your Lord–through a man in your midst–to warn you!?*

أَعْجَبَ *ᵓaᶜjaba* [v. IV trans.] **1** to cause to like, to please (57:20) كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ *like rain the growing power of which delights the sowers* **2** to impress, to make a great impression on, to satisfy (9:25) وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا *on the day of the battle of Ḥunayn when your numbers well impressed you but they availed you nothing.*

عُجَابٌ *ᶜujāb* [quasi-act. part.] most wondrous, incredible, amazing, most peculiar (38:5) أَجَعَلَ الآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ *how can he claim that all the gods are but one God? Indeed, this is a most peculiar thing [to claim]!*

عَجَبٌ *ᶜajab* [n./quasi-act. part.] wonder; wondrous, a puzzle; puzzling (72:1) فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا *so they said, 'We have*

heard a wondrous recitation.'

عَجِيبٌ *ᶜajīb* [quasi-act. part.] strange, wondrous, puzzling, extraordinary (11:72) ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ *am I to bear [a child] when I am an old woman, and this, my husband, is an old man?–what a strange thing this is!*

ع/ج/ز *ᶜ–j–z* posteriors, buttocks, (of palm trees) stumps; to hang back, to fail to perform, lack of strength, lack of ability, failure, to grow old; miracle, to out-perform. Of this root, seven forms occur 26 times in the Qur'an: عَجَزَ *ᶜajaza* once; أعْجَزَ *ᵓaᶜjaza* four times; عَجُوزٌ *ᶜajūz* four times; أَعْجَازٌ *ᵓaᶜjāz* twice; مُعَاجِزِين *muᶜājizīn* three times; مُعْجِزٌ *muᶜjiz* once and مُعْجِزِين *muᶜjizīn* 11 times.

عَجَزَ *ᶜajaza* i (also **عَجِزَ** *ᶜajiza* a) [v. intrans.] to fail to act, to be or become incapable of, to become powerless, impotent or unable to carry out something, to weaken (5:31) أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْأَةَ أَخِي *am I not [even] able to be like this raven and cover up my brother's exposed body?*

أَعْجَزَ *ᵓaᶜjaza* [v. IV trans.] **1** to prove incapable of, to outsrip someone, to frustrate someone (72:12) وَأَنَّا ظَنَنَّا أَن لَّن نُّعجِزَ اللَّهَ فِى الأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا *and we came to know that we can never outstrip God on earth and can never escape beyond His reach* **2** to fall outside the capability of, to out-class someone (35:44) وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلاَ فِى الأَرْضِ *God is not such that anything in the heavens or on earth is beyond Him.*

عَجُوزٌ *ᶜajūz* [quasi-act. part., fem. of شَيْخ *shaykh*] very old woman (11:72) ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا *am I to bear [a child] when I am an old woman, and this my husband is an old man?*

أَعْجَازٌ *ᵓaᶜjāz* [pl. of n. عَجُزٌ *ᶜajuz*] stems, stumps, trunks (of palm trees) (69:7) فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ *so you could have seen the people lying dead as if they were hollow palmtree trunks.*

مُعَاجِزِين *muᶜājizīn* [pl. of act. part. مُعَاجِز *muᶜājiz* of v. III] one who fights and contests with another in order to prove him less capable or incapable altogether, contentious (22:51) وَالَّذِينَ سَعَوْا فِى

ءَايَاتِنَا مُعَاجِزِينَ *but those who strive to oppose Our messages and act contentiously.*

مُعْجِزٌ *mu^cjiz* [act. part., pl. مُعْجِزِين *mu^cjizīn*] **1** one who proves others to be weak or incapable, one who outdoes someone else (9:3) وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ *if you turn away, know that you cannot outdo God* **2** one who is beyond reach (11:33) قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ *he said, 'It is God who will bring it upon you, if He wishes, and you are not beyond reach.'*

ع/ج/ف *^c–j–f* to be emaciated, to be lean, to refrain from eating; to encounter hardship, to be miserly. Of this root, عِجَافٌ *^cijāf* occurs twice in the Qur'an.

عِجَافٌ *^cijāf* [pl. of quasi-act. part. أعْجَف *^ɔa^cjaf*, fem. عَجْفاء *^cajfā^ɔ*] lean, emaciated (12:43) وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ *the king said, 'I saw [in my dreams] seven fat cows being eaten by seven lean ones.'*

ع/ج/ل *^c–j–l* calf; haste, to hasten, speed, rush; wheel, camel litter, hawdaj; a palm tree ladder. Of this root, 10 forms occur 47 times in the Qur'an: عَجِلَ *^cajila* five times; عَجَّلَ *^cajjala* five times; أَعْجَلَ *^ɔa^cjala* once; تَعَجَّلَ *ta^cajjala* once; اسْتَعْجَلَ *^ɔista^cjala* 19 times; اسْتِعْجَالٌ *^ɔisti^cjāl* once; عَاجِلَةٌ *^cājilatun* three times; عَجَلٌ *^cajal* once; عَجُولٌ *^cajūl* once and عِجْلٌ *^cijl* 10 times.

عَجِلَ *^cajila* a **I** [v. intrans.] to go in haste, to rush (20:84) وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى *and I hastened to You, my Lord, so that You might be well pleased* **II** [v. trans.] **1** to cause to hasten, to make hurry up (7:150) أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ *did you wish to hasten the judgement of your Lord?* **2** to hurry away from a task and leave it unfulfilled (in an interpretation of 7:150) أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ *have you left the command of your Lord incomplete?*

عَجَّلَ *^cajjala* [v. II, trans.] to speed up, to give in advance, to hurry up (18:58) لَعَجَّلَ لَهُمُ الْعَذَابَ *He would hasten the chastisement for them.*

أَعْجَلَ *^ɔa^cjala* [v. IV, trans. with prep. عَن] **1** to cause to hurry away from, to cause to leave somebody/something in haste, to

urge to make haste (20:83) وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ *what caused you to hasten away from your people?* **2** to cause to come before [others] (in an interpretation of 20:83) وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ *what made you come ahead of your people?*

تَعَجَّلَ *ta^c ajjala* [v. V, intrans.] to be in haste, to be in a hurry, to act ahead of the appointed time (2:203) فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ *whoever hastens away [and leaves] after two days is absolutely without blame.*

اسْتَعْجَلَ *ᵓista^c jala* [v. X] [trans.] **1** to ask someone to hurry up, to expedite (29:53) وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ *they challenge you to hasten the punishment* **2** [no object, with prep. بـ] to desire the hastening of (46:24) بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ *no, but it is what you sought to hasten.*

اسْتِعْجَالٌ *ᵓisti^c jāl* [v. n.] seeking to hasten, desiring to hasten (10:11) وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ *if God were to hasten for people the harm [they have earned] as they wish to hasten the good, their time would already be up.*

عَاجِلَةٌ *^c ājilatun* [quasi-act. part./n.] immediate, urgent; life in this world, this transitory life (17:18) مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ *if anyone desires the fleeting life of this world, We speed up whatever We will in it, for whoever We wish*; *(75:20) العَاجِلَة (in opposition to **الآجِلة** *ᵓal-^c ājila* (q.v.)) *this life*, *immediate*, *inferior* or *transitory*.

عَجَلٌ *^c ajal* [v. n.] haste (21:37) خُلِقَ الإِنْسَانُ مِنْ عَجَلٍ *Man is composed from haste* (or, *created from clay*, or *stinking black mud*, according to the Yemeni dialect of Himyar, as reported by ᵓal-Rāzī).

عَجُولٌ *^c ajūl* [quasi-intens. act. part.] too hasty, too impatient (17:11) وَكَانَ الإِنْسَانُ عَجُولا *man is ever too hasty.*

عِجْلٌ *^c ijl* [n.] calf (7:148) عِجْلا جَسَدًا لَهُ خُوَارٌ *a calf in body that had a lowing sound.*

ع/ج/م *^c–j–m* fruit stones (particularly those of dates), seed, solid; to test by biting on; to be dumb; beast; those who cannot speak Arabic, obscurity. Of this root, two forms occur four times in the

Qur'an: أعْجَمِىٌّ *ᵓaᶜjamiyy* three times and أعْجَمِين *ᵓaᶜjamīn* once.

أَعْجَمِىٌّ *ᵓaᶜjamiyy* [quasi-act. part., pl. أَعْجَمين *ᵓaᶜjamīn*] foreign, in a foreign tongue, non-Arab, non-Arabic (41:44) وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلاَ فُصِّلَتْ ءَايَاتُهُ ءَأَعْجَمِيٌّ وَعَرَبِيٌّ *had We made it a foreign Qur'an, they would have said, 'If only its verses were made clear! –what!? Foreign speech and an Arab [audience/messenger]?'*

ع/د/د *ᶜ–d–d* gear; group, number, to count, to number, to reckon, to enumerate, an appointed time; plenty of; to be reckoned with; to get ready, readiness. Of this root, 13 forms occur 57 times in the Qur'an: عَدَّ *ᶜadda* seven times; عَدَّدَ *ᶜaddada* once; أَعَدَّ *ᵓaᶜadda* 16 times; أُعِدَّ *ᵓuᶜidda* four times; تَعْتَدُّ *taᶜtadd* once; عَدٌّ *ᶜadd* twice; عَادِّين *ᶜāddīn* once; عَدَدٌ *ᶜadad* six times; عِدَّةٌ *ᶜiddatun* 11 times; عُدَّةٌ *ᶜuddatun* once; مَعْدُودٌ *maᶜdūd* once; مَعْدُودَةٌ *maᶜdūdatun* three times and مَعْدُودَاتٌ *maᶜdūdātun* three times.

عَدَّ *ᶜadda* u [v. trans.] **1** to count (14:34) وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لاَ تُحْصُوهَا *if you were to count God's blessings you could never number them* **2** to consider, to take for, to count among (38:62) وَقَالُوا مَا لَنَا لاَ نَرَى رِجَالا كُنَّا نَعُدُّهُمْ مِنَ الأَشْرَارِ *and they will say, 'How is it that we do not see [certain] men we used to count among the wicked?'*

عَدَّدَ *ᶜaddada* [v. II. trans.] to enumerate, to cause to increase, to compound (104:1–2) الَّذِي جَمَعَ مَالا وَعَدَّدَهُ *he who amasses riches, counting/compounding them [all the time].*

أَعَدَّ *ᵓaᶜadda* [v. IV trans.] to prepare (33:29) فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا *for God has prepared for those of you who do good a great reward.*

تَعْتَدُّ *taᶜtadd* [imperf. of v. VIII, trans. اعْتَدَّ *ᵓiᶜtadda*] [jur.] (of the waiting period divorced women have to observe) to reckon, to count/to demand fulfilment (33:49) فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا *then you have no right to exact of them a waiting period which you calculate* (or, *the accomplishment of which you exact*).

عَدٌّ *ᶜadd* [v. n., used adverbially for intensification] reckoning, counting; to the last one (19:94) لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا *He has tallied them up, and counted them to the last one.*

عَادِّين *ᶜāddīn* [pl. of act. part. عادّ *ᶜādd*] one who reckons, one who counts, one who keeps an account (23:113) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ *they said 'We stayed a day or a part of a day, but ask those who keep count.'*

عَدَدٌ *ᶜadad* **1** [v. n./n.] counting, enumerating; number (10:5) وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ *and [He] measured phases for it [the moon], so that you could know the number of the years* (or, *to learn how to count the years*) *and reckoning* **2** [adverbial] in terms of counting *(10:5) سِنِينَ عَدَدًا *a great number of years* [lit. *years by counting*]; (18:11) فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا *so We sealed their ears in the cave for a great number of years.*

عِدَّةٌ *ᶜiddatun* [n.] **1** number (18:22) رَبِّي أَعْلَمُ بِعِدَّتِهِمْ *my Lord knows best their number* **2** a fixed term, a stated period (2:185) وَلِتُكْمِلُوا الْعِدَّةَ *that you may complete the prescribed period* **3** [jur.] the waiting period divorced and widowed women have to observe before they can remarry (65:1) إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ *when you intend to divorce women, do so at a time when their prescribed waiting period can properly start and calculate the period carefully.*

عُدَّةٌ *ᶜuddatun* [coll. n.] equipment; preparation, provision (9:46) وَلَوْ أَرَادُوا الْخُرُوجَ لأَعَدُّوا لَهُ عُدَّةً *had they desired to go forth, they would have made preparations for it.*

مَعْدُودٌ *maᶜdūd* [pass. part., fem. مَعْدُودةٌ *maᶜdūdatun*, fem. pl. مَعْدُودات *maᶜdūdāt*] countable, counted, reckoned, specified (11:104) وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَعْدُودٍ *We only delay it for a specified period*; *(12:20) دَرَاهِمَ مَعْدُودَةٍ *very little money*, *a paltry sum* [lit. *countable dirhams*]; (2:203) *أَيَّامٍ مَعْدُودَاتٍ [lit. *specific* or, *numbered days*] the 10th, 11th and 12th of the month of *Dhū'l-Ḥijjatu* (the first of which is the Day, or the Feast, of the Sacrifice) during which the stoning of the devil and other rituals are performed by the pilgrim.

ع/د/س *ᶜ–d–s* a cry used in urging on a mule, to walk with vigour, to travel far and wide; lentils. Of this root, only عَدَسٌ *ᶜadas*, occurs once in the Qur'an.

عَدَسٌ *ᶜadas* [coll. n.] lentils (2:61) مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا *of its herbs, its cucumbers, its garlic, its lentils and its onions.*

ع/د/ل *ᶜ–d–l* one side of a camel litter; to be equal to, justice, to be straight, to be upright, to be temperate, the happy medium, to be of impeccable character; to change one's mind, value. Of this root, two forms occur 28 times in the Qur'an: عَدَلَ *ᶜadala* 14 times and عَدْلٌ *ᶜadl* 14 times.

عَدَلَ *ᶜadala* i **I** [v. intran.] **1** to act equitably, to judge justly (42:15) وَأُمِرْتُ لأَعْدِلَ بَيْنَكُمُ *and I am commanded to decide justly between you* **2** to offer as an equivalent, to compensate (6:70) وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لاَ يُؤْخَذْ مِنْهَا *whatever compensation it might offer, will not be accepted from it* **3** to deviate, to turn away (27:60) أَإِلَهٌ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ *is there another god beside God?, [no!] but they are a people who deviate [from the obvious truth]* (or, *a people who deem [others] as equal [with God]*) **II** [v. trans.] **1** to make straight, to put upright, to cause to be well-proportioned (82:7) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ *the One who created you, shaped you and well-proportioned you* **2** to consider, or set up, as equal to (6:1) ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ *yet those who disbelieve set up equals to their Lord!*

عَدْلٌ *ᶜadl* [v. n./n.] **1** justice, fairness, equity (4:58) وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ *and when you judge between people, judge with justice*; *(16:76) مَنْ يَأْمُرُ بِالْعَدْلِ *one who speaks out for goodness* [lit. *the one enjoining justice*] **2** [jur.] uprightness, impeccable character (65:2) وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ *call two upright witnesses from amongst you* **3** the equivalent (5:95) أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ ذَلِكَ صِيَامًا *or the atonement of feeding the needy or the equivalent of that in fasting* **4** recompense (2:123) وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ *no compensation will be accepted from it [the erring soul]* **5** [adverbially] in justice (6:115) وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلاً *the word of your Lord has been accomplished in truth and justice.*

ع/د/ن *ᶜ–d–n* metal, place of permanent residence, to settle in; group of people, Paradise. The last sense is attributed by ᵓal-Suyūṭī to a

borrowing from Syriac. Of this root, only عَدْنٌ *ᶜadn*, occurs 11 times in the Qur'an.

عَدْنٌ *ᶜadn* [v. n./n.] everlasting, permanent, settling in (40:8) وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ *[and] admit them to the Garden of everlasting abode You have promised them.*

ع/د/و–ي *ᶜ–d–w/y* the two sides of a valley, to cross from one side to the other, to run, to pass, to infect, infection, calamity; aggression, animosity, enemy, corruption; to boycott. Of this root, 15 forms occur 105 times in the Qur'an: تَعْدُوا *taᶜdū* three times; عَادَى *ᶜādā* once; يَتَعَدَّى *yataᶜaddā* three times; اعْتَدَى *ʾiᶜtadā* 15 times; عَدْوٌ *ᶜadw* twice; عَادِى *ᶜādī* three times; عَادُون *ᶜādūn* three times; عَادِيَاتٌ *ᶜādiyāt* once; مُعْتَدِى *muᶜtadī* three times; مُعْتَدُون *muᶜtadūn* six times; عَدُوٌّ *ᶜaduww* 42 times; أَعْدَاءٌ *ʾaᶜdāʾ* seven times; عَدَاوَةٌ *ᶜadāwatun* six times; عُدْوَانٌ *ᶜudwān* eight times and عُدَوةٌ *ᶜudawatun* twice.

تَعْدُو *taᶜdū* [imperf. of v. intrans.] **1** to violate the commands, to transgress (4:154) لاَ تَعْدُوا فِي السَّبْتِ *do not violate the Sabbath* **2** to turn away from, to abandon (18:28) وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ *and your eyes should not turn away from them.*

عَادَى *ᶜādā* [v. III, trans.] to feud with, to treat or take, as an enemy, to exchange hostility with (60:7) عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِنْهُمْ مَوَدَّةً *God may well bring about affection between you and those of them you take to be an enemy.*

يَتَعَدَّى *yataᶜaddā* [imperf. of v. V, trans.] to transgress, to overstep the limits (4:14) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ *but whoever disobeys God and His Messenger and oversteps His limits.*

اعْتَدَى *ʾiᶜtadā* [v. VIII, intrans.] **1** to assault, to commit an aggression (2:194) فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ *so whoever commits aggression against you, attack him as he attacked you* **2** to violate the commands, to act unlawfully (2:65) وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ *you know about those of you who violated the Sabbath* **3** to commit perjury (5:107) فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا *let them swear by God, 'Our testimony is*

more worthy [of being accepted] than theirs and we have not [transgressed] perjured ourselves.'

عَدْوٌ *ᶜadw* [v. n./n.] aggressing (10:90) فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا *but Pharaoh and his troops pursued them in aggression and tyranny.*

عَادِي *ᶜādī* [act. part. pl. عادون *ᶜādūn*, fem. pl. عَادِيَاتٌ *ᶜādiyāt*] **1** one who commits an aggression or violation (2:173) فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ *but whoever is forced [to eat such things] by necessity, rather than out of desire to transgress or violate the norms* **2** those who charge, attack, raid (100:1) وَالْعَادِيَاتِ ضَبْحًا *by the charging steeds panting [in their speed]*; * الْعَادِيَاتِ name of Sura 100, Meccan sura, so-named because of the reference in verse 1 to '*the Chargers*'.

مُعْتَدِي *muᶜtadī* [act. part., pl. مُعْتَدُون *muᶜtadūn*] aggressor, assailant, violator of the commands (50:25) مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ *hinderer of the good, aggressor and a dubious/doubting character.*

عَدُوٌّ *ᶜaduww* **I** [n./quasi-act. part., pl. أعْداء *ʾaᶜdāʾ*] an enemy (35:6) إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ *indeed, Satan is an enemy to you* **II** [coll. n.] **1** the enemy, enemies (18:50) وَهُمْ لَكُمْ عَدُوٌّ *even though they are enemies of yours?* **2** [adjectivally] in a state of animosity, hostile (4:92) مِنْ قَوْمٍ عَدُوٍّ لَكُمْ *from a people hostile to you.*

عَدَاوَةٌ *ᶜadāwatun* [v. n./n.] animosity, enmity, hostility (5:14) فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ *so We stirred up enmity and hatred among them.*

عُدْوَانٌ *ᶜudwān* [n./v. n.] **1** aggression, transgression (5:2) وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ *and do not help one another on sin and aggression* **2** blame, sanction, censure (28:28) أَيَّمَا الأَجَلَيْنِ قَضَيْتُ فَلاَ عُدْوَانَ عَلَيَّ *whichever of the two terms I fulfil, let there be no reproach against me.*

عُدْوَةٌ *ᶜudwatun* [n.] side of the valley (8:42) إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى *remember when you were on the near side [of the valley], and they were on the far side.*

ع/ذ/ب *ᶜ–dh–b* (of water) to be sweet, to be pleasant, to be fresh, to be agreeable; to remove or deny sweet water, to torture, to cause pain; to be unable to eat because of extreme thirst; to go far; the tip of a pointed object. Of this root, six forms occur 373 times in the Qur'an: عَذَّبَ *ᶜadhdhaba* 41 times; عَذَابٌ *ᶜadhāb* 322 times; مُعَذِّبٌ *muᶜadhdhib* twice; مُعَذِّبُون *muᶜadhdhibūn* three times; مُعَذَّبُون *muᶜadhdhabūn* three times and عَذْبٌ *ᶜadhb* twice.

عَذَّبَ *ᶜadhdhaba* [v. II, trans.] **1** to punish (18:86) يَاذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا *Dhū'l-Qarnayn, either punish [them] or adopt towards them [a policy of] good treatment* **2** to inflict harm upon (48:25) لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا *had they been clearly separated, We would have chastised those among them who disbelieve with a painful chastisement* **3** to oppress (20:47) فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلاَ تُعَذِّبْهُمْ *so send the Children of Israel with us and do not oppress them.*

عَذَابٌ *ᶜadhāb* [v. n./n.] **1** torment (3:191) فَقِنَا عَذَابَ النَّارِ *so protect us from the torment of the Fire* **2** punishment (24:8) وَيَدْرَأُ عَنْهَا الْعَذَابَ *and it shall avert Punishment from her.*

مُعَذِّبٌ *muᶜadhdhib* [act. part. pl. مُعَذِّبُون *muᶜadhdhibūn*] one who chastises, one who takes to task (8:33) وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ *nor would God punish them.*

مُعَذَّبِينَ *muᶜadhdhabīn* [pass. part. pl., sing. مُعَذَّب *muᶜadhdhab*] one who is chastised (26:213) فَتَكُونَ مِنَ الْمُعَذَّبِينَ *or you will be amongst those punished.*

عَذْبٌ *ᶜadhb* [quasi-act. part.] sweet, fresh (35:12) هَذَا عَذْبٌ فُرَاتٌ *this is sweet, palatable.*

ع/ذ/ر *ᶜ–dh–r* courtyard; a refuse dump; faeces; to cleanse; to excuse, justification; to forgive; virginity, modesty; hair growing on the cheeks; to become difficult; landmark. Of this root, five forms occur 12 times in the Qur'an: يَعْتَذِرُون *yaᶜtadhirūn* five times; عُذْرٌ *ᶜudhr* twice; مُعَذِّرُون *muᶜadhdhirūn* once; مَعْذِرَةٌ *maᶜdhiratun* three times and مَعَاذِير *maᶜādhīr* once.

يَعْتَذِرُ *yaᶜtadhir* [imperf. of v. VIII intrans.] to apologise, to

make excuses, to explain oneself (9:94) قُلْ لاَ تَعْتَذِرُوا *say, 'Do not make excuses.'*

عُذْرٌ *ᶜudhr* [v. n./n.] apologising, excusing; apology, excuse (18:76) قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا *you have put up with enough excuse(s) from me.*

مُعَذِّرُون *muᶜadhdhirūn* [pl. of act. part. مُعَذِّرٌ *muᶜadhdhir*] those who give false excuses (9:90) وَجَاءَ الْمُعَذِّرُونَ مِنَ الأَعْرَابِ لِيُؤْذَنَ لَهُمْ *and those of the desert Arabs with false excuses came in order to be permitted [to stay behind].*

مَعْذِرَةٌ *maᶜdhiratun* **1** [v. n./n.] excusing; excuse, apology (30:57) فَيَوْمَئِذٍ لاَ يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ *on that Day the excuses of the unjust ones will be of no avail to them* **2** [adverbially] seeking pardon, exonerating oneself (7:164) مَعْذِرَةً إِلَى رَبِّكُمْ *[we did what we have done] in order to exonerate ourselves before your Lord.*

مَعَاذِير *maᶜādhīr* [pl. of مِعْذَار *miᶜdhār*] veils, screens; excuses; disputing (75:14–15) بَلِ الإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَى مَعَاذِيرَهُ *truly, man is a clear witness against himself* [in another interpretation: *there is an observer observing him*] *despite all the excuses he may put forward* [also interpreted as: *despite the veils he may place over his offences* or, *despite all his disputing respecting his offences*].

ع/ر/ب *ᶜ–r–b* the Arabs, the Arabic language, to speak out, to express one's own thoughts, to be eloquent; to be affectionate; to correct someone; geographical location. Some scholars attribute the sense of 'being affectionate' to a possible borrowing from Syriac on the disputable grounds that this particular sense has no semantic connection with the central meaning with which the root, as a whole, is associated. Of this root, three forms occur 22 times in the Qur'an: عُرُباً *ᶜuruban* once; عَرَبِيٌّ *ᶜarabiyy* 11 times and أَعْرَابٌ *ᵓaᶜrāb* 10 times.

عُرُبٌ *ᶜurub* [pl. of quasi-fem. act. part. عَرُوبٌ *ᶜarūb*] loving and affectionate female (56:37) عُرُبًا أَتْرَابًا *loving, of matching age.*

عَرَبِيٌّ *ᶜarabiyy* [quasi-act. part.] Arabic, in Arabic (41:3) قُرْءَانًا عَرَبِيًّا *a Qur'an in Arabic.*

أَعْرَابٌ *ʾaᶜrāb* [coll. n.] desert Arabs (9:120) مَا كَانَ لأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الأَعْرَابِ *it is not for the people of Medina and those of the desert Arabs around them.*

ع/ر/ج *ᶜ–r–j* to be lame, to walk with a limp; to ascend, flight of steps; zigzagging road, to zigzag; to call upon. Of this root, three forms occur nine times in the Qur'an: تَعْرُجُ *taᶜruj* five times; الأَعْرَجُ *ʾal-ʾaᶜraj* twice and مَعَارِجُ *maᶜārij* twice.

تَعْرُجُ *taᶜruj* [imperf. of v. عَرَجَ *ᶜaraja,* intrans.] to ascend (57:4) وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا *and that which descends from the sky and that which ascends to it.*

أَعْرَجُ *ʾaᶜraj* [quasi-act. part.] lame (24:61) وَلاَ عَلَى الأَعْرَجِ حَرَجٌ *nor any blame upon the lame.*

مَعَارِجُ *maᶜārij* [pl. of n. of place/instrument مَعْرَج *maᶜraj*] ladders, stairs, ascending roads (43:33) وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ *and staircases upon which they ascend*; * المَعَارِجُ name of Sura 70, Meccan sura, so-named because of the reference in verse 3 to '*the Ways of Ascent*'.

ع/ر/ج/ن *ᶜ–r–j–n* type of truffle; date-palm stalk, dry date-palm stalks. Of this root, عُرْجُون *ᶜurjūn*, occurs once in the Qur'an.

عُرْجُونٌ *ᶜurjūn* [n.] date-palm stalk (36:39) وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ *and the moon, We have set it in phases until it goes back to being like a [shrivelled] old date-palm stalk.*

ع/ر/ر *ᶜ–r–r* scabies; dirt, dung; shame, to disgrace, to be exposed; to be of bad character; to harm; needy, to seek hospitality, to seek alms. Of this root, two words occur once each in the Qur'an: مَعَرَّةٌ *maᶜarratun* and المُعْتَرّ *ʾal-muᶜtarr.*

مَعَرَّةٌ *maᶜarratun* [n.] that which disgraces, disgrace, shame; guilt (48:25) فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ *and there befell you guilt on their account.*

مُعْتَرٌّ *muᶜtarr* [act. part. of v.VIII اعْتَرَّ *ʾiᶜtarra*] hospitality seeker; alms seeker, beggar (22:36) وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ *and feed*

the one who does not ask, and the one who begs.

ع/ر/ش *ᶜ–r–sh* trellis, to erect a trellis, roof, thatching; couch, dais, throne; mechanism on the top of a well for drawing water; a group of stars. Of this root, four forms occur 33 times in the Qur'an: يَعْرِشُون *yaᶜrishūn* twice; عَرْشٌ *ᶜarsh* 26 times; عُرُوشٌ *ᶜurūsh* three times and مَعْرُوشَاتٌ *maᶜrūshāt* twice.

يَعْرِشُ *yaᶜrish* [imperf. of v. trans.] **1** to build, to thatch, to roof, to erect a trellis, to construct (7:137) وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُون *and We destroyed what Pharaoh and his people had made and all that they had constructed.*

عَرْشٌ *ᶜarsh* [n. pl. عُرُوشٌ *ᶜurūsh*] **1** throne (27:38) أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا *which of you can bring me her throne?*; *(81:20) ذِي الْعَرْشِ *Lord of the Throne*, *the Sovereign*; *(13:2) اسْتَوَى عَلَى الْعَرْشِ *He reigned as King* (or, *He established Himself on the Throne*); *(27:23) لَهَا عَرْشٌ عَظِيمٌ *she has a great kingdom* **2** dais, couch (12:100) وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ *and he led his parents to the couch* **3** roofs, turrets *(22:45) خَاوِيَةٌ عَلَى عُرُوشِهَا *fallen in upon its turrets, in complete ruin.*

مَعْرُوشَاتٌ *maᶜrūshāt* [pl. of fem. pass. part. مَعْرُوشَةٌ *maᶜrūshatun*] trellises (6:141) جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ *gardens supported upon trellises and gardens without such support [standing on their own].*

ع/ر/ض *ᶜ–r–ḍ* width, to widen, to broaden, the middle; to show, to review; to offer; to contrast, to barter, to match up; to reject; to occasion, to accost, to happen accidentally; to hint, to insinuate. Of this root, 11 forms occur 79 times in the Qur'an: عَرَضَ *ᶜaraḍa* three times; عُرِضَ *ᶜuriḍa* eight times; عَرَّضَ *ᶜarraḍa* once; أَعْرَضَ *ʾaᶜraḍa* 32 times; عَرْضٌ *ᶜarḍ* four times; إِعْرَاضٌ *ʾiᶜrāḍ* twice; مُعْرِضُون *muᶜriḍūn* 19 times; عَرَضٌ *ᶜaraḍ* six; عَرِيضٌ *ᶜarīḍ* once; عَارِضٌ *ᶜāriḍ* twice and عُرْضَةٌ *ᶜurḍatun* once.

عَرَضَ *ᶜaraḍa* i [v. trans.] **1** to offer (33:72) to إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَوَاتِ وَالأَرْضِ وَالْجِبَالِ *We offered the Trust* (q.v.) *to the heavens, the earth and the mountains* **2** to present, to exhibit (2:31) ثُمَّ عَرَضَهُمْ عَلَى الْمَلاَئِكَةِ *then He presented them to the angels* **3** to expose, to

show (18:100) وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا *and We will expose Hell, on that day, to the disbelievers in full view.*

عُرِضَ *ᶜuriḍa* [pass. v.] **1** to be put on view, to be exposed (69:18) يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنْكُمْ خَافِيَةٌ *on that Day you will be exposed* (or, *you will be brought to judgement*) *and not one of your secrets will remain hidden* **2** to be presented, to be put on view (38:31) إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ *when, at the close of the day, well-bred light-footed horses were paraded before him.*

عَرَّضَ *ᶜarraḍa* [v. II intrans., with prep. بِ] to hint at, to insinuate (2:235) وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ *no blame will be attached to you if you give a hint that you wish to marry [these] women.*

أَعْرَضَ *ᵓaᶜraḍa* [v. IV intrans., with prep. عَنِ] **1** to turn away from, to reject (18:57) وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا *who could be more misguided than the person who is reminded of his Lord's messages and turns his back on them?* **2** to ignore, to overlook (66:3) عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ *he took [her] to task for* [lit. *pointed out*] *part of it and ignored the other* **3** to let be, leave alone (9:95) سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ *when you return to them, they will swear to you by God in order to make you leave them alone.*

عَرْضٌ *ᶜarḍ* **I** [v. n. of v. عَرُضَ *ᶜaruḍa* u] width, breadth (57:21) وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالأَرْضِ *and a Garden whose breadth is as the breadth of the heavens and earth* **II** [v. n. of v. عَرَضَ *ᶜaraḍa* i] offering, exposing, bringing near (18:100) وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا *and We will expose Hell, on that day, to the disbelievers in full view.*

إِعْرَاضٌ *ᵓiᶜrāḍ* [v. n.] rejection, shunning, alienation (4:128) وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا *and if a woman experiences from her husband rejection or alienation.*

مُعْرِضُونَ *muᶜriḍūn* [pl. of act. part. مُعْرِض *muᶜriḍ*] those who shun, reject or turn away from (6:4) كَانُوا عَنْهَا مُعْرِضِينَ *they turn their backs on it.*

عَرَضٌ *ᶜaraḍ* [n.] **1** something transient *(8:67) عَرَضَ الدُّنْيا

ephemeral riches and pleasures of this life [as opposed to that of the Hereafter] **2** an errand, gain, benefit (9:42) لَوْ كَانَ عَرَضًا قَرِيبًا *were it a gain near at hand.*

عَرِيضٌ *ᶜarīḍ* [quasi-act. part.] extensive, far reaching (41:51) فَذُو دُعَاءٍ عَرِيضٍ *he is full of prolonged prayer.*

عَارِضٌ *ᶜāriḍ* [act. part.] approaching on a broad front, a cloud traversing the sky (46:24) فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ *when they saw it as a traversing cloud approaching their valleys.*

عُرْضَةٌ *ᶜurḍatun* [n.] ready subject, butt; obstacle (2:224) وَلاَ تَجْعَلُوا اللَّهَ عُرْضَةً لأَيْمَانِكُمْ broadly interpreted either as: *do not make God the butt of your oaths* or, *do not make God-backed oaths [not to perform a charitable act] an obstacle between you and doing good.*

ع/ر/ف *ᶜ–r–f* heights, facial features, mane; comb or crest of a bird; to recognise, to know, knowledge, to inform; mentor; divinations; to confess, confession; social norms, good deeds, charity; fragrance, perfumes. Of this root, 10 forms occur 70 times in the Qur'an: عَرَفَ *ᶜarafa* 18 times; يُعْرَفُ *yuᶜraf* twice; عَرَّفَ *ᶜarrafa* twice; تَعَارَفُوا *taᶜārafū* twice; اعْتَرَفْنَا *ᵓiᶜtarafnā* twice; عُرْفٌ *ᶜurf* twice; مَعْرُوفٌ *maᶜrūf* 38 times; مَعْرُوفَةٌ *maᶜrūfatun* once; الأَعْرَافُ *ᵓal-ᵓaᶜrāf* twice and عَرَفَاتٌ *ᶜarafāt* once.

عَرَفَ *ᶜarafa* i [v. trans.] **1** to know (2:146) يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ *they know it as well as they know their own children* **2** to recognise (12:58) فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ *and they came in to him and he recognised them* **3** to know as (2:89) فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ *but when there came to them something they knew [to be true] they rejected it* **4** to recognise, to acknowledge, take to task (in a variant reading of 66:3) عَرَفَ بَعْضَهُ وَ أَعْرَضَ عَنْ بَعْض *he took her to task for part of it* (or, *acknowledged* [lit. *recognised*]) *part of it and ignored the other.*

يُعْرَفُ *yuᶜraf* [pass. v.] to be recognised (33:59) ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ *this is more likely to make them recognisable.*

عَرَّفَ *ᶜarrafa* [v. II trans.] **1** to make known to someone (47:6) وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ *He will admit them to the Garden [which] He*

had made known to them **2** to take to task for, to point out an error (66:3) عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ *he took [her] to task for* (or, *acknowledged/pointed out an error* [lit. *part of it*]) *and ignored the other* **3** to make fragrant (according to an interpretation of verse 47:6) وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ *He will admit them to the Garden [which] He had made fragrant* (or, *made familiar*) *for them.*

يَتَعَارَفُ *yata^c^āraf* [imperf. of v. VI, intrans. with prefix تَ elided] to become acquainted with one another, to get to know one another, to recognise one another (49:13) وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا *and We ordered you into nations and tribes, that you might get to know one another.*

اعْتَرَفَ *^ɔ^i^c^tarafa* [v. VIII, intrans.] to confess, to acknowledge (9:102) وَءَاخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ *and others confessed their sins.*

عُرْفٌ *^c^urf* [v. n./ n.] **1** norm, goodness (7:199) خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ *accept [from people] what comes easy [to them]* (or, *take to forgiveness*) *and enjoin goodness* **2** [adverbially] like the mane of a horse, in succession, in a continuous series; in goodness (77:1) وَالْمُرْسَلَاتِ عُرْفًا *by the [winds] sent forth in succession* (or, *for spreading goodness*).

مَعْرُوفٌ *ma^c^rūf* **I** [pass. part./v. n.] **1** recognised norms, established principles, fairness (2:228) وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ *and due to them [the wives] are [rights] similar to that which is incumbent upon them, according to what is recognised [to be fair]* **2** [adjectival] charitable, compassionate, kind (2:263) قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ *a kind word [from a would-be giver] and forgiveness [from the would-be receiver of charity]* **II** [n., with the generic definite article المَعْرُوف in opposition to المُنْكَر *^ɔ^al-munkar* (q.v.)] goodness, virtues, actions or deeds the goodness of which is established by the accepted norms (3:104) وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ *they enjoin what is right, and forbid what is wrong.*

مَعْرُوفَةٌ *ma^c^rūfatun* [fem. pass. part.] known; reasonable, clear (24:53) قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ *tell them, 'Swear not; [it is] reasonable obedience [that is required]'.*

الأَعْرَافُ *^ɔ^al-^ɔ^a^c^rāf* [pl. of n. عُرْف *^c^urf*] heights, uppermost parts

of e.g. a mountain, sand dune or a wall; advanced knowledge. It is variously interpreted as: the top of the wall separating Paradise from Hell, a midway area between Hell with its torments and Paradise with its blessings, or a body of great knowledge about everyone who is tried on the Day of Judgement (7:46) وَعَلَى الأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلاًّ بِسِيمَاهُمْ *and with men on the heights* (or, *in that area* or, *with the knowledge of who-is-who*), *recognising each group by their marks*; * الأَعْرَافُ name of Sura 7, Meccan sura, so-named because of the reference in verse 46 to '*the Heights*' that will separate the damned from the saved on the Day of Judgement.

عَرَفَاتٌ *ᶜarafāt* [n.] the name of a plain and its surrounding area, some ten miles outide Mecca, where pilgrims must spend at least part of the 9th day of the month of *Dhū'l-Ḥijjati* (2:198) فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ *when you surge down away from Arafat, remember God at the sacred place.*

ع/ر/م *ᶜ–r–m* mound of grain; great inundation, dam built across a valley; multitude, strength, violence, evil; tree bark; to strip meat off bones; a mole-rat. Of this root, عَرِمٌ *ᶜarim* occurs once in the Qur'an.

عَرِمٌ *ᶜarim* [n.] various interpretations are given: the male of a certain type of rat; dam; great flood or the name of the valley where the dam was (34:16) فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ *but they turned away, so We let loose on them the flood of the dam* (reference is made here to the bursting of the Dam of Maᵓrib, probably in the 2nd Century AD, which caused the collapse of the Kingdom of Sabaᵓ/Sheba).

ع/ر/و *ᶜ–r–w* loop, handle, hold, grip, link, buttonhole and the like; to grip, to seize; to befall, to afflict, to come over; to desert, to let down; extreme coldness; forlorn camels. A degree of overlappping between this root and the root ع/ر/ي *ᶜ–r–y* exists, as might be expected of corresponding و and ي radicals. Of this root, two forms occur three times in the Qur'an: اعْتَرَى *ᵓiᶜtarā* once and عُرْوَةٌ *ᶜurwatun* twice.

اعْتَرَى *ᵓiᶜtarā* [v. VIII trans.] to come over, to visit someone

with something, to overcome with, to afflict, to possess (11:54) إِنْ نَقُولُ إِلاَّ اعْتَرَاكَ بَعْضُ ءَالِهَتِنَا بِسُوءٍ *we say nothing but that some of our gods have visited you with evil.*

عُرْوَةٌ *ᶜurwatun* [n.] link, handle, bond, loop (31:22) وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى *whoever surrenders his face [himself] to God while doing good work, has grasped the firmest handhold.*

ع/ر/ي *ᶜ–r–y* remote open expanse of land, treeless area; nakedness, to be naked, to become emaciated, to strip off, to strip meat off bones; to evacuate. A degree of overlapping between this root and root ع/ر/و *ᶜ–r–w* exists, as might be expected of corresponding ي and و radicals. Of this root, two forms occur three times in the Qur'an: تَعْرَى *taᶜrā* once and عَرَاءٌ *ᶜarāʾ* twice.

تَعْرَى *taᶜrā* [imperf. of v. عَرِيَ *ᶜariya,* intrans.] to be or become naked (20:118) إِنَّ لَكَ أَلاَّ تَجُوعَ فِيهَا وَلاَ تَعْرَى *it is [granted] for you that you will neither go hungry, nor naked in it [the Garden].*

عَرَاءٌ *ᶜarāʾ* [n] wide and open, barren, treeless land (37:145) فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ *so We cast him out, ailing and thin, onto a barren, open shore.*

ع/ز/ب *ᶜ–z–b* to move far away from inhabited areas, to be distant and to live apart from everyone, to be without a spouse, bachelorhood, celibacy. Of this root, يَعْزِبُ *yaᶜzib*/يَعْزُبُ *yaᶜzub* occurs twice in the Qur'an.

يَعْزِبُ *yaᶜzib* [imperf. v., trans. with prep. عَن] to become distant, to slip off, to escape (the mind or the notice of) (10:61) وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ *not even the weight of a speck of dust in earth or heaven is absent from [the knowledge of] your Lord.*

ع/ز/ر *ᶜ–z–r* to censure, to apply corporal punishment; to support; to be tough; to be bad tempered; to honour. Philologists classify under this root, the proper name عُزَيرٌ *ᶜuzayr*, but recognised it as being of foreign origin. Of this root, two forms occur four times

in the Qur'an: عَزَّرَ *ᶜazzara* three times and عُزَيرِ *ᶜuzayr* once.

عَزَّرَ *ᶜazzara* [v. II, trans.] **1** to assist (48:9) لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ *that you may believe in God and His Messenger, and you may support Him* **2** to honour (7:157) فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ *so those who believe in him, honour and help him.*

عُزَير *ᶜuzayr* [proper noun] Ezra (Book of Ezra) (9:30) وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ *the Jews said, 'Ezra is the son of God'* (Asad quotes Muslim sources including ᵓal-Ṭabarī as attributing the worshipping of Ezra to some Jews of Medina).

ع/ز/ز *ᶜ–z–z* power, might, downpour, to be impregnable, to be hard, to be rough (e.g. land); to overcome; to support, to be near to one's heart, to value highly; to be consoled; to cooperate, to be rare. Of this root, nine forms occur 120 times in the Qur'an: عَزَّ *ᶜazza* once; عَزَّزَ *ᶜazzaza* once; تُعِزُّ *tuᶜizz* once; عِزٌّ *ᶜizz* once; عِزَّةٌ *ᶜizzatun* 11 times; عَزِيزٌ *ᶜazīz* 99 times; أَعَزُّ *ᵓaᶜazz* three times; أَعِزَّةٌ *ᵓaᶜizzatun* twice عُزَّى *ᵓal-ᶜuzzā* once.

عَزَّ *ᶜazza* u [v. trans.] to overcome, to prevail over, to get the better of (38:23) فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ *and he said, 'Put her in my charge', and he got the better of me in the argument.*

عَزَّزَ *ᶜazzaza* [v. II trans.] to reinforce, to strengthen (36:14) فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ *but they rejected both, so We reinforced [them] with a third.*

تُعِزُّ *tuᶜizz* [imperf. of v. IV أَعَزّ *ᵓaᶜazza*] to exalt, to give power to (3:26) وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ *You exalt whomever You will and abase whomever You will.*

عِزٌّ *ᶜizz* [v. n./n.] support, strength (19:81) لِيَكُونُوا لَهُمْ عِزًّا *that they might be for them a support.*

عِزَّةٌ *ᶜizzatun* **I** [v. n.] feeling proud of *(2:206) أَخَذَتْهُ الْعِزَّةُ بِالإِثْمِ *he was too arrogant to accept* [lit. *his pride led him to persist in his sinful ways*] **II** [n.] **1** power, support (4:139) فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا *all power is truly for God* **2** glory, exaltation (26:44) بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ *by Pharaoh's might, we shall be the victors.*

عَزِيزٌ *ᶜazīz* [quasi-act. part./n., pl. أَعِزَّةٌ *ᵓaᶜizzatun*] **1** mighty,

powerful (39:37) أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ *is God not All-Mighty and capable of retribution?*; *(36:38) العَزِيز [an attribute of God] *the Mighty* **2** ruler, governor, chief (12:30) امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ *the governor's wife is trying to seduce her slave* **3** dear, precious (44:49) ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ *taste this [punishment], you precious one!* **4** honourable, with some status, respected (11:91) وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ *and you [yourself] are of no consquence among us* **5** well constructed, invincible, impregnable (41:41–2) وَإِنَّهُ لَكِتَابٌ عَزِيزٌ لاَ يَأْتِيهِ الْبَاطِلُ *it is, indeed, an impregnable* (or, *a mighty/powerful*) *Book which falsehood cannot reach* **6** [with prep. عَلَى] difficult, troublesome, of great concern (9:128) عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ *distressing to him is your suffering.*

أَعَزّ *ʾaʿazz* [elat.] **1** more/most powerful, mightier/mightiest (63:8) لَيُخْرِجَنَّ الأَعَزُّ مِنْهَا الأَذَلَّ *the mightier will drive the more humble out of it* **2** more respected, more esteemed (11:92) أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ *is my tribe more esteemed in your eyes than God?*

العُزَّى *ʾal-ʿuzzā* [proper. n.] one of the idols widely worshipped in Arabia in pre-Islamic times and considered by the pagan Arabs to be, together with *Manāt* and *ʾallāt*, God's daughters (53:19–21) أَفَرَأَيْتُمُ اللاَّتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى أَلَكُمُ الذَّكَرُ وَلَهُ الأُنْثَى *will you [disbelievers] consider [the case of] ʾallāt and ʾal-ʿuzzā and that third one, Manāt!?–Are you to have the male and He the female?*

ع/ز/ل *ʿ–z–l* to remove, to set aside, to isolate, to boycott, to part from; unarmed person, loner, weakness. Of this root, four forms occur 10 times in the Qur'an: عَزَلَ *ʿazala* once; اعْتَزَلَ *ʾiʿtazala* seven times; مَعْزُولُون *maʿzūlūn* once and مَعْزِلٌ *maʿzil* once.

عَزَلَ *ʿazala* i [v. trans.] to separate, to set apart, to keep away (33:51) وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ *and whomsoever you wish of the ones you have [previously] set apart.*

اعْتَزَلَ *ʾiʿtazala* [v. VIII trans.] to separate oneself from, to stand apart from, to abandon, to distance oneself from, to boycott (18:16) وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ *now that you have distanced yourself from them and from what they worship*; *(2:222) فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ *so do not have intercourse with* [lit. *keep away*

from] *women during menstruation.*

مَعْزُولُون *ma^czūlūn* [pl. of pass. part. مَعزول *ma^czūl*] segregated, shut off, removed, barred (26:212) إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ *indeed they are barred from [over] hearing.*

مَعْزِلٌ *ma^czil* [v. n./adv. of place.] separation; a place far removed from the rest (11:42) وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ *and Noah called to his son, who was [standing] apart.*

ع/ز/م *c–z–m* to decide, to urge, to intend, decision, resolution, resolute and stalwart. Of this root, two forms occur nine times in the Qur'an: عَزَمَ *cazama* four times and عَزْم *cazm* five times.

عَزَمَ *cazama* i **I** [v. intrans.] **1** to become serious, to become earnest (47:21) فَإِذَا عَزَمَ الأَمْرُ *so when things become serious* **2** to reach a decision (according to another interpretation of 47:21) فَإِذَا عَزَمَ الأَمْرُ *so if the one in command reaches a decision* **II** [v. trans.] **1** to intend, to decide (2:227) وَإِنْ عَزَمُوا الطَّلاَقَ *but if they intend/decide to divorce* **2** to solemnise, to conclude, to confirm (2:235) وَلاَ تَعْزِمُوا عُقْدَةَ النِّكَاحِ *but do not confirm the marriage tie.*

عَزْمٌ *cazm* [v. n./n.] **1** determination, resolution, resolve, willpower (20:115) وَلَقَدْ عَهِدْنَا إِلَى ءَادَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا *We also commanded Adam before [you], but he forgot and We found him lacking in willpower*; *(46:35) أُولُو الْعَزْمِ مِنَ الرُّسُلِ [lit. *the messengers of firm resolve*] (either those who suffered particular hardships with endurance, e.g. Noah, Abraham, Job, Jacob and Jesus, or those who brought new legislation and endured hardships in trying to propagate them, e.g. Abraham, Moses and Jesus. Also said to apply to all the prophets with no exception–in spite of the reference to Adam, in (20:115), as lacking in willpower–on the ground that God would not select for the task of prophethood any but the resolute. See ᵓal-Rāzī) **2** seriousness *(3:186) عَزْمِ الأُمُور resoluteness of action(s)/undertakings, actions and modes of behaviour considered to be the mainstay of the teachings, worthy pious undertakings.

ع/ز/و *c–z–w* a group of people, to attribute, to ascribe, to trace back,

to console, to support. Of this root, only عِزِينٌ ᶜizīn occurs once in the Qur'an.

عِزِينٌ ᶜizīn [pl. of n. عِزَةٌ ᶜizatun] group, crowd, company (70:37) عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ *on the right and on the left in crowds.*

ع/س/ر ᶜ–s–r left-handedness, pecuniary hardship, to be difficult, to disagree, to dispute; to be stuck; to be untamed. Of this root, six forms occur 12 times in the Qur'an: تَعَاسَرَ *taᶜāsara* once; عَسِر ᶜ*asir* once; عُسْرٌ ᶜ*usr* five times; عُسْرَةٌ ᶜ*usratun* twice; عُسْرَى ᶜ*usrā* once; and عَسِيرٌ ᶜ*asīr* twice.

تَعَاسَرَ *taᶜāsara* [v. VI intrans.] to be too difficult for one another, to block each other's way, to make it difficult for each other to come to an agreement (65:6) وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى *if you become too difficult with one another [and you do not come to an agreement] then another woman may suckle [the child] for him [the father].*

عَسِرٌ ᶜ*asir* [quasi-act. part.] hard, difficult, distressing, trying (54:8) هَذَا يَوْمٌ عَسِرٌ *this is a hard day.*

عُسْرٌ ᶜ*usr* [v. n./n.] hardship, difficulty (94:6) إِنَّ مَعَ الْعُسْرِ يُسْرًا *with difficulty shall be ease*.

عُسْرَةٌ ᶜ*usratun* [n.] **1** difficulty, hardship, adversity (9:117) الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ *those who followed him in the hour of adversity* **2** financial *(2:280) ذُو عُسْرَةٍ *someone in strained financial circumstances*, *short of money*.

عُسْرَى ᶜ*usrā* [n.] adversity, hardship, wretchedness; stinginess (92:10) فَسَنُيَسِّرُهُ لِلْعُسْرَى *We will smooth his way towards hardship* (or, *We shall make him more easily inclined towards meanness*, *We shall make it much easier for him to be stingy*).

عَسِيرٌ ᶜ*asīr* [quasi-act. part.] hard, grim, grievous (25:26) وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا *it will be a grievous day for the disbelievers.*

ع/س/ع/س ᶜ–s–ᶜ–s (quadrilatiral root derived from root ع/س/س ᶜ–s–s) wolf, hunting dog; to roam by night; to hunt by night; to seek, to

go after, to stalk; (of day light) to appear, (of night darkness) to descend. Of this root, only عَسْعَسَ *ᶜasᶜasa*, occurs once in the Qur'an.

عَسْعَسَ *ᶜasᶜasa* [v. quadrilateral. intrans.] to clear away, to pull away; to descend, to infiltrate, to seep in (81:17) وَاللَّيْلِ إِذَا عَسْعَسَ *by the night when it gradually descends* (or, *when it gradually lifts*).

ع/س/ق *ᶜ–s–q* this group of letters constitutes the entire second verse of Sura 42 (*ʾal-shūrā* '*Counsel/consultation*'), for the significance of this and similar letter groups occurring in initial positions in certain suras, see: ألر *ʾalif–lām–ra.*

ع/س/ل *ᶜ–s–l* honey, to sweeten with honey; to slip off; to deviate. Of this root, only عَسَلٌ *ᶜasal*, occurs once in the Qur'an.

عَسَلٌ *ᶜasal* [n.] honey (47:15) وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى *and rivers of clarified honey.*

ع/س/و *ᶜ–s–w* to hope, to hope for, to expect, to anticipate, to look forward to, to be apprehensive, to fear. Of this root, only عَسَى *ᶜasā*, occurs 30 times in the Qur'an.

عَسَى *ᶜasā* [verb of anticipation (فِعْل الرَّجَاء), always in the perfect, with following أَنْ and imperfect verb in the subjunctive] **1** hopefully (28:9) عَسَى أَنْ يَنْفَعَنَا *perhaps he may become of use to us* **2** possibly (2:216) وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ *it is possible that you may dislike something although it is good for you* **3** it may come to pass, it may be ordained (66:5) عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ *if he [the Prophet] decides to divorce you, it may come to pass that He will give him better wives in exchange for you.*

ع/ش/ر *ᶜ–sh–r* one's own family, clan, spouse, to live with, to be on intimate terms, to mix with, cohabitation; number ten and its associates; to be with child (used specifically for female animals), to conceive. Of this root, 12 forms occur 27 times in the Qur'an: عَاشِرُوهُنَّ *ᶜāshirūhunna* once; عَشِيرٌ *ᶜashīr* once; عَشِيرَة *ᶜashīratun* three times; عِشَارٌ *ᶜishār* once; مَعْشَرٌ *maᶜshar* three times; مِعْشَارٌ

miᶜshār once; عَشْرٌ *ᶜashr* seven times; اثنتا عَشْرَةَ *ᵓithnatā ᶜashrata* three times; اثْنَاعَشَر *ithnā ᶜashara* twice; أَحَدَ عَشَر *ᵓaḥada ᶜashara* once; تِسْعَةَ عَشَرَ *tisᶜata ᶜashar* once; عَشَرَةٌ *ᶜasharatun* twice and عِشْرُون *ᶜishrūn* once.

عَاشِرٌ *ᶜāshir* [imper. v. III trans.] cohabit, consort with, live with, deal with them (4:19) وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ *live with them in accordance with what is fair and kind.*

عَشِيرٌ *ᶜashīr* [n./quasi-act. part.] house-companion, companion, wife, husband, relative (22:13) وَلَبِئْسَ الْعَشِيرُ *and what an evil companion this is!*

عَشِيرَة *ᶜashīratun* [n.] kinsfolk, clan (26:214) وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ *and warn your nearest kinsfolk.*

عِشَارٌ *ᶜishār* [pl. of quasi-act. part. عُشَراء *ᶜusharāᵓ*] a ten month pregnant camel *(81:4) وَإِذَا الْعِشَارُ عُطِّلَتْ *when people become too distracted to carry out the most urgent tasks* [literally interpreted as either: *when pregnant she-camels in their tenth month are abandoned* (out of a twelve month term, and so valuable and in need of constant attention) or, *when clouds heavily laden with life-giving rain are ignored*].

مَعْشَرٌ *maᶜshar* [n.] company, community, kinsfolk (6:130) يَامَعْشَرَ الْجِنِّ وَالإِنْسِ *company of jinn and mankind!*

مِعْشَارٌ *miᶜshār* [n., usually used with a negative sentence] [not even] one tenth, a very small amount (34:45) وَمَا بَلَغُوا مِعْشَارَ مَا ءَاتَيْنَاهُمْ *and they have not attained even one tenth of what We gave to them [their predecessors].*

عَشْرٌ *ᶜashr* [card. no., grammatically conditioned variant of عَشْرَةٌ *ᶜashratun*] ten (6:160) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا *whoever does a good deed, shall be repaid ten times the like of it.*

اثْنَاعَشَرَ *ᵓithnā ᶜashara* [comp. no., fem. اثنتا عَشْرَةَ *ᵓithnata ᶜashrata*] twelve (9:36) إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا *the number of months with God is twelve months.*

أَحَدَ عَشَرَ *ᵓaḥada ᶜashara* [comp. no.] eleven (12:4) إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا *in [a dream] I saw eleven stars.*

تِسْعَةَ عَشَرَ *tis^c^ata ^c^ashar* [comp. no.] nineteen (74:30) عَلَيْهَا تِسْعَةَ عَشَرَ *over it are nineteen.*

عِشْرُون *^c^ishrūn* [card. no.] twenty (8:65) إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ *if there are of you twenty.*

ع/ش/و-ي *^c^–sh–w/y* bad eyesight, inability to see at night, to be dim-sighted, to feel around aimlessly, to veer away from; evening, darkness, to make a distant light at night, to give a night meal. Of this root, four forms occur 14 times in the Qur'an: يَعْشُو *ya^c^shū* once; عِشَاءً *^c^ishā^ɔ^* twice; عَشِيٌّ *^c^ashiyy* 10 times (in one reading عُشِيّ *^c^ushiyy* once) and عَشِيَّةٌ *^c^ashiyyatun* once.

يَعْشُو *ya^c^shū* [imperf. of v. عَشَى *^c^ashā* intrans., with prep. عَن] to fail to see, to be blinded to (43:36) وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ *and whoever is blind to the remembrance of the Lord of Mercy.*

عِشَاءً *^c^ishā^ɔ^* [n., used adverbially] the first part of the night marked by the disappearing of the twilight, evening (12:16) وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ *and they came to their father after nightfall weeping*; *(24:58) صَلاَةِ الْعِشَاءِ *the night prayer.*

عَشِيٌّ *^c^ashiyy* [n.] evening (38:18) يُسَبِّحْنَ بِالْعَشِيِّ وَالإِشْرَاقِ *to sing the praises at evening and sunrise.*

عُشِيّ *^c^ushiyy* [dimin. of عُشَى *^c^ushā*, pl. of quasi-act. part. عَشَاء *^c^ashā^ɔ^*] blind, dim-sighted (in a reading of 12:16) وَجَاءُوا أَبَاهُمْ عُشِيّا يَبْكُونَ *and they came to their father [almost] blinded with tears.*

عَشِيَّةٌ *^c^ashiyyatun* [n.] an evening (79:46) لَمْ يَلْبَثُوا إِلاَّ عَشِيَّةً أَوْ ضُحَاهَا *they had not tarried but an evening or the mid-morning following it.*

ع/ص/ب *^c^–ṣ–b* tendons, bands, to wrap up; to stick to; gang, partisanship; to be prejudiced, prejudice, to be a fanatic; to gang up; creeper. Of this root, two forms occur five times in the Qur'an: عُصْبَةٌ *^c^uṣbatun* four times and عَصِيبٌ *^c^aṣīb* once.

عُصْبَةٌ *^c^uṣbatun* [n.] **1** group, company of people (24:11) إِنَّ الَّذِينَ جَاءُوا بِالإِفْكِ عُصْبَةٌ مِنْكُمْ *those who came with the flagrant lie are a group from among you* **2** state of togetherness (12:14) لَئِنْ أَكَلَهُ الذِّئْبُ

وَنَحْنُ عُصْبَةٌ *if a wolf were to eat him when there are so many of us together.*

عَصِيبٌ *ᶜaṣīb* [quasi-act. part.] difficult, trying, grim, critical (11:77) هَذَا يَوْمٌ عَصِيبٌ *this is a truly grim day!*

ع/ص/ر *ᶜ–ṣ–r* time, age, era, period, the afternoon; to be a contemporary; to be of age; to squeeze, to wring; hurricane, whirlwind, cyclone, rain clouds. Of this root, four forms occur five times in the Qur'an: أَعْصِرُ *ᵓaᶜṣir* twice; عَصْرٌ *ᶜaṣr* once; إِعْصَارٌ *ᵓiᶜṣār* once and مُعْصِرَاتٌ *muᶜṣirāt* once.

أَعْصِرُ *ᵓaᶜṣir* [imperf. of v. عَصَرَ *ᶜaṣara*, trans.] to press, to juice (12:36) إِنِّي أَرَانِي أَعْصِرُ خَمْرًا *I saw myself pressing grapes.*

عَصْرٌ *ᶜaṣr* [n.] **1** age, time; afternoon; afternoon prayer (103:1–2) وَالْعَصْرِ إِنَّ الإِنْسَانَ لَفِي خُسْرٍ *I swear by the declining day* [also interpreted as: *by the passage of time, by the afternoon prayer* or, *by the time of the Prophet*] *that humankind are truly lost*; * الْعَصْرِ name of Sura 103, Meccan sura, so-named because of the reference in verse 1 to '*the Declining Days*' or '*the Passage of Time*'.

إِعْصَارٌ *ᵓiᶜṣār* [n.] hurricane, whirlwind (2:266) فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ *then a fiery whirlwind struck it.*

الْمُعْصِرَاتُ *ᵓal-muᶜṣirāt* [pl. of n./act. part. مُعْصِر *muᶜṣir*] either: wringers, strong wind that is said to wring rain out of clouds, or rain-bearing clouds (78:14) وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا *and We send down from the rain-bearing clouds* (or, *by rain-causing winds*) *cascading water.*

ع/ص/ف *ᶜ–ṣ–f* chaff, straw, dried herbage, ears of corn; to ripen; storm, to storm, to blow away, (of wind) to blow. Of this root, four forms occur seven times in the Qur'an: عَصْفٌ *ᶜaṣf* three times; عَاصِفٌ *ᶜāṣif* twice; عاصِفةٌ *ᶜāṣifatun* once and عَاصِفَات *ᶜāṣifāt* once.

عَصْفٌ *ᶜaṣf* **I** [coll n.] dry leaves, dry blades (55:12) وَالْحَبُّ ذُو الْعَصْفِ *and grain in dry blades* **II** [v. n. used adverbially] storming

(77:2) فَالْعَاصِفَاتِ عَصْفًا *and winds violently storming.*

عَاصِفٌ *ᶜāṣif* [quasi-act. part.] stormy (10:22) جَاءَتْهَا رِيحٌ عَاصِفٌ *there comes upon them a stormy wind.*

عَاصِفَةٌ *ᶜāṣifatun* [fem. quasi-act. part., pl. عاصفات *ᶜāṣifāt*] stormy, stormy [wind]; storm (21:81) وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً *and for Solomon [We] [harnessed] the stormy wind.*

ع/ص/م *ᶜ–ṣ–m* neckband, dog collar; wrist; protection, bonds, to protect, impregnability; adherence to friendships. Of this root, five forms occur 13 times in the Qur'an: يَعْصِمُ *yaᶜṣim* three times; اعْتَصَمَ *ᵓiᶜtaṣama* five times; اسْتَعْصَمَ *ᵓistaᶜṣama* once; عَاصِمٌ *ᶜāṣim* three times and عِصَمٌ *ᶜiṣam* once.

يَعْصِمُ *yaᶜṣim* [imperf. of v. عَصَمَ *ᶜaṣama,* trans.] to protect, to make impregnable, to put out of reach (33:17) مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ *who can put you out of God's reach?*

اعْتَصَمَ *ᵓiᶜtaṣama* [v. VIII intrans.] to take refuge, to adhere to, to hold fast (3:103) وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا *hold fast to God's Revelation/command* [lit. *rope*] *as one body.*

اسْتَعْصَمَ *ᵓistaᶜṣama* [v. X intrans.] to anchor oneself to, to muster self restraint (12:32) وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ *and I tried to seduce him but he showed restraint.*

عَاصِمٌ *ᶜāṣim* **I** [act. part.] protector, defender (40:33) مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ *with no protector for you from God!* **II** [v. n./act. part./pass. part.] (commentators ascribe to عَاصِم *ᶜāṣim* in the following verse the function of v. n. عِصْمَة *ᶜiṣmatun*, act. part, or pass. part. مَعْصُوم *maᶜṣūm*) (11:43) لاَ عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ *there is no protection* [also: *protecter* or, *one protected*] *today from the command of God.*

عِصَمٌ *ᶜiṣam* [pl. of n. عِصْمَةٌ *ᶜiṣmatun*] bonds, ties: [jur.] marriage ties (60:10) وَلاَ تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ *and do not hold on to marriage ties with disbelieving women.*

ع/ص/و *ᶜ–ṣ–w* stick, crook, rod, sceptre, to hit with a stick, to lean on a stick; to gather a group of people together. Because a degree of

overlapping exists between this root and the root ع/ص/ي *ᶜ–ṣ–y*, philologists classify them together under a single heading. Of this root, two forms occur 12 times in the Qur'an: عَصَا *ᶜaṣā* 10 times and عِصِيٌّ *ᶜiṣiyy* twice.

عَصَا *ᶜaṣā* [n., pl. عِصِيٌّ *ᶜiṣiyy*] stick, staff, crook (20:18) قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا *'It is my staff,' he said, 'I lean on it.'*

ع/ص/ي *ᶜ–ṣ–y* to disobey, to mutiny, to refuse, to defy, to be rebellious (also see: **ع/ص/و** *ᶜ–ṣ–w*). Of this root, four forms occur 32 times in the Qur'an: عَصَى *ᶜaṣā* 27 times; عَصِيٌّ *ᶜaṣiyy* twice; عِصْيَانٌ *ᶜiṣyān* once and مَعْصِيَةٌ *maᶜṣiyatun* twice.

عَصَى *ᶜaṣā* i [v. trans.] to disobey (6:15) إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ *I fear, if I disobey my Lord, the punishment of a dreadful Day.*

عَصِيٌّ *ᶜaṣiyy* [intens. act. part.] rebellious, one who is given to disobeying (19:44) إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا *indeed, Satan is rebellious against the Lord of Mercy.*

عِصْيَانٌ *ᶜiṣyān* [v. n./n.] disobeying; disobedience, mutiny (49:7) وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ *and He has made hateful to you disbelief, transgression and disobedience.*

مَعْصِيَةٌ *maᶜṣiyatun* [v. n.] disobeying (58:9) فَلاَ تَتَنَاجَوْا بِالإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ *do not confer with a view to sinful doings, aggression or disobeying the Messenger.*

ع/ض/د *ᶜ–ḍ–d* upper arm; power; assistance, support, cooperation and door stop. Of this root, only عَضُدٌ *ᶜaḍud* occurs twice in the Qur'an.

عَضُدٌ *ᶜaḍud* [n.] upper arm *(28:35) سَنَشُدُّ عَضُدَكَ بِأَخِيكَ *We shall strengthen you* [lit. *your upper arm*] *through your brother*; *(18:51) وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا *and I would not take those who lead others astray as supporters.*

ع/ض/ض *ᶜ–ḍ–ḍ* to hold with the teeth, to bite, to bite into; food, fodder; to adhere to. Of this root, only عَضَّ *ᶜaḍḍa* occurs twice in

the Qur’an.

عَضَّ *^{c}aḍḍa* a [v. trans. with prep. عَلَى] to bite, to bite on *(25:27) وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ *on the Day the unjust will become very remorseful* [lit. *bite on his own hand*]; *(3:119) عَضُّوا عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ *they bite [their] fingertips in rage at you.*

ع/ض/ل *^{c}–ḍ–l* muscle, to be muscular; to prevent, to compel; problem, puzzle, puzzling, acute. Of this root, only تَعْضِلُوهُنَّ *ta^{c}ḍulūhunna* occurs twice in the Qur’an.

تَعْضُلُ *ta^{c}ḍul/ta^{c}ḍil* [imperf. v. trans.] to prevent, to hinder (2:232) فَلاَ تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ *do not prevent them from remarrying their husbands.*

ع/ض/هـ *^{c}–ḍ–h*

عِضِينٌ *^{c}iḍīn* (see **ع/ض/و** *^{c}–ḍ–w*).

ع/ض/و *^{c}–ḍ–w* magic, sorcery; lying, falsehood, gossip; limb, to separate limb from limb, to dismember, part; to distribute. عِضَةٌ *^{c}iḍatun*, which is derived from this root, is also classified by some philologists under the root ع/ض/هـ *^{c}–ḍ–h* which denotes several types of great trees, (by camels) to defoliate such trees, to cut down such trees, to cut down. Of this root, only عِضِينٌ *^{c}iḍīn* occurs once in the Qur’an.

عِضِينٌ *^{c}iḍīn* [pl. of عِضَةٌ *^{c}iḍatun*, or (according to those who derive this word from the root ع/ض/هـ *^{c}–ḍ–h*) pl. of عِضْهَةٌ *^{c}iḍahatun*] fragments, differing types; lies; poetry; magic spell, sorcery (15:91) الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ *those who cut the Qur’an into separate parts [describing some as lies, some as poetry, some as mythology and some as magic].*

ع/ط/ف *^{c}–ṭ–f* side of the body, coats, robes; creeper plants; to fold, to bend, to lean on, to incline towards; to show kindness; to beseech, to implore. Of this root, only عِطْفٌ *^{c}iṭf* occurs once in the Qur’an.

عِطْفٌ *^{c}iṭf* [n.] side of the body *(22:9) ثَانِيَ عِطْفِهِ *acting arrogantly* [lit. *twisting his body*, *turning away*].

ع/ط/ل *ᶜ–ṭ–l* to be without jewellery, to be without ornaments, to be featureless, to be without arms, to be idle, to be without work, to be without a leader, to be unattached, to make someone idle, to cause to be dysfunctional. Of this root, two forms occur once each in the Qur'an: عُطِّلَتْ *ᶜuṭṭilat* and مُعَطَّلَةٌ *muᶜaṭṭalatun.*

عُطِّلَ *ᶜuṭṭila* [pass. v. II] to be rendered dysfunctional, to be ignored (81:4) وَإِذَا الْعِشَارُ عُطِّلَتْ *when people become too distracted to carry out the most urgent tasks* [literally interpreted as either: *when pregnant she-camels in their tenth month are abandoned* (out of a twelve month term, and so valuable and in need of constant attention) or, *when clouds heavily laden with life-giving rain are ignored*].

مُعَطَّلَةٌ *muᶜaṭṭalatun* [pass. part.] abandoned, deserted, ruined, caused to be dysfunctional (22:45) فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ *and now it has fallen in upon its turrets, and [how many] a deserted well, and [how many] a lofty palace.*

ع/ط/و *ᶜ–ṭ–w* to give, to offer, to donate, gift; to handle, to deal with; to search for; to dare; to practise or engage in a certain type of work. Of this root, four forms occur 13 times in the Qur'an: أَعْطَى *ʾaᶜṭā* five times; أُعْطُوا *ʾuᶜṭū* twice; تَعَاطَى *taᶜāṭā* once and عَطَاءٌ *ᶜaṭāʾ* five times.

أَعْطَى *ʾaᶜṭā* ī [v. IV trans.] **1** to give, to grant (108:1) إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ *We have given abundance to you [Prophet]* (or, *given you the river ʾal-kawthar* (see **الْكَوْثَرَ** *ʾal-kawthar*) **2** [with no following object] to give alms, to donate to appropriate causes (92:5) فَأَمَّا مَنْ أَعْطَى وَاتَّقَى *as for the one who gives and is mindful of God.*

أُعْطِيَ *ʾuᶜṭiya* [pass. v. IV] to be given (9:58) فَإِنْ أُعْطُوا مِنْهَا رَضُوا *if they are given of it, they are content.*

تَعَاطَى *taᶜāṭā* [v. VI trans./intrans.] to commit; to take hold of; to give one another something; to dare, to become bold, to rush (54:29) فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ *but they called upon their companion and he grabbed [a sword/the she-camel] and hacked [at the camel]* (or, *and he rushed and hacked [at the she-camel]*).

عَطَاءٌ *ᶜaṭāʾ* [n./v. n.] gift, favour, bounty, donation (17:20) وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا *your Lord's bounty is not restricted.*

ع/ظ/م *ᶜ–ẓ–m* bones, a bone, to bone; to be or become powerful, great, grand, immense, to venerate, to measure up to; proud, arrogant. Of this root, six forms occur 108 times in the Qur'an: يُعَظِّمُ *yuᶜaẓẓim* twice; يُعْظِمُ *yuᶜẓim* once; عَظِيمٌ *ᶜaẓīm* 87 times; أَعْظَمُ *ʾaᶜẓam* three times; عَظْمٌ *ᶜaẓm* twice and عِظام *ᶜiẓām* 13 times.

يُعَظِّمُ *yuᶜaẓẓim* [imperf. of v. II trans.] **1** to venerate, to respect, to observe (22:32) وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ *whoever honours God's rites* **2** to be in awe of, to consider too great to attempt (22:30) وَمَنْ يُعَظِّمْ حُرُمَاتِ اللَّهِ *whosoever stands in awe of the inviolable ordinances and prohibitions of God.*

يُعْظِمُ *yuᶜẓim* [imperf. of v. IV أَعْظَمَ *ʾaᶜẓama, trans.*] to make great, to magnify (65:5) وَيُعْظِمْ لَهُ أَجْرًا *and greatly increases for him the reward.*

عَظِيمٌ *ᶜaẓīm* [quasi-act. part.] **1** great (3:179) فَلَكُمْ أَجْرٌ عَظِيمٌ *for you there shall be a great reward* **2** severe (2:114) وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ *and for them in the Hereafter there is a severe punishment* **3** important, notable, respectable (43:31) رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ *a distinguished man, from either of the two towns [Mecca and ʾal-Ṭāʾif].*

أَعْظَمُ *ʾaᶜẓam* [elat.] greater/greatest (73:20) وَأَعْظَمَ أَجْرًا *and greater in reward.*

عَظْمٌ *ᶜaẓm* [coll. n., pl. عِظام *ᶜiẓām*] bone (75:3) أَيَحْسَبُ الإِنْسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ *does man think that We will not put his bones back together?*; *(19:4) وَهَنَ الْعَظْمُ مِنِّي *I have become too old* [lit. *the bones in my body weakened*].

ع/ف/ر *ᶜ–f–r* dust, to dust, to rub in the dust; genie, mighty; hair, mane. Some scholars attribute عِفْرِيت *ᶜifrīt* to a borrowing from Persian, but philologists classify it under this root. Of this root, only عِفْرِيت *ᶜifrīt* occurs once in the Qur'an.

عِفْرِيت *ᶜifrīt* [n.] a member of the jinn, a genie, a powerful member of the jinn (so called because, as it is said, he knocks

down his adversaries and rolls them in the dust) (27:39) قَالَ عِفْرِيتٌ مِنَ الْجِنِّ *a powerful genie from amongst the jinn said.*

ع/ف/ف *ᶜ–f–f* the small amount of milk which remains in the udder of a female animal after feeding her young, to suckle such an amount of milk, meagre quantity; austerity, modesty, chastity, to refrain from committing unlawful or shameful acts. Of this root, two forms occur four times in the Qur'an: يَسْتَعْفِفُ *yastaᶜfif* three times and تَعَفُّفٌ *taᶜaffuf* once.

يَسْتَعْفِفُ *yastaᶜfif* [imperf. of v. X intrans.] to check oneself from succumbing to the temptation of committing desirable but otherwise sinful acts, to check oneself against temptation, to guard one's chastity (24:33) وَلْيَسْتَعْفِفِ الَّذِينَ لاَ يَجِدُونَ نِكَاحًا *let those who are unable to marry, keep chaste.*

تَعَفُّفٌ *taᶜaffuf* [v. n./n.] self-restraint from worldly pleasures (2:273) يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ *the undiscerning might think them rich because of their self-restraint [from showing how needy they are].*

ع/ف/و *ᶜ–f–w* wasteland, dust, to grow wildly, (of camels) to grow thick hair; to forgo, to let go, to relieve, to forgive; to achieve without toil; to be in good health, to multiply in number; to seek one's livelihood. Of this root, five forms occur 35 times in the Qur'an: عَفَا *ᶜafā* 26 times; عُفِيَ *ᶜufiya* once; عَفْوٌ *ᶜafw* twice; عَفُوٌّ *ᶜafuww* five times and عَافِين *ᶜāfīn* once.

عَفَا *ᶜafā* ū [v. intrans. with prep. عَن] **1** to forgive, to absolve, to pardon (42:25) وَيَعْفُو عَنِ السَّيِّئَاتِ *and He pardons bad deeds* **2** to forgo, to waive (2:237) فَنِصْفُ مَا فَرَضْتُمْ إِلاَّ أَنْ يَعْفُونَ *then [give them] half of what you had previously fixed, unless they forgo [their rights]* **3** to increase, to multiply in number (7:95) ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا *and then We changed [for them] hardship into prosperity until they multiplied.*

عُفِيَ *ᶜufiya* [pass. v.] to be forgiven, to be exempted from (2:178) فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ *but whoever is absolved of some [of the penalty] by his [aggrieved] brother.*

عَفْوٌ *ᶜafw* [v. n./n.] surplus, spare (2:219) وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ *and they ask you what they should give: say, ['Give of] the spare'.*

عَفُوّ *ᶜafuww* [intens. act. part./n.] one who is disposed to forgiving others (58:2) وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ *but God is pardoning and forgiving.*

عَافِين *ᶜāfīn* [pl. of act. part. عافى *ᶜāfī*] one who forgives (3:134) وَالْعَافِينَ عَنِ النَّاسِ *and those who pardon [the offences of] people.*

ع/ق/ب *ᶜ–q–b* heels, to arrive at the heel of, to follow, to pursue, to investigate; eagle; to turn back; to repair; result; to avenge oneself; to punish; to interlace; obstacle; to detain. Of this root, 14 forms occur 80 times in the Qur'an: يُعَقِّبُ *yuᶜaqqib* twice; عَاقَبَ *ᶜāqaba* four times; عُوقِبَ *ᶜūqiba* twice; أَعْقَبَ *ᵓaᶜqaba* once; عُقْبٌ *ᶜuqb* once; عَقِبٌ *ᶜaqib* once; عَقِبَيْهِ *ᶜaqibayh* three times; أَعْقَابٌ *ᵓaᶜqāb* four times; عِقَابٌ *ᶜiqāb* 20 times; عَقَبَةٌ *ᶜaqabatun* twice; عُقْبَى *ᶜuqbā* six times; عَاقِبَةٌ *ᶜāqibatun* 32 times; مُعَقِّبٌ *muᶜaqqib* once and مُعَقِّبَات *muᶜaqqibāt* once.

يُعَقِّبُ *yuᶜaqqib* [imperf. of v. II intrans.] to turn on one's heels, to return (28:31) وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ *he turned and ran away and would not return.*

عَاقَبَ *ᶜāqaba* [v. III trans.] **1** to punish, to take reprisals, to retaliate (16:126) وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ *if you have to take reprisals, do so in proportion to the injury you have been subjected to* **2** to have one's turn, to gain war booty (in an interpretation of verse 60:11) وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَآتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا *if any of you have wives who leave you for the disbelievers, should the community subsequently acquire [booty] from them, give those whose wives have gone [to the disbelievers] the like of what they had spent.*

عُوقِبَ *ᶜūqiba* [pass. v. III] to be punished, to be subjected to reprisals, to be retaliated against (22:60) وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ *so who retaliates in equal measure to the injury he had been subjected to.*

أَعْقَبَ *ᵓaᶜqaba* [v. IV doubly trans.] to cause to happen to

someone as a consequence or a result, to reward someone with, to pay back (9:77) فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ *so as a consequence He made hypocrisy settle in their hearts.*

عُقْبٌ *ᶜuqb* [v. n.] outcome, result (18:44) هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا *He is the best [to give a] reward and the best [to determine an] outcome.*

عَقِبٌ *ᶜaqib* [n., dual عَقِبَيْن *ᶜaqibayn*; pl. أَعْقَاب *ᵓaᶜqāb*] heel, posterity, descendants (43:28) وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِى عَقِبِهِ *and he made it a word enduring among his descendants*; *(2:143) يَنْقَلِبُ عَلَى عَقِبَيْهِ *he turns on his heels*, *retreats*, *goes back on his word*; *(6:71) وَنُرَدُّ عَلَى أَعْقَابِنَا *and we are returned upon our heels, retracing our steps [into disbelief].*

عِقَابٌ *ᶜiqāb* [v. n./n.] retribution, punishment (40:22) إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ *He is indeed full of strength, severe in punishment.*

عَقَبَةٌ *ᶜaqabatun* [n.] obstacle, difficult uphill track, steep mountain track (90:11) فَلاَ اقْتَحَمَ الْعَقَبَةَ *will he not brave the steep path* (or, *difficult task*)*?*

عُقْبَى *ᶜuqbā* [v. n./n.] **1** ultimate result, outcome, sequel (13:22) أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ *for those there will be the outcome of the final abode [Paradise]* **2** reward (13:35) تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ *this is the reward that awaits those who are mindful of God; the disbelievers' reward is the Fire.*

عَاقِبَةٌ *ᶜāqibatun* [v. n./n.] **1** the end, consequence, the outcome (47:10) كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ *how was the end for those before them* **2** reward (7:128) وَالْعَاقِبَةُ لِلْمُتَّقِينَ *and the [good] reward belongs to those who are mindful of Him.*

مُعَقِّبٌ *muᶜaqqib* [act. part.] one whose job it is to reject or allow a decision made by another (13:41) وَاللَّهُ يَحْكُمُ لاَ مُعَقِّبَ لِحُكْمِهِ *God decides–no one can sanction or alter His decision.*

مُعَقِّبَاتٌ *muᶜaqqibāt* [pl. of fem. act. part. مُعَقِّبَةٌ *muᶜaqqibatun*] attendants perpetually acting in succession one after the other (13:11) لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ *for him are attendants [angels ranged], before him and behind him, watching over him by God's command.*

ع/ق/د *ᶜ–q–d* knot, tangle, to tie, to complicate, to make difficult; to put together; to contract; to thicken, to coagulate; oath, alliance, pact; necklace; sand dune. Of this root, five forms occur seven times in the Qur'an: عَقَدَ *ᶜaqada* once; عَقَّدَ *ᶜaqqada* once; عُقُودٌ *ᶜuqūd* once; عُقْدَةٌ *ᶜuqdatun* three times and عُقَدٌ *ᶜuqad* once.

عَقَدَ *ᶜaqada* i [v. trans.] to tie a knot, to solemnise, to reach an agreement (4:33) وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ *and those [with] whom your right hands have made a pledge* (variant reading عَاقَدَت أَيْمَانُكُم *with whom your right hands have exchanged pledges*), *so give to them their share.*

عَقَّدَ *ᶜaqqada* [v. II trans.] to solemnise an agreement or an oath, to conclude a solemn agreement or oath (5:89) وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الأَيْمَانَ *but He will take you to task with regard to what you solemnise by oaths.*

عُقُودٌ *ᶜuqūd* [pl. of n. عَقْدٌ *ᶜaqd*] agreements, contracts, pacts (5:1) يَاأَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ *you who believe, honour your agreements.*

عُقْدَةٌ *ᶜuqdatun* [n., pl. عُقَدٌ *ᶜuqad*] **1** knot, stoppage (20:27) وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي *and untie a knot in my tongue*; *(113:4) النَّفَّاثَاتِ فِى الْعُقَدِ *witches*, *sorceresses* [lit. *female blowers on knots*] **2** agreement, contract, tie (2:235) وَلاَ تَعْزِمُوا عُقْدَةَ النِّكَاحِ *and do not confirm the marriage tie.*

ع/ق/ر *ᶜ–q–r* the main part of one's dwelling, real estate, landed property, residence; furniture; to slay by stabbing, to wound, to be savaged by an animal; to be barren, to be sterile; to be alcoholic; medicine. Of this root, two forms occur eight times in the Qur'an: عَقَرَ *ᶜaqara* five times and عَاقِرٌ *ᶜāqir* three times.

عَقَرَ *ᶜaqara* i [v. trans.] to hamstring, to kill by stabbing (7:77) فَعَقَرُوا النَّاقَةَ *and then they hamstrung the she-camel.*

عَاقِرٌ *ᶜāqir* [quasi-act. part.] barren, unable to bear a child (3:40) وَامْرَأَتِي عَاقِرٌ *and my wife is barren.*

ع/ق/ل *ᶜ–q–l* tie, to tie up, stoppage, halter; brain, rational person, to judge as rational; to ransom, blood money; head of a group; fine

woman; taking refuge. Of this root, two forms occur 49 times in the Qur'an: عَقَلَ *ᶜaqala* once and يَعْقِلُون *yaᶜqilūn* 48 times.

عَقَلَ *ᶜaqala* i [v. trans.] **1** to understand, to comprehend (2:75) ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ *and then pervert it, [even] after they have understood it* **2** to have the intrinsic ability to comprehend, to be sagacious, to reason (8:22) إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لاَ يَعْقِلُونَ *the worst of beasts in the sight of God are the deaf and dumb, who do not reason.*

ع/ق/م *ᶜ–q–m* dryness, to be sterile, (of the womb or woman) to be barren; devastating, destructive; gibberish, futile and archaic. Of this root, عَقِيمٌ *ᶜaqīm* occurs four times in the Qur'an.

عَقِيمٌ *ᶜaqīm* [quasi-act. part.] **1** barren, sterile (51:29) عَجُوزٌ عَقِيمٌ *a barren old woman!* **2** non-productive, destructive (51:41) أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ *We sent the devastating wind against them.*

ع/ك/ف *ᶜ–k–f* to be curled or twisted, to cling to, to be constant, to devote oneself to, to apply oneself singlemindedly to; to isolate, to bar, to turn away from. Of this root, three forms occur nine times in the Qur'an: يَعْكُفُون *yaᶜkufūn* once; عَاكِفٌ *ᶜākif* seven times and مَعْكُوفٌ *maᶜkūf* once.

يَعْكُفُ *yaᶜkuf* [imperf. v. intrans.] to devote oneself to, to cleave to (7:138) قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ *a people devoted to the worship of idols of theirs.*

عَاكِفٌ *ᶜākif* [act. part.] **1** one who devotes himself to something (20:91) لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ *we will never give up our devotion to it* **2** one who is in seclusion [in a mosque], one who is in retreat (2:187) وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ *while you are in retreat in mosques.*

مَعْكُوفٌ *maᶜkūf* [pass. part.] one who is barred, prevented, restrained (48:25) وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ *and the sacrificial offering detained from reaching its place of sacrifice.*

ع/ل/ق *ᶜ–l–q* clinging, to adhere, to be suspended, to hang; to be attached, creeper, blood clot; morsel of food; treasure. Of this root, three forms occur seven times in the Qur'an: عَلَقٌ *ᶜalaq* once;

عَلَقَةٌ *ᶜalaqatun* five times and مُعَلَّقَةٌ *muᶜallaqatun* once.

عَلَقٌ *ᶜalaq* [mass. n.] clinging clotted mass (96:2) خَلَقَ الإنْسَانَ مِنْ عَلَقٍ *He created man from a clinging clotted mass*; * العَلَقٌ name of Sura 96, Meccan sura, so-named because of the reference in verse 2 to the creation of Humans from a '*Clinging Mass*'.

عَلَقَةٌ *ᶜalaqatun* [unit n.] a lump of clinging clotted mass (23:14) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً *then We fashioned the seminal fluid into a clinging clotted mass.*

مُعَلَّقَةٌ *muᶜallaqatun* [pass. part.] suspended (4:129) فَتَذَرُوهَا كَالْمُعَلَّقَةِ *leaving her, as it were, suspended.*

ع/ل/م *ᶜ–l–m* mountain, landmark, mark, flag; a notch, slit, harelip; to mark; to know, to learn, to be acquainted, to inform, knowledge, learning, cognition and a learned person; the world, the universe. It has been suggested by some scholars that the word عَالَمِين *ᶜālamīn*, meaning the world or the universe, which philologists derive from this root, is a very early borrowing from either Hebrew or Syriac. Of this root, 17 forms occur 854 times in the Qur'an: عَلِمَ *ᶜalima* 381 times; يُعْلَمُ *yuᶜlam* once; عَلَّمَ *ᶜallama* 39 times; عُلِّمَ *ᶜullima* twice; يَتَعَلَّمُ *yataᶜallam* twice; عَالِم *ᶜālim* 13 times; عَالِمُون *ᶜālimūn* five times; عُلَمَاءُ *ᶜulamāᵓ* twice; مَعْلُومٌ *maᶜlūm* 11 times; مَعْلُومَاتٌ *maᶜlūmāt* twice; مُعَلَّمٌ *muᶜallam* once; أَعْلَمُ *ᵓaᶜlam* 49 times; عَلِيمٌ *ᶜalīm* 166 times; عِلْمٌ *ᶜilm* 104 times; أَعْلاَمٌ *ᵓaᶜlām* twice; عَالَمِين *ᶜālamīn* 73 times and عَلاَمَاتٌ *ᶜalāmāt* once.

عَلِمَ *ᶜalima* a [v. trans.] **1** to know (6:50) وَلاَ أَعْلَمُ الْغَيْبَ *nor do I know the Unseen* **2** to learn, to become acquainted with (in one interpretation of 24:41) كُلٌّ قَدْ عَلِمَ صَلاَتَهُ وَتَسْبِيحَهُ *every [creature] has learned their own prayer and glorification* [also: *[of] each [creature] He knows its prayer and glorification*] **3** to have a particular skill (3:167) لَوْ نَعْلَمُ قِتَالا لاَتَّبَعْنَاكُمْ *if we knew how to fight* (or, *there would be a fight*) *we would have followed you* **4** to identify, to recognise (47:30) وَلَوْ نَشَاءُ لأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ *if We pleased We could point them out to you [Prophet], and then you could identify them by their marks* **5** to come to believe, to learn from experience (24:33) فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا *so make a contract*

with them accordingly, if you come to know they have good in them **6** to discover, to come to realise (20:71) وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى *and you shall discover which of us has the sterner punishment and the more lasting* **7** to be aware of (4:43) لاَ تَقْرَبُوا الصَّلاَةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ *do not attempt the prayer while you are intoxicated before you have come to be aware of what you are saying* **8** [with prep. لِ and associated with God] to establish, to make it known, to demonstrate, to establish (18:12) ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا *then We woke them that We might establish which of the two parties was better able to calculate the period they had remained [in the cave]* **9** (attributed to God in particular) to take to task, to punish, to reward (24:63) قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا *God may take to task* [lit. *is well aware of*] *those of you who steal away surreptitiously.*

يُعْلَمُ *yuᶜlam* [pass. imperf. v.] to become known, to become apparent (24:31) وَلاَ يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنّ *and they should not stamp their feet so that the adornment that they hide may become known.*

عَلَّمَ *ᶜallama* [v. II trans.] **1** to teach (4:113) وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ *and He taught you that which you used not to know* **2** to train (5:4) وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ *and such predatory creatures as you train to hunt* **3** to make known, to make something available for learning (55:2) الرَّحْمَنُ عَلَّمَ الْقُرْءَانَ *it is the Lord of Mercy who made known the Qur'an.*

عُلِّمَ *ᶜullima* [pass. v. II] to be taught (6:91) وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلاَ ءَابَاؤُكُمْ *and you were taught that which neither you nor your forefathers had known.*

يَتَعَلَّمُ *yataᶜallam* [imperf. of v. V trans.] to learn (2:102) وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ *they learned what harmed them.*

عَالِمٌ *ᶜālim* [act. part., pl. عَالِمُون *ᶜālimūn*] **1** one who knows *(13:9) عَالِمُ الْغَيْبِ وَالشَّهَادَةِ [an attribute of God] *the Knower of the unseen and the visible* **2** one who is aware (21:51) وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ *long ago We bestowed right judgement on Abraham and We were well aware of him [his qualities]* **3** one knowledgeable in, one skilled at (12:44) وَمَا نَحْنُ بِتَأْوِيلِ الأَحْلاَمِ بِعَالِمِينَ

and we are not skilled at dream-interpretation **4** the wise, the one capable of learning (29:43) وَتِلْكَ الأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلاَّ الْعَالِمُونَ *such are the comparisons that We draw for people, though only the wise can grasp them.*

عُلَمَاءُ *ᶜulamāʾ* [pl. of عالِم *ᶜālim*] the learned (35:28) إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ *it is the learned of His servants who stand in awe of God.*

مَعْلُومٌ *maᶜlūm* [pass. part. pl. مَعْلومات *maᶜlūmāt*] **1** marked, assigned, known (37:164) وَمَا مِنَّا إِلاَّ لَهُ مَقَامٌ مَعْلُومٌ *there is not a single one of us but has a known rank* **2** appointed (38:80–1) قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ *so He said, 'You are of those given respite until the Day of the time appointed'* **3** prescribed (2:197) الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ *the pilgrimage [takes place during] prescribed months* **4** exact, specific (70:24–5) فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَالْمَحْرُومِ *of their possessions there is a specific share for the beggar and the deprived.*

مُعَلَّمٌ *muᶜallam* [pass. part. of v. II] one who is taught, tutored (44:14) وَقَالُوا مُعَلَّمٌ مَجْنُونٌ *saying, 'He is tutored! He is mad!'*

أَعْلَمُ *ʾaᶜlam* [elat.] **1** more, most knowledgeable (2:140) ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ *are you more knowledgeable or God?* **2** more, most knowing (3:36) وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ *but God knew best what she had given birth to.*

عَلِيمٌ *ᶜalīm* [intens. act. part.] **1** all-knowing (2:247) وَاللَّهُ وَاسِعٌ عَلِيمٌ *God is magnanimous*, *all-knowing*; *(3:35) العَلِيمُ [an attribute of God] *the All-Knowing* **2** learned one (7:109) إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ *this is indeed a learned sorcerer* **3** skilled, able, prudent (12:55) اجْعَلْنِي عَلَى خَزَائِنِ الأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ *put me in charge of the nation's storehouses: I am a prudent custodian.*

عِلْمٌ *ᶜilm* [v. n./n.] **1** knowledge (3:66) فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ *but why do you argue about things of which you have no knowledge?* **2** learning (28:14) ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا *We gave him judgement and learning* **3** information, knowing, awareness (35:11) وَمَا تَحْمِلُ مِنْ أُنْثَى وَلاَ تَضَعُ إِلاَّ بِعِلْمِهِ *no female conceives or gives birth but with His knowing.*

أَعْلاَمٌ *ᵓaᶜlām* [pl. of n. عَلَم *ᶜalam*] mountains, flags (42:32) وَمِنْ ءَايَاتِهِ الْجَوَارِي فِى الْبَحْرِ كَالأَعْلاَمِ *among His signs are the [ships] sailing in the sea, colossal as mountains* (or, *like [fluttering] flags*).

عَالَمِين *ᶜālamīn* [pl. of n. عَالَمٌ *ᶜālam*] **1** worlds, the universe, entire creation, all (1:2) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ *Praise belongs to God, Lord of All* **2** humankind (29:10) أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ الْعَالَمِينَ *doesn't God know best what is in the heart's of humankind?* **3** everyone, everybody (15:70) قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ *they said, 'Have not we forbidden you from [interfering between us and] all others?'*

عَلاَمَاتٌ *ᶜalāmāt* [fem. pl. of n. عَلاَمَةٌ *ᶜalāmatun*] signs, landmarks (16:16) وَعَلاَمَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ *and by [the aid of] landmarks and by the stars they find their way.*

ع/ل/ن *ᶜ–l–n* to declare, to bring into the open, to announce, to reveal, declaration. Of this root, two forms occur 16 times in the Qur'an: أَعْلَنَ *ᵓaᶜlana* 12 times and عَلاَنِيَةٌ *ᶜalāniyatun* four times.

أَعْلَنَ *ᵓaᶜlana* [v. IV trans.] to proclaim, to reveal, to bring into the open (16:19) وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ *and God knows what you conceal and what you reveal.*

عَلاَنِيَةٌ *ᶜalāniyatun* [v. n. used adverbially] publicly, openly, for all to see (2:274) يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً *those who give from their wealth by night and by day, secretly and openly.*

ع/ل/و–ي *ᶜ–l–w/y* the overlap between root ع/ل/و *ᶜ–l–w* (basically associated with the concept 'to rise') and root ع/ل/ي *ᶜ–l–y* (basically associated with the sense 'to mount up') is so great that in some cases it is not possible, or even desirable to draw a line of demarcation between them. The semantic scatter of these roots includes; height, exaltation, loftiness, honour, grandeur, to rise, to ascend, to tower, to mount, to overcome, to be arrogant, to be proud, pride, notables, tops and extras. The word عِلِّيُون *ᶜilliyūn* is regarded by some scholars as a borrowing from either Hebrew or Ethiopic. Of these two roots, 14 forms occur 70 times in the Qur'an: عَلاَ *ᶜalā* six times; تَعَالَى *taᶜālā* 22 times; اسْتَعْلَى *ᵓistaᶜlā*

once; عَالي *ᶜālī* five times; عَالين *ᶜālīn* twice; عَالِيَةٌ *ᶜāliyatun* twice; عُلَى *ᶜulā* twice; عُلْيَا *ᶜulyā* once; عُلُوٌّ *ᶜuluww* four times; عَلِيٌّ *ᶜaliyy* 11 times; أَعْلَى *ᵓaᶜlā* nine times; أَعْلَوْن *ᵓaᶜlawn* twice; مُتَعَال *mutaᶜāl* once and عِلِّيُّون *ᶜilliyyūn* twice.

عَلاَ *ᶜalā* u **I** [v. intrans.] **1** to rise, to become exalted, to gain control (28:4) إِنَّ فِرْعَوْنَ عَلاَ فِي الأَرْضِ *Pharaoh has exalted himself in the land* **2** [with prep. عَلَى] to overcome, to overpower (23:91) ولَعَلاَ بَعْضُهُمْ عَلَى بَعْضٍ *and some of them would have tried to overcome others* **3** [with prep. عَلَى] to be proud, to be arrogant (27:31) أَلاَّ تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ *do not be too arrogant towards me and come to be in submission* **II** [v. trans.] to conquer, to overrun, to overcome (17:7) ولِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا *and destroy utterly what they had overrun.*

تَعَالَى *taᶜālā* [v. VI intrans.] **I** [in the perf., used interjectionally in referring to God] **1** to rise, to be sublime, to become exalted (20:114) فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ *exalted be God, the True King*; *(16:1) سُبْحَانَهُ وَتَعَالَى [a formulaic phrase which usually follows the mention of God in association, particularly, with unworthy attributes] *Glorified and Exalted is He* **2** [with prep. عن] to rise far above, to be exalted above (16:3) تَعَالَى عَمَّا يُشْرِكُونَ *exalted is He above whatever they associate [with Him]* **II** [always in the imper.] come (3:167) تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ *come, fight in God's cause.*

اسْتَعْلَى *ᵓistaᶜlā* [v. X intrans.] to gain supremacy, to prevail (20:64) أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى *whoever prevails today is sure to prosper.*

عَالي *ᶜālī* **I** [act. part.] to be covering, to be clothing, to be all over (76:21) عَالِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ *upon them will be garments* [lit. *coverings*] *of green silk and brocade* **II** [quasi-act. part., fem. عَالِيَةٌ *ᶜāliyatun*, masc. pl. عَالين *ᶜālīn*] **1** lofty, sublime (69:22) فِى جَنَّةٍ عَالِيَةٍ *in a lofty Garden* **2** dominant, in control (10:83) وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى الأَرْضِ *for Pharaoh was dominant in the land* **3** great, of special merit (38:75) أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ *are you being proud or are you of special merit?* **4** despotic, haughty, arrogant (23:46) فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ *but they responded with arrogance; they were a haughty people* **III** [n.] uppermost part,

top *(11:82) جَعَلْنَا عَالِيَهَا سَافِلَهَا *We turned it upside down.*

أَعْلَى *ʾaʿlā* [elat., pl. أعلَون *ʾaʿlawn*, fem. عُلْيَا *ʿulyā*, pl. عُلى *ʿulā*] **1** higher/highest (20:4) تَنْزِيلا مِمَّنْ خَلَقَ الأَرْضَ وَالسَّمَوَاتِ الْعُلَى *a revelation from Him who created the earth and the high heavens* **2** more/most exalted, more/most sublime (16:60) وَلِلَّهِ الْمَثَلُ الأَعْلَى *and for God is the most sublime image*; *(37:8) الْمَلإِ الأَعْلَى *the Supreme Assembly* (said to be either the angels or the notables among them); * الأَعْلَى name of Sura 87, Meccan sura, so-named because of the reference in verse 1 to the attribute of God, '*Most High*' **3** most dominant, supreme (9:40) وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا *and the word of God is Supreme* **4** more/most victorious, more/most prevailing, having the upper hand (in one interpretation of 3:139) وَلاَ تَهِنُوا وَلاَ تَحْزَنُوا وَأَنْتُمُ الأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ *do not lose heart or despair, if you are true believers, [particularly] since you have the upper hand* (or, *since you are the better force, striving for God's cause*).

عُلُوٌّ *ʿuluww* **I** [v. n. used adverbially] **1** highly so, far above (17:43) سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا *Glorified is He, and High Exalted far above what they say!* **2** arrogantly (27:14) وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا *they denied them [the revelations], even though their souls acknowledged them as true, out of wickedness and arrogance* **II** [n.] supremacy, eminence, grandeur, superiority (28:83) تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوًّا فِى الأَرْضِ وَلاَ فَسَادًا *that abode of the Hereafter–We grant to those who do not seek to exalt [themselves] on earth nor [spread] corruption.*

عَلِيٌّ *ʿaliyy* [quasi-intens. act. part.] **1** most exalted, pre-eminent (19:57) وَرَفَعْنَاهُ مَكَانًا عَلِيًّا *and We raised him to an exalted position*; * العَلِيُّ (40:12) [an attribute of God] *the Most Exalted* **2** predominant (19:50) وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا *and we granted them a prevailing word of truth* [also interpreted as: *We granted them an exalted reputation*].

المُتَعَال *ʾal-mutaʿāl* [act. part. of v. VI] [an attribute of God] (13:9) الْكَبِيرُ الْمُتَعَالِ *the Exalted, the Most Sublime, the High.*

عِلِّيُّون *ʿilliyyūn* [pl. of quasi-act. part. عِلِّيّ *ʿilliyy*] records, book (also said to mean, among other things: highly exalted ranks, the fourth heaven, the seventh heaven and the point of maximum

progress (see **سدرة المنتهى** *sidrat ᵓal-muntahā*)), (83:18–21) كَلاَّ إِنَّ كِتَابَ الأَبْرَارِ لَفِي عِلِّيِّينَ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ كِتَابٌ مَرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ *no indeed!, the record of the truly good is in ᶜilliyyīn; and how will you come to understand what ᶜilliyyīn is?, a clearly written book witnessed by those brought near.*

ع/ل/ي *ᶜ–l–y* only the preposition عَلَى *ᶜalā* and the quasi-imper. *ᶜalā* **(**اسم فعل الأمر عَلَى**)**, as it is termed by the grammarians, are classified under this root alone. *ᶜalā* conveys the sense of on, above, upon, on top of, over and various other context-bound senses as illustrated below. *ᶜalā* occurs some 1439 times in the Qur'an.

عَلَى *ᶜalā* **I** [prep.] contextualised occurrences of *ᶜalā* **(**عَلَى**)** in the Qur'an are associated with various concepts including **1** on, upon, above, aboard, either: **a)** physical place, as in (40:80) وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ *and on them and on [board] ships you are borne*; *(22:11) وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ *among people there is the one who serves God sitting on the fence* [lit. *upon the very edge*] or, **b)** abstract such as rank or degree, as in (2:253) فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ *We favoured some of them above [the] others* **2** by, at the side of (20:10) أَوْ أَجِدُ عَلَى النَّارِ هُدًى *or I may find guidance by the fireside* **3** responsibility (11:6) عَلَى اللَّهِ رِزْقُهَا *the responsibility for its livelihood is on God* **4** [followed by أَنْ] in return for, on condition that (28:27) إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِيَ حِجَجٍ *I wish to marry you to one of these two daughters of mine, on condition that you hire yourself to me for eight years* **5** against (28:28) أَيَّمَا الأَجَلَيْنِ قَضَيْتُ فَلاَ عُدْوَانَ عَلَيَّ *whichever of the two terms I fulfil, let there be no censure of me* **6** despite, in spite of (13:6) وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ *your Lord is rich in forgiveness for people, despite their wrongdoing* **7** for, on account of (2:185) وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ *and to glorify Him for having guided you* **8** out of (76:8) وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا *and they give food, out of love for Him* (or, *in spite of their loving to eat it themselves*) *to the poor, the orphan and to [the freed] captive* **9** at a point in time (28:15) عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا *at a moment when its people were inattentive* **10** with, towards (23:5–6) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلاَّ عَلَى أَزْوَاجِهِمْ *those who guard their chastity except with their spouses* **11** from, off (83:2) إِذَا اكْتَالُوا عَلَى

النَّاسِ يَسْتَوْفُونَ *those who, when [in buying and] taking the measure from people, demand it in full* **12** about, concerning (7:105) لاَ أَقُولَ عَلَى اللَّهِ إلاَّ الْحَقَّ *that I do not say anything concerning God but the truth* **13** in accordance with (6:135) يَاقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ *my people, act in accordance with your ability/situation* **14** in conformity with, in adherence to (24:64) قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ *He knows what you adhere to* (or, *He knows what state you are in*) **II** [quasi-imper. v. (اسم فعل أمر)] be responsible for, keep to (5:105) عَلَيْكُمْ أَنفُسَكُمْ *be responsible* (or, *you are responsible*) *for your own souls.*

ع/م/د *ᶜ–m–d* pillar, support, to support, to stab in the part called عمود البطن 'the pillar of the stomach'; chief, master, to depend upon; to intend; to approach, to undertake; to afflict with illness, to be severely ill. Some scholars attribute the word عِمَاد *ᶜimād* to an early borrowing from Aramaic. Of this root, four forms occur seven times in the Qur'an: تَعَمَّدَ *taᶜammada* once; عَمَدٌ *ᶜamad* three times; عِمَادٌ *ᶜimād* once and مُتَعَمِّدٌ *mutaᶜammid* twice.

تَعَمَّدَ *taᶜammada* [v. VI trans.] to act purposefully, to act intentionally (33:5) وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ *[you will be blamed] only for what your hearts deliberately intend.*

عَمَدٌ *ᶜamad* [coll. n.] columns, pillars, poles, supports; lofty structures (13:2) رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا *He raised up the heavens without [any] pillars you can see* (or, *without [any] pillars, as you can see*).

عِمَادٌ *ᶜimād* [n./coll. n.] pole, pillar, colonnade, support; lofty structure, building supported on a colonnade (89:7) إِرَمَ ذَاتِ الْعِمَادِ *ʾiram, [the city] with pillars/lofty structures* [also said to mean: *with tent-poles, enabling the dwellers to travel in search of pasture*].

مُتَعَمِّدٌ *mutaᶜammid* [act. part. of v. V.] one who acts with full intention (5:95) وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا *and whoever of you kills it intentionally.*

ع/م/ر *ᶜ–m–r* age, life, life-span, to live long, to grow old; to cultivate, to inhabit, to populate; a haunted house; to intend; to worship;

headgear; a subgroup of a tribe. Of this root, 12 forms occur 27 times in the Qur'an: عَمَرَ *ᶜamara* four times; نُعَمِّرُ *nuᶜammir* twice; يُعَمَّرُ *yuᶜammar* three times; اعْتَمَرَ *ʾiᶜtamara* once; اسْتَعْمَرَ *ʾistaᶜmara* once; مَعْمُورٌ *maᶜmūr* once; مُعَمَّرٌ *muᶜammar* once; لَعَمْرُكَ *laᶜamruka* once; عُمُرٌ *ᶜumur* seven times; عُمْرَةٌ *ᶜumratun* twice; عِمَارَةٌ *ᶜimāratun* once and عِمْرَان *ᶜimrān* three times.

عَمَرَ *ᶜamara* u [v. trans.] **1** to populate, to cultivate, to make habitable (30:9) وَأَثَارُوا الأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا *they dug up the land and populated it more than they [the ones before them] had done* **2** to maintain; to frequent (9:18) إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ *the ones who frequent* (or, *tend*) *God's places of worship are those who believe in God and the Last Day.*

نُعَمِّرٌ *nuᶜammir* [imperf. of v. II trans.] (of God) to grant longevity to, to cause to live beyond the normal old age (36:68) وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ *he whom We allow to live into old age We reverse him in [the process of his] creation [from strength to weakness].*

يُعَمَّرُ *yuᶜammar* [imperf. of pass v. II] to be caused/enabled to live for a very long time, to be granted longevity (2:96) يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ *any of them would wish to be granted longevity for a thousand years.*

اعْتَمَرَ *ʾiᶜtamara* [v. VIII intrans.] [jur.] to perform *ᶜumra* (q.v.), to visit the holy mosque in Mecca (2:158) فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ *so for those who make major or minor pilgrimage to the House.*

اسْتَعْمَرَ *ʾistaᶜamara* [v. X trans.] to cause to settle, to cause to inhabit, to cause to populate (11:61) هُوَ أَنْشَأَكُمْ مِنَ الأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا *it is He who brought you into being from the earth and made you inhabit it.*

مَعْمُورٌ *maᶜmūr* [pass. part.] frequented; well-kept (52:4) وَالْبَيْتِ الْمَعْمُورِ *by the much-visited House.*

مُعَمَّرٌ *muᶜammar* [pass. part. of v. II] one who is granted longevity, one living beyong the normal old age (35:11) وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلاَ يُنْقَصُ مِنْ عُمُرِهِ إِلاَّ فِى كِتَابٍ *no one living long is granted longevity nor is aught diminished from his [another's] life-span,*

but it is in a Record.

لَعَمْرُكَ *la^camruka* [interjection, consisting of (لام الابتداء), for emphasis, لَ + v. n. عَمْر *^camr*, longevity, + 2nd pers. sing. masc. pronom. suffix كَ] by your life, upon your life, assuredly (15:72) لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ *by your life, they wander on in their delirium.*

عُمُرٌ *^cumur* [v. n.; n.] **1** lifespan (26:18) وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ *and you spent among us years of your life*; *(22:5) أَرْذَلِ الْعُمُرِ *the most abject stage of life*, *the worst of life's stages*, *very old age*, *infirmity* **2** time, the passage of time (28:45) فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ *for whom time dragged on* **3** [adverbially] for a long time (10:16) فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ *for I have lived a long time among you before it [came to me].*

عُمْرَةٌ *^cumratun* [n.] [jur.] a ritual visit, at any time of the year, to the holy places in Mecca; also referred to as the Minor Pilgrimage (q.v.) (2:196) وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ *perform the major and minor pilgrimages for God.*

عِمَارَةٌ *^cimāratun* [v. n./n.] maintaining, tending; maintenance; building (9:19) ... أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ *do you consider giving water to pilgrims and tending the Sacred Mosque…?*

عِمْرَان *^cimrān* [proper name] Amran (Biblical Amram, Exo. VI.18–20) the Qur'an (3:34–63) speaks of God's choosing the House of Amran, together with Adam and the House of Abraham, and raising them above all others as a prelude to its account of the story of how one descendant of the house of Amran, the Virgin Mary, was chosen over all other women and purified and made fit for the task of bearing Jesus by direct command from the Archangel Gabriel (3:35) ... إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ *[remember] when a woman of [the household of] ^cimrān said …*; * آل عِمْرَانَ name of Sura 3, Medinan sura, so-named because of the reference in verse 33 to '*the Family of ^cimrān*'.

ع/م/ق *^c–m–q* depth, distant road, deep, to deepen; to contemplate. Of this root, only عَمِيقٌ *^camīq* occurs once in the Qur'an.

عَمِيقٌ *ᶜamīq* [quasi-act. part.] deep, deeply, stretching (22:27) يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ *they will be emerging from every deep mountain pass.*

ع/م/ل *ᶜ–m–l* work, action, activity, labour, achievement, profession, to serve, to employ, maker, doer; respresentative, governor. Of this root, six forms occur 360 times in the Qur'an: عَمِلَ *ᶜamila* 275 times; عَمَلٌ *ᶜamal* 30 times; أَعْمَالٌ *ᵓaᶜmāl* 41 times; عَامِلٌ *ᶜāmil* four times; عَامِلَةٌ *ᶜāmilatun* once and عَامِلُون *ᶜāmilūn* nine times.

عَمِلَ *ᶜamila* a [v. trans.] **1** to do (18:88) وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا *as for him who believes and does right* **2** to act (17:84) كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ *everyone does things in his own way* [lit. *everyone does things in accordance with that which is familiar to him*]; *(11:121) اعْمَلُوا عَلَى مَكَانَتِكُمْ *do whatever you will* [lit. *act according to your ability/station*] *[you will be taken to task for it]* **3** to make (34:11) أَنِ اعْمَلْ سَابِغَاتٍ *[saying to him,] 'Make full-length coats of mail.'*

عَمَلٌ *ᶜamal* [v. n./n. pl. أعْمال *ᵓaᶜmāl* (v. n. and n. are particularly interrelated here)] **1** conduct, behaviour (11:7) لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلا *to test you [about] which of you is best in conduct*; *(11:46) إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ *he is [an embodiment] of improper conduct* **2** work/working, endeavour/endeavouring (3:195) أَنِّي لاَ أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى *I will not suffer the work of any one of you, male or female, to go unrewarded* **3** deed/doing (28:55) لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ *for us are our deeds and for you are yours.*

عَامِل *ᶜāmil* [act. part.; n. pl. عامِلون *ᶜāmilūn*] **1** one who acts (6:135) يَاقَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ *my people, act accordining to your ability/station–I [also] am acting [in accordance with mine]* **2** one who toils, one who labours (88:3) عَامِلَةٌ نَاصِبَةٌ *toiling, weary* (or, *constant*); *(9:60) الْعَامِلِينَ عَلَيْهَا *those whose job it is to administer charity funds* **3** those wishing to achieve, those wishing to win God's pleasure (37:61) لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ *for the like of this let the strivers [for the pleasure of God] strive* **4** any one, an individual (3:195) أَنِّي لاَ أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى *I shall not suffer the work of any one of you, be it a man or a woman, to be lost.*

ع/م/م *ᶜ–m–m* turban; encompassing, general, common; to be strong, to become chief; the common people; uncle, paternal aunt. Of this root, three forms occur five times in the Qur'an: عَمٌّ *ᶜamm* once; أَعْمَامٌ *ᵓaᶜmām* once and عَمَّاتٌ *ᶜammāt* three times.

عَمٌّ *ᶜamm* [n. pl. أَعْمَامٌ *ᵓaᶜmām*] paternal uncle (33:50) وَبَنَاتِ عَمِّكَ *and the daughters of your paternal uncle.*

عَمَّاتٌ *ᶜammāt* [pl. of n. عَمّةٌ *ᶜammatun*] paternal aunt (4:23) حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ ... *forbidden to you [as wives] are your mothers, daughters, sisters, paternal aunts …*

ع/م/هـ *ᶜ–m–h* perplexity, confusion, to be perplexed, to be puzzled. Of this root, only يَعْمَهُون *yaᶜmahūn* occurs seven times in the Qur'an.

يَعْمَهُون *yaᶜmahūn* [imperf. of intrans. v. عَمِهَ *ᶜamiha*] **1** to wander about blindly, to be confused (15:72) إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ *they wander on in their delirium* **2** to flounder (6:110) وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ *just as they did not believe in it the first time, We will make their hearts and their eyes waver, and leave them to flounder in their obstinacy.*

ع/م/ي *ᶜ–m–y* blindness, uncharted lands, thick black rain clouds, to become blind; to become obscure, to become misguided, to be ignorant, to be enigmatic. Of this root, eight forms occur 33 times in the Qur'an: عَمِيَ *ᶜamiya* six times; أَعْمَى *ᵓaᶜmā* **(1)** once; عُمِّيَ *ᶜummiya* once; عَمَى *ᶜamā* twice; عَمُون *ᶜamūn* twice; أَعْمَى *ᵓaᶜmā* **(2)** 13 times; عُمْيٌ *ᶜumy* seven times and عُمْيَانٌ *ᶜumyān* once.

عَمِيَ *ᶜamiya* a [v. intrans.] **1** to become blind (5:71) افَعَمُوا وَصَمُّو *and so became blind and deaf* **2** to become obscure, to fail to find the way (28:66) فَعَمِيَتْ عَلَيْهِمُ الأَنْبَاءُ يَوْمَئِذٍ *all answers will become obscure for them on that Day.*

أَعْمَى *ᵓaᶜmā* **(1)** [v. IV trans.] to cause to be blind (47:23) وَأَعْمَى أَبْصَارَهُمْ *and He blinded their sight.*

عُمِّيَ *ᶜummiya* [pass. v. II] to be made obscure, to be hidden (11:28) وَءَاتَانِي رَحْمَةً مِنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ *and He has given me mercy*

from Him, but it has been hidden from you.

عَمىً *ᶜamā* [n./v. n.] blindness, obscurity, a mystery, misguidedness (41:44) وَهُوَ عَلَيْهِمْ عَمًى *and it is obscurity for them.*

عَمُون *ᶜamūn* [pl. of عَمِي *ᶜamī*] blind in the heart, misguided (7:64) إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ *they were a misguided people!*

أَعْمَى *ʾaᶜmā* **(2)** [n., pl. عُمْى *ᶜumy* and عُمْيان *ᶜumyān*] **1** blind (80:2) أَنْ جَاءَهُ الأَعْمَى *because the blind man came to him* **2** misguided, blind to the truth (17:72) وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِى الآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلا *and whosoever has been in this [life] blind, will be in the Hereafter blind, and even further from the path.*

عَن *ᶜan* [prep. occurring some 464 times in the Qur'an] Contextualised occurrences of *ᶜan* in the Qur'anic text are associated with various concepts which include **1** departure from a point, off, from, either: **a)** physical, as in (7:27) يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا *stripping their garments off them to show them their shameful parts* or **b)** abstract, as in (50:22) فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ *We have removed your veil from you, so your sight is sharp this day* **2** away from (40:37) وَصُدَّ عَنِ السَّبِيلِ *and was turned away from the path* **3** instead of, in the place of (40:47) فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ *so will you be surrogates for us [in taking] a share of the Fire?* **4** superiority, in preference to (38:31) إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي *I have preferred the love of good things to the remembrance of* (or, *away from*) *my Lord* [also interpreted as: *I loved good things as a result of my remembering my Lord*] **5** because of, on the strength of (11:53) وَمَا نَحْنُ بِتَارِكِي ءَالِهَتِنَا عَنْ قَوْلِكَ *and we will not forsake our gods [merely] on the strength of your word* **6** about, concerning (15:51) وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ *tell them [too] about Abraham's guests* **7** one after the other, further (84:19) لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ *you will progress from one stage to the next* **8** against (47:38) وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ *whoever is stingy is so only against himself* **9** from (42:25) وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ *He it is who accepts repentance from His servants* **10** after (23:40) عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ *after a little while they will be full of regret* **11** above (17:43) سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا *Glorified is He, and Exalted far above what they say!* **12** redundant for emphasis (in

an interpretation of 24:63) فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ *and let those who do go against his command beware.*

ع/ن/ب *ᶜ–n–b* grapes, vine, wine. Of this root, two forms occur 11 times in the Qur'an: عِنَبٌ *ᶜinab* twice and أَعْنَابٌ *ᵓaᶜnāb* nine times.

عِنَبٌ *ᶜinab* [coll. n.] grapes, vines (17:91) أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ *or [until] you have a garden of date palms and vines.*

أَعْنَابٌ *ᵓaᶜnāb* [pl. of عِنَبَة *ᶜinabatun and* عِنَبٌ *ᶜinab*] several grapes; types of grape, vines (16:67) وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا *and from the fruits of date palms and grape vines you take intoxicants and wholesome provisions.*

ع/ن/ت *ᶜ–n–t* a mountain which is difficult to climb, hardship, to cause hardship; corruption, sinning; to be overbearing, to be fastidious, to be finicky. Of this root, three forms occur five times in the Qur'an: عَنِتُّم *ᶜanittum* three times; أَعْنَتَكُم *ᵓaᶜnatakum* once and عَنَت *ᶜanat* once.

عَنِتَ *ᶜanita* a [v. intrans.] to encounter great hardship (9:128) عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ *distressing to him is your suffering.*

أَعْنَتَ *ᵓaᶜnata* [v. IV trans.] to cause to encounter great hardship (2:220) وَلَوْ شَاءَ اللَّهُ لأَعْنَتَكُمْ *had God so willed, He could have made you suffer greatly.*

عَنَتٌ *ᶜanat* [v. n./n.] extreme hardship, sinning (4:25) ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ *this [licence] is for those of you who fear [that they might otherwise fall into] the burden [of sinning].*

ع/ن/د *ᶜ–n–d* side, location, being at a point in time or place; to deviate, to oppose stubbornly, obstinacy, to be headstrong. Of this root, two forms occur 199 times in the Qur'an: عَنِيدٌ *ᶜanīd* four times and عِنْدَ *ᶜinda* 195 times.

عَنِيدٌ *ᶜanīd* [quasi-act. part.] stubborn, stubbornly hostile, tyrannical (74:16) إِنَّهُ كَانَ لآيَاتِنَا عَنِيدًا *he has been stubbornly hostile to Our revelation.*

عِنْدَ *ᶜinda* occurs in the Qur'an only as an adverb of place (and

not of time, as it does elsewhere in the language) and is always in construct (إضَافَة), either with a noun or with a pronom. suffix, as in (4:78) وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ *but when harm befalls them, they say, 'This is from you [Prophet]'; say, [to them], 'Both are from God.'* *ᶜinda* basically denotes the meaning of place, location or region, both physical and abstract, of a person or a thing with contextualised variations in the Qur'anic text which include the following: **1** at, in (8:35) صَلَاتُهُمْ عِنْدَ الْبَيْتِ *their prayer at the House* **2** near, near by, close by (53:14) عِنْدَ سِدْرَةِ الْمُنْتَهَى *near the lote-tree of ultimate point of access*; *end point [beyond which no one can pass]* **3** with (2:80) أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا *have you [in fact] concluded a pact with God?* **4** in the sight of, in the estimation of (8:22) إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ *the worst of beasts in the sight of God* **5** before (32:12) نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ *hanging their heads low before their Lord* **6** under the care of (17:23) إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا *if one or both of them reach old age under your care* **7** in the presence of (49:3) إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ *those who subdue their voices in the presence of the Messenger of God* **8** possession (27:40) الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ *the one who had knowledge of the Book* **9** from (2:79) هَذَا مِنْ عِنْدِ اللَّهِ *this is from God* **10** [preceded by prep. مِنْ] from the bounty of, out of the free will of (28:27) فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ *but if you complete ten [years], it will be a gift out of your own free will.*

ع/ن/ق *ᶜ–n–q* neck, to twist the neck, notables; to hug, to wrestle, to struggle; legendary bird (the phoenix). Of this root, two forms occur nine times in the Qur'an: عُنُقٌ *ᶜunuq* twice and أَعْنَاقٌ *ʾaᶜnāq* seven times.

عُنُقٌ *unuqᶜ* [n. pl. أَعْنَاقٌ *ʾaᶜnāq*] **1** neck (38:33) فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ *and he started stroking [their] legs and necks* [in another interpretation: *started to smite them, necks and legs, with the sword*]; *(17:13) وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ *and every human–We have made him completely responsible for his own deeds* (or, *tied him to his own destiny*) [lit. *bound his bird to his neck*] **2** leader, chief (in an interpretation of verse 26:4) إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ *if We wish, We can send down upon them from heaven a sign, so that their notables* (or, *necks*) *would*

remain bowed before it.

ع/ن/ك/ب *ᶜ–n–k–b* spider, worms that infest honeycombs, to be twisted almost into the shape of a ram's horns. Of this root, only العَنْكَبُوتُ *ᵓal-ᶜankabūt* occurs twice in the Qur'an.

عَنْكَبُوتٌ *ᶜankabūt* [n.] spider (29:41) وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ *but the frailest of all houses is the house of the spider*; * العَنْكَبُوتُ name of Sura 29, Meccan sura, so-named because of the reference in verse 41 to the home of '*the Spider*'.

ع/ن/و *ᶜ–n–w* to be humble, to be subservient, to yield, to show humility, to submit, to humble oneself; to take by force, force, to take as prisoner of war, to be imprisoned; to show interest; to take something; to mean, meaning; title. Of this root, only عَنَتِ *ᶜana*(*t*) occurs once in the Qur'an.

عَنَا *ᶜanā* u [v. intrans.] to become servile, to become humble, to be lowly; to become submissive, to bow (20:111) وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ *faces will become humble* (or, *downcast*) *before the Living, Eternal One.*

ع/هـ/د *ᶜ–h–d* covenant, agreement, promise; purity; safe conduct; to enjoin; to frequent; agreed time; known place; to inspect, to look for. Of this root, three forms occur 46 times in the Qur'an: عَهِدَ *ᶜahida* six times; عَاهَدَ *ᶜāhada* 11 times and عَهْدٌ *ᶜahd* 29 times.

عَهِدَ *ᶜahida* a [v. trans., with prep. إلى] **1** to charge, order, command (2:125) وَعَهِدْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ *We commanded Abraham and Ishmael, 'Purify My House'* **2** to make a covenant (7:134) يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ *Moses, pray to your Lord for us by virtue of the covenant He has made with you.*

عَاهَدَ *ᶜāhada* [v. III trans.] **1** to make a covenant with (9:1) الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ *those of the polytheists with whom you have made a treaty* **2** to promise, to pledge (33:23) مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ *among the believers are those* [lit. *people*] *who were true to that which they pledged with God.*

عَهْدٌ *ᶜahd* [n.] **1** covenant, pact (2:100) أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ

مِنْهُمْ *how is it that whenever they make a covenant* (or, *a pledge*), *some of them will renege on it?* **2** a time of a past occasion or experience (20:86) أَفَطَالَ عَلَيْكُمُ الْعَهْدُ *has it been too long for you? [since your receiving God's assistance?* or, *since I [Moses] have been among you?]* [also interpreted as: *did the time of the Covenant seem too long for you?*].

ع/هـ/ن *ᶜ–h–n* wool dyed in several colours, broken branches still attached to the tree, to relax. Of this root, only العِهْنُ *ᵓal-ᶜihn* occurs twice in the Qur'an.

عِهْنٌ *ᶜihn* [mass. n.] multi-coloured wool (70:9) وَتَكُونُ الْجِبَالُ كَالْعِهْنِ *and the mountains become like tufts of multi-coloured wool.*

ع/و/ج *ᶜ–w–j* ivory, to be crooked, to be curved/twisted around, to bend up, to twist, to lean to; to divert. Of this root, only عِوَجٌ *ᶜiwaj* occurs nine times in the Qur'an.

عِوَجٌ *ᶜiwaj* [v. n./n.] **1** crookedness (18:1) أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا *who sent down the Book to His servant and made it free of crookedness* **2** jutting up, peak (20:107) لاَ تَرَى فِيهَا عِوَجًا وَلاَ أَمْتًا *with no peak or trough in it for you to see* **3** deviation, straying away (20:108) يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لاَ عِوَجَ لَهُ *on that Day, they will follow the summoner, from whom there will be no escape* (or, *who makes no exception in calling to all*) **4** distortion (39:28) قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ *an Arabic Qur'an, free from any distortion.*

ع/و/د *ᶜ–w–d* stick, pole, branch of a tree; to go back, to rescind, to accrue, to be accustomed, habits, to repeat, to be experienced; appointed time or place, anniversary, feast day; to change to, to change; to visit. Of this root, seven forms occur 63 times in the Qur'an: عَادَ *ᶜāda* 18 times; يُعِيدُ *yuᶜīd* 16 times; أُعِيدَ *ᵓuᶜīda* twice; عَائِدُون *ᶜāᵓidūn* once; مَعَادٌ *maᶜād* once; عَادٌ *ᶜād* 24 times and عِيدٌ *ᶜīd* once.

عَادَ *ᶜāda* ū [v. intrans.] **1** to return (7:89) إِنْ عُدْنَا فِي مِلَّتِكُمْ *if we were to return to your religion* **2** to turn into, to become, to go back to a previous state (36:39) وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ *and the moon, We have set it in phases until it goes back to*

being like a [shrivelled] old date-palm stalk.

يُعِيدُ *yu^c^īd* [imperf. of v. IV أَعَادَ *^ɔ^a^c^āda* trans.] **1** to bring back, to restore (17:51) فَسَيَقُولُونَ مَنْ يُعِيدُنَا *then they will say, 'Who will bring us back?'* **2** to return, to send back (20:55) مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ *out of it We created you, into it We will return you* **3** to repeat, to reproduce (85:13) إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ *He it is who initiates* (or, *originates*) *and repeats* (or, *brings back*); *(34:49) جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ *the Truth has come, falsehood is dumbfounded*, *vanquished*, *powerless* [lit. *unable to initiate or repeat*].

أُعِيدَ *^ɔ^u^c^īd* [pass. of v. IV] to be brought back (22:22) أُعِيدُوا فِيهَا *they will be returned into it.*

عَائِدٌ *^c^ā^ɔ^id* [act. part.] one who returns, one who repeats (44:15) إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلاً إِنَّكُمْ عَائِدُونَ *We are holding the torment back for a while–you are sure to return [to us]* (or, *to repeat your misdeeds*).

مَعَادٌ *ma^c^ād* [n. of place or time.] appointed place or time (28:85) لَرَادُّكَ إِلَى مَعَادٍ *He will surely be returning you to an appointed time/place.*

عَادٌ *^c^ād* [n.] an ancient Arab tribe descended from Shem, a son of Noah and ancestor of the Semites (Gen. X.21), and described as being of giant stature *(7:74) وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ *and remember when He made you successors after ^c^ād.*

The people of ^c^ād were a great tribe that dwelled in ^ɔ^al-^ɔ^aḥqāf (q.v.) a vast hilly desert region said to have extended between Oman and Ḥaḍramawt in Arabia. Their main city ^ɔ^iram (q.v.) was described in the Qur'an (89:7–8), as *the city of lofty pillars, the like of which has never been created in the land*. When their brother, the prophet Hūd, warned them against their worshipping of idols (said to have been the Goddess ^ɔ^allāt, q.v.) they called him a liar. They were punished for denying God and their mighty city was destroyed by a terrible wailing wind (69:6) that levelled everything to the ground and left the inhabitants strewn around like felled palm trees.

عِيدٌ *^c^īd* [n.] festive day, feast day, festival (5:114) رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا *our Lord, send down to us a*

table from heaven so that it may become a recurring festival for those of us who are present and future generations.

ع/و/ذ *ᶜ–w–dh* refuge, protection, curtain, hideout, to seek refuge, to invoke the protection of; amulet, charm, incantation, tight circle. Of this root, four forms occur 17 times in the Qur'an: عَاذَ *ᶜādha* 10 times; أُعِيذ *ᵓuᶜīdh* once; اسْتَعِذْ *ᵓistaᶜidh* four times and مَعَاذَ *maᶜādha* twice.

عَاذَ *ᶜādha* ū [v. intrans.] to seek refuge, to seek protection (72:6) وَأَنَّهُ كَانَ رِجَالٌ مِنَ الإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ *and that there have been [certain] members of the human race seeking protection with [certain] of the jinn*; *(114:1) أَعُوذُ بِرَبِّ النَّاسِ [an invocation seeking God's protection] *I seek refuge with the Lord of people.*

أُعِيذ *ᵓuᶜīdh* [imperf. of v. IV أعاذَ *ᵓaᶜādha,* trans.] to place under the protection of, to commend to the protection of God (3:36) وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ *and I commend her and her descendants to Your protection from Satan, the accursed.*

اسْتَعِذْ *ᵓistaᶜidh* [imper. v. X, intrans.] seek refuge, invoke the protection of [God] (41:36) فَاسْتَعِذْ بِاللَّهِ *then seek refuge with God.*

مَعَاذَ *maᶜādh* [v. n. used adverbially] being in the refuge of, being in the protection of *(12:79) مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلاَّ مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ *God forbid that* [lit. *[we seek] God's protection lest*] *we should take [anyone] other than the one with whom we found our property.*

ع/و/ر *ᶜ–w–r* loss of an eye, to be one-eyed, to be vulnerable, bad word, bad deed, defect, shame, something to be kept from the eyes, infamous person; difficult, uncharted road; to fall prey; to borrow. Of this root, two forms occur four times in the Qur'an: عَوْرَةٌ *ᶜawratun* twice and عَوْرَاتٌ *ᶜawrāt* twice.

عَوْرَةٌ *ᶜawratun* **I** [n., pl. عَوْرَاتٌ *ᶜawrāt*] **1** [jur.] parts of the body which should be hidden from the eyes (24:31) أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ *or children who are not yet aware of women's nakedness* **2** [jur.] time of privacy, that time of the day or night when grown-ups are in seclusion and can lay down their garments

and, therefore, cannot be seen except by certain people of their kin (24:58) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلاَثَ مَرَّاتٍ مِنْ قَبْلِ صَلاَةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلاَةِ الْعِشَاءِ ثَلاَثُ عَوْرَاتٍ لَكُمْ *you who believe, let your slaves and those of your family who have not yet reached puberty ask, on three occasions, your permission [to enter in your presence]: before the dawn prayer, and when you lay your garments aside at midday [siesta], and after the evening prayer–[these are] three times for privacy/nakedness for you* **II** [quasi-pass. part.] vulnerable, easy to rob, easy to attack, exposed (33:13) يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ *saying, 'Our homes are exposed.'*

ع/و/ق *ᶜ–w–q* obstacle, obstruction, impediment, to obstruct, to delay, to hinder, to incapacitate. Of this root, only المُعَوِّقِين *ᵓal-muᶜawwiqīn* occurs once in the Qur'an.

مُعَوِّقِين *muᶜawwiqīn* [pl. of act. part. مُعَوِّقٌ *muᶜawwiq*] one who hinders, one who obstructs (33:18) قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ *God may know [take to task] the hinderers among you.*

ع/و/ل *ᶜ–w–l* to swerve; to be unjust; to have a large number of children; to increase; to be dependable. There is a degree of overlapping between some derivations of this root and the root ع/ي/ل *ᶜ–y–l* (q.v.), particularly in the associated concepts of 'to have many children'. Of this root, only تَعُولُوا *taᶜūlū* occurs once in the Qur'an.

تَعُولُ *taᶜūl* [imperf. of v. intrans. عالَ *ᶜāla*] to deviate, to stray from the correct path, to be biased (4:3) فَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلاَّ تَعُولُوا *but if you fear that you cannot be equitable, then [marry only] one, or [turn to]* [lit. *what your right hands own*] *your slaves, in this way you are less likely to deviate [from the proper way]* (see **ع/ي/ل** *ᶜ–y–l*).

ع/و/م *ᶜ–w–m* year, to hire on a yearly basis; to swim, to float and to run fast. Of this root, two forms occur nine times in the Qur'an: عَامٌ *ᶜām* eight times and عَامَين *ᶜāmayn* once.

عَامٌ *ᶜām* [n. dual. عَامَين *ᶜāmayn*] a year (29:14) فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلاَّ

خَمْسِينَ عَامًا *and he stayed among them fifty years short of a thousand.*

ع/و/ن *ᶜ–w–n* herd of zebras; to be in a middle state, being middle-aged; tall palm tree; helper, backer, to assist. Of this root, five forms occur 11 times in the Qur'an: أَعَانَ *ʾaᶜāna* twice; تَعَاوَنَ *taᶜāwana* twice; نَسْتَعِينُ *nastaᶜīn* four times; مُسْتَعَانٌ *mustaᶜān* twice and عَوَانٌ *ᶜawān* once.

أَعَانَ *ʾaᶜāna* [v. IV trans.] to assist (25:4) وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخَرُونَ *and other people helped him with it.*

تَعَاوَنُ *taᶜāwan* [imper. of v. VI intrans.] help one another, cooperate with one another (5:2) وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى *and assist each other in charity and pious actions.*

نَسْتَعِينُ *nastaᶜīn* [imperf. of v. X intrans.] to seek assistance (2:153) اسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ *seek help through steadfastness and prayer.*

مُسْتَعَانٌ *mustaᶜān* [pass. part.] one whose assistance is sought, one who is beseeched (12:18) وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ *and it is God whose help is sought in [overcoming] what you describe.*

عَوَانٌ *ᶜawān* [quasi-act. part.] (of an animal) neither young nor old, middle-aged (2:68) إِنَّهَا بَقَرَةٌ لاَ فَارِضٌ وَلاَ بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ *it is a cow [which should be] neither too old nor too young, but in-between.*

ماعون *māᶜūn* (see **م/ع/ن** *m–ᶜ–n*).

ع/ي/ب *ᶜ–y–b* large sack, bag for holding clothes and other belongings, bosom, confidant; to cause to be defective, to damage, to slander. Of this root, only أَعِيبُ *ʾaᶜīb* occurs once in the Qur'an.

أَعِيبُ *ʾaᶜīb* [imperf. of v. عَابَ *ᶜāba* trans.] to render defective, to damage (18:79) فَأَرَدْتُ أَنْ أَعِيبَهَا *and I sought to damage it.*

ع/ي/ر *ᶜ–y–r* donkey, zebra; chief; pupil of the eye; to run away, vagabond; caravan, to measure; infamy, to exchange insults; to

borrow and loan. Of this root, only عِيرٌ ^{c}*īr* occurs three times in the Qur'an.

عِيرٌ ^{c}*īr* [coll. n., n.] camels, caravan of camel, pack or herd of animals (camels, donkeys or mules) (12:94) وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لأَجِدُ رِيحَ يُوسُفَ *then, when the caravan had left [the town] behind, their father said, 'I perceive Joseph's scent.'*

ع/ي/س ^{c}*–y–s* camels of good stock, camel breeding, yellowish white (i.e. the colour of such camels). Philologists almost unanimously attribute the proper name عِيسَى ^{c}*Īsā*, to a borrowing from either Hebrew or Syriac. A few, however, regard it as a derivation from forms associated with the concepts of camels of good stock and guidance. Of this root, only عِيسَى ^{c}*Īsā* occurs 25 times in the Qur'an

عِيسَى ^{c}*Īsā* [proper name] Jesus (4:171) إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ *the Messiah, Jesus, son of Mary, was only a messenger of God.*

The character of Jesus features very prominently in the Qur'an, being mentioned over 25 times in the text. He is identified as being a Prophet sent to the Children of Israel and as a recipient of sacred scripture (61:6; 3:45–59). Particular emphasis is placed upon his human qualities (43:59; 9:30). The Qur'an refers to the miraculous nature of his conception, describing his mother Mary as a chaste woman (5:75). Reference is also made to his being bestowed with the ability to heal 'the blind and the leper' and to raise the dead (5:110). The Qur'an emphatically refutes the Christian doctrine of the Trinity at a number of junctures, referring to Jesus in the same vein as other venerated Prophets of the Old Testament (5:75; 4:163). Indeed, it uses the account of the creation of Adam to highlight parallels between Adam's and Jesus' status and conception (3:55); in a number of instances Jesus is described as being supported by the 'Holy Spirit' (2:87). Critically, the Qur'an refutes the notion of Jesus's crucifixion, stating that he 'was not killed, nor was he crucified, but so it appeared to them' (4:155; 3:55).

ع/ي/ش *ᶜ–y–sh* state and way of living, life (particularly of animals), to live, to make one's home in a particular place or with a particular person, livelihood. Of this root, four forms occur eight times in the Qur'an: عِيشَةٌ *ᶜīshatun* twice; مَعَاشاً *maᶜāshan* once; مَعِيشَةٌ *maᶜīshatun* three times and مَعَايِشُ *maᶜ āyish* twice.

عِيشَةٌ *ᶜīshatun* [v. n./n.] way of living, mode of living (69:21) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ *and so he will live a pleasant life.*

مَعَاشٌ *maᶜāsh* [v. n./n.] toiling for a livelihood; a livelihood, a living (78:11) وَجَعَلْنَا النَّهَارَ مَعَاشاً *and We made the day [for earning] a living/for toiling.*

مَعِيشَةٌ *maᶜīshatun* [v. n.; n., pl. مَعَايِشُ *maᶜāyish*] state of living, manner of living; victuals, means of subsistence, livelihood (43:32) نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا *We apportion out among them their livelihood in this life.*

ع/ي/ل *ᶜ–y–l* children, family, to have many children; to be underfed, to be dependent, to be poor; to deviate; to be conceited, to walk with a conceited gait. There is a certain degree of overlapping between this root and the root **ع/و/ل** *ᶜ–w–l* (q.v.), whereby the sense of 'to have many children' might be derived from either. Of this root, two forms, maybe three, occur once each in the Qur'an: عَائِلاً *ᶜāʾilan*; عَيْلَةٌ *ᶜaylatan* (and, possibly, تَعُولُوا *taᶜūlū*).

عَائِلٌ *ᶜāʾil* [act. part.] one who is in straitened circumstances, one who is needy, impoverished (93:8) وَوَجَدَكَ عَائِلا فَأَغْنَى *and did He not find you in need and make you self-sufficient?*

عَيْلَةٌ *ᶜaylatun* [v. n./n.] being in straitened conditions, poverty, want (9:28) وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ *and if you fear want, God will enrich you of His bounty, if He wishes.*

تَعُولُ *taᶜūl* [imperf. of v. intrans. عالَ *ᶜāla*] to have too many children (in an interpretation of 4:3) ذَلِكَ أَدْنَى أَلاَّ تَعُولُوا *that is nearer* (i.e., *more likely*) *[cause] for your not having [too] many children* (see **ع/و/ل** *ᶜ–w–l*).

ع/ي/ن *ᶜ–y–n* eye, eyesight, to see, to have beautiful eyes, to injure the eye, to give the evil eye, to spy, to ascertain, notables; water

spring; group of brothers. Of this root, six forms occur 66 times in the Qur'an: عَيْنٌ *ᶜayn* 18 times; عَيْنَانِ *ᶜaynān* seven times; عُيُونٌ *ᶜuyūn* 10 times; أَعْيُنٌ *ᵓaᶜyun* 22 times; عِينٌ *ᶜīn* four times and مَعِينٌ *maᶜīn* five times

عَيْنٌ *aynᶜ* [n.] **I** [dual عَيْنَان *ᶜaynān,* pl. أَعْيُنٌ *ᵓaᶜyun*] eye (90:8–9) أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ *did We not give him two eyes, a tongue and two lips?*; *(3:13) يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ *they see them twice their number with their very eye*; *(28:9) قُرَّةُ عَيْنٍ لِي وَلَكَ *a source of happiness/comfort for you and me* [lit. *a settling of an eye for you and me*]; *(102:7) ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ *and you will most definitely see it with* [lit. *the eye of*] *absolute certainty*; *(20:39) وَلِتُصْنَعَ عَلَى عَيْنِي *that you might be reared under My own eye*; *(11:37) وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا *build the ark under Our protection*, *by Our inspiration* [lit. *under Our eyes*]; *(12:84) وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ *and his eyes became blind* [lit. *white*] (or, *became flooded with tears*) *out of grief*; *(15:88) لاَ تَمُدَّنَّ عَيْنَيْكَ *do not crave*, *do not look longingly at*, *do not envy*, *do not covet* [lit. *do not stretch your eyes*]; *(21:61) فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ *bring him before the eyes of the people, openly, for all to see* **II** [dual عَيْنان *ᶜaynān*, pl. عُيُون *ᶜuyūn*] water spring (76:6) عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ *a spring from which God's creatures drink.*

عِينٌ *ᶜīn* [pl. of quasi-act. part. عَيْنَاء *ᶜaynāᵓ*] with large beautiful eyes (37:48) وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ *with them will be spouses–modest of gaze and beautiful of eye.*

مَعِينٌ *maᶜīn* [n./n. of place.] spring, water source, flowing water (23:50) وَءَاوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ *and We brought them to shelter on a peaceful hillside with flowing water.*

ع/ي/ي *ᶜ–y–y* incurable disease, fatigue, to be ineffectual, to lack the ability or the strength to complete a task; riddle, inability to express oneself, to become dumbfounded. Of this root, only عَيِيَ *ᶜayiya* occurs twice in the Qur'an.

عَيِيَ *ᶜayiya* ā [v. intrans.] to be incapable of doing something, to be incapable of acting in a certain way (50:15) أَفَعَيِينَا بِالْخَلْقِ الأَوَّلِ *were We incapable of the first creation?*

غ / *ghayn*

الغين *ʾal-ghayn* the nineteenth letter of the alphabet; it represents a voiced uvular fricative sound.

غ/ب/ر *gh–b–r* dust, earth, to gather dust, to remain, to depart, previous time; devastation, famine, poverty. Of this root, two forms occur eight times in the Qur'an: غبرةٌ *ghabaratun* once and غابِرين *ghābirīn* seven times.

غابرين *ghābirīn* [pl. of act. part. غابِر *ghābir*] those who remain, who stay behind (29:33) إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلاَّ امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ *We shall save you and your household, except for your wife–she will be among those who stay behind.*

غبرةٌ *ghabaratun* [n.] dust covering, layer of dust *(80:40) وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ *but some faces will have a layer of dust on them, will be very gloomy.*

غ/ب/ن *gh–b–n* to forget, to be lacking in judgement; to weaken, to deceive. Of this root, only تَغابُن *taghābun* occurs once in the Qur'an.

تَغابُن *taghābun* [v. n. of v.VII تَغَابَنَ *taghābana*] attempting to deceive one another, running each other down, bickering, outdoing one another, mutual forgetfulness/neglect *(64:9) يَوم التَغابُن *Day of Judgement* [lit. *the day of bickering*, or, *of mutual neglect*]; * التَغابُن name of Sura 64, Meccan sura, so-named because of the reference in verse 9 to the '*Day of Judgement*.'

غ/ث/و *gh–th–w* debris, scum, dry vegetation, wanting to vomit. Of this root, only غُثاء *ghuthāʾ* occurs once in the Qur'an.

غُثاء *ghuthāʾ* [n.] scum, flotsam, dry vegetation, debris (87:4–5) وَالَّذِي أَخْرَجَ الْمَرْعَى فَجَعَلَهُ غُثَاءً أَحْوَى *who brought out the green pasture, then turned it into [dark] debris.*

غ/د/ر *gh–d–r* puddles of rainwater; to leave behind, to double cross, to depart; long plaited locks of hair. Of this root, only يُغادِر *yughādir* occurs twice in the Qur'an..

يُغادِر *yughādir* [imperf. of v. III, trans.] to leave out, leave behind, depart from (18:49) مَالِ هَذَا الْكِتَابِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا *what is it with this record?! It does not leave a small deed or a large one but it has counted it?!*

غ/د/ق *gh–d–q* great volume of water, heavy rain; fertile land, comfortable living, generosity of character. Of this root, only غَدَق *ghadaq* occurs once in the Qur'an.

غَدَق *ghadaq* [v. n. used adjectivally] abundant, plentiful, copious (72:16) وَأَنْ لَوِاسْتَقَامُوا عَلَى الطَّرِيقَةِ لأَسْقَيْنَاهُمْ مَاءً غَدَقًا *if they were to be upright on the path [the Faith], We would give them to drink water in abundance.*

غ/د/و *gh–d–w* time between the break of dawn and the rising of the sun, to do things during such time; the morrow, future. Of this root, five forms occur 16 times in the Qur'an: غَدا *ghadā* three times; غَد *ghad* five times; غُدُوّ *ghuduww* five times; غَداةٌ *ghadātun* twice and غَداء *ghadāʾ* once.

غَدا *ghadā* u [v. intrans.] to go in the early hours of the morning (68:25) وَغَدَوْا عَلَى حَرْدٍ قَادِرِينَ *they left early, bent on their purpose [of depriving the poor].*

غَد *ghad* **I** [n.] tomorrow, the future (59:18) وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ *and let every soul consider carefully what it sends ahead for tomorrow* **II** [adv. of time] **1** tomorrow, on the day after today (12:12) أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ *send him with us tomorrow to run about and play* **2** in the future (31:34) وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا *and no soul knows what it will reap in the future* [lit. *tomorrow*].

غُدُوّ *ghuduww* [v. n/n.] **1** the early hours *(24:36–7) يُسَبِّحُ لَهُ فِيهَا

بِالْغُدُوِّ وَالآصَال رِجَالٌ لاَ تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَنْ ذِكْرِ اللَّهِ *people who are not distracted from the remembrance of God by either merchandise or sale offer praise to Him constantly* [lit. *morning and evening*] *in them [houses of worship]* **2** the act of going out, the outward trip (34:12) وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ *and [We subjected] the wind to Solomon; its outward journey [took] a month.*

الغَداةُ *ʾal-ghadātu* [n.] the morning *(18:28) بِالغَداة وَالْعَشِيِّ *morning and evening*, *constantly*, *all the time.*

غَداء *ghadāʾ* [n.] midday meal (18:62) قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا *he said to his servant, 'Fetch us our lunch!'*

غ/ر/ب *gh–r–b* sunset, the west, to travel westward; to leave home, to become a stranger, strange, obscure words; high sea waves; crow; black men. Of this root, eight forms occur 19 times in the Qur'an: غرَبَ *gharaba* twice; غُروب *ghurūb* twice; المَغْرِب *ʾal-maghrib* seven times; المَغْرِبَين *ʾal-maghribayn* once; المَغارِب *ʾal-maghārib* twice; غَرْبىّ *gharbiyy* twice; غُراب *ghurāb* twice and غَرابيب *gharābīb* once.

غَرَبَ *gharaba* u [v. intrans.] (of the celestial bodies) to set (18:86) حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ *till, when he came to the place/time of sunset he discovered the sun setting into a murky pool.*

غُروب *ghurūb* [v. n.] setting of the sun (50:39) وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ *celebrate the praise of your Lord before the rising of the sun and before the setting [constantly].*

المَغْرِب *ʾal-maghrib* [n. of place/time; v. n.] **1** the West, time or place of sun setting; sun setting (2:115) وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ *the East and the West belong to God–wherever you turn, you will find* [lit. *there is*] *God's Face* **2** place where/time when the sun sets (18:86) حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ *till, when he came to the place/time of sunset he discovered the sun setting into a murky pool*; *(73:9) رَب المَشْرِق والمَغْرِب *God of God of All* [lit. *the East and the West*].

المَغْرِبَين *ʾal-maghribayn* [dual n. of مَغْرِب *maghrib*] interpreted as either the two places where the sun sets at the summer and

winter solstices or the two setting places of the sun and the moon (55:17) رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ *Lord of the two risings and Lord of the two settings* (or, *the two places of rising and two places of setting*).

المَغارِب *ʾal-maghārib* [pl. of مَغْرِب *maghrib*] the various places where the sun sets throughout the year, or the setting places of all the stars and planets (70:40) ... فَلاَ أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ *no indeed, by the Lord of the rising-places and setting-places [of planets?], We are well capable …*

غَرْبِىّ *gharbiyy* [quasi-act. part.] western, westerly, of the west (24:35) يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لاَ شَرْقِيَّة وَلاَ غَرْبِيَّةٍ *fuelled from a blessed olive tree, neither of the east nor of the west.*

غُراب *ghurāb* [n.] raven, crow (5:31) فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِى الأَرْضِ *o God sent a raven scratching the earth.*

غَرابيب *gharābīb* [pl. of n. غِرْبيب *ghirbīb*, used adjectivally] black, jet (black) (35:27) وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ *and in the mountains, there are tracks/layers of white and red of various hues, and jet black.*

غ/ر/ر *gh–r–r* white spot on a horse's face, first day of the month; blank, of clear complexion, to be foolish, to be simple minded, gullible, inexperienced; to deceive, to make vain promises, to lull into false security; conceit, self deception. Of this root, three forms occur 27 times in the Qur'an: غَرَّ *gharra* 15 times; غُرور *ghurūr* nine times and غَرور *gharūr* three times.

غَرَّ *gharra* u [v. trans.] **1** to cause to be vain, to cause to be conceited, to cause someone to have false ideas about himself (8:49) إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِى قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلاَءِ دِينُهُمْ *and [remember] when the hypocrites and those who have sickness in their hearts said, 'The religion of these people has made them vain'* **2** to delude (57:14) وَغَرَّتْكُمُ الأَمَانِيُّ *and false hopes deluded you* **3** to cause to think lightly of, to falsely embolden (82:6) مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ *what has emboldened you against your generous Lord?*

غُرور *ghurūr* [n./v. n.] **1** deception, guile (7:22) فَدَلاَّهُمَا بِغُرُورٍ *so he led them on with guile* **2** illusion (3:185) وَمَا الْحَيَاةُ الدُّنْيَا إِلاَّ مَتَاعُ

الْغُرُور *and the present life is only the pleasure of illusion* **3** delusion (17:64) وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُورًا *Satan promises them nothing but delusion.*

غرور *gharūr* [n.] deceiver, epithet for the Devil (31:33) وَلاَ يَغُرَّنَّكُمْ بِاللَّهِ الْغَرُورُ *and do not let the Deceiver delude you about God.*

غ/ر/ف *gh–r–f* to draw water with one's hand, to scoop water up, ladle; well with water almost level with the mouth; room above ground level; places of honour; fast moving camels. Of this root, four forms occur seven times in the Qur'an: إغْتَرَفَ *ʾightarafa* once; غُرْفَةٌ *ghurfatun* twice; غُرَف *ghuraf* three times and غُرُفات *ghurufāt* once.

إغْتَرَفَ *ʾightarafa* [v. VIII, trans.] to scoop (with the hand or with a scoop) (2:249) إِلاَّ مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ *except for the one who scoops up with his hand just one handful.*

غُرْفة *ghurfatan* **I** [n. of unit.] one scoop (with the hand or with a scoop) إِلاَّ مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ *except for the one who scoops up with his hand just one handful* **II** [n., pl. غُرَف *ghuraf* and غُرُفات *ghurufāt*] room above ground level; elevated positions, places of honour (39:20) لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ *but those who are mindful of their Lord, for them are lofty chambers above which are lofty chambers built, with streams flowing beneath them.*

غ/ر/ق *gh–r–q* to sink, to be submerged, to drown; to go to the extreme; to be preoccupied, to engross. Of this root, five forms occur 23 times in the Qur'an: أغْرَقَ *ʾaghraqa* 16 times; أُغْرِقوا *ʾughriqū* once; غَرْق *gharq* once; غَرَق *gharaq* once and مُغْرَقون *mughraqūn* four times.

أغْرَقَ *ʾaghraqa* [v. IV, trans.; pass. v. أُغْرِقَ *ʾughriqa*] to cause to drown (26:120) ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ *then We drowned the rest.*

غَرْق *gharq* [v. n.] going to the extreme, all the way, violently, strongly, energetically (in an interpretation of 79:1) وَالنَّازِعَاتِ غَرْقًا *by those pulling out forcefully.*

غَرَق *gharaq* [n./v. n.] drowning (10:90) حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ

ءَامَنْتُ *till when drowning overtook him he said, 'I believe.'*

مُغْرَقون *mughraqūn* [pl. of pass. part. مُغْرَق *mughraq*] one who is drowned (11:43) وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِين *and the waves came between them and he was among the drowned.*

غ/ر/م *gh–r–m* loss, financial liability one takes upon oneself, to be in debt; lasting torment, aching love, fondness, heart; (of heat) scorching; opponent. Of this root, four forms occur six times in the Qur'an: غارِمين *ghārimīn* once; غَراماً *gharāman* once; مَغْرَم *maghram* three times and مُغْرَمون *mughramūn* once.

غارمين *ghārimīn* [pl. of act. part. غارِم *ghārim*] debtors, those incurring debts as a result of helping others (9:60) إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ ... وَالْغَارِمِينَ ...] ... *alms are only for the poor [...] and the ones who incur debt in their helping of others and in the way of God.*

غَراما *gharāman* [v. n./n.] constant severe [torment], clinging, lasting (25:65) رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا *our Lord, turn away from us the chastisement of Hell, for its chastisement is a dreadful, lasting anguish.*

مَغْرَم *maghram* [n./v. n.] a liability, particularly financial, incurred not as a result of one's own action; unjust fine or penalty, loss, debt unjustly incurred, imposition (9:98) وَمِنَ الأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا *and of the desert Arabs are those who consider what they spend [in the cause of God] as a financial imposition.*

مُغْرَمون *mughramūn* [pl. of quasi-pass. part. مُغْرَم *mughram*] tormented, left with heavy loss/debt (56:66) إِنَّا لَمُغْرَمُونَ *We are burdened with the debt [over what we have spent]* (or, *we are faced with destruction [because of the loss of our livelihood]*).

غ/ر/و *gh–r–w* to glue, to stick; wonder, allurement, to tempt; to incite, to rouse against, to stir up. Of this root, only أغْرَينا *ʾaghraynā* occurs twice in the Qur'an.

أغْرى *ʾaghrā* [v. IV, trans. with prep. بِـ] **1** to incite, to rouse, to tempt, to encourage someone to take action against (33:60) لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ *if the hypocrites do not desist, nor the ones in whose hearts is sickness,*

nor those who cause unrest in the city, We will rouse you against them **2** to stir up (5:14) فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغضاء *so We stirred up enmity and hatred among them* .

غ/ز/ل *gh–z–l* spindle, yarn, to spin; courtship; gazelle. Of this root, only غزل *ghazl* occurs once in the Qur'an.

غزْل *ghazl* [n./v. n.] spun yarn; spinning (16:92) وَلاَ تَكُونُوا كَالَّتِي نَقَضَت غزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا *and do not be like a woman who unspins her yarn into fibres after [it has attained] strength* (i.e., *do not fall into disunity having attained unity and strength*).

غ/ز/و *gh–z–w* to intend, to seek something, to strive; to invade a territory, to carry out a military offensive; sense, signification. Of this root, only غُزَّى *ghuzzā* occurs once in the Qur'an.

غُزَّى *ghuzzā* [pl. of act. part. غازى *ghāzī*] one who is participating in a military campaign, one who invades the territory of others (3:156) إِذَا ضَرَبُوا فِى الأَرْضِ أَو كَانُوا غُزَّىْ *when they were journeying in the land or were engaged in military campaigns.*

غ/س/ق *gh–s–q* evening dusk, darkness of the night; bright red; extreme coldness, pus, foul fluid, to pour out, (of the eye) to water. Of this root, three forms occur four times in the Qur'an: غسَق *ghasaq* once; غاسِق *ghāsiq* once and غسّاق *ghassāq* twice.

غَسَق *ghasaq* [n.] dusk or darkness of the night (17:78) أَقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْل *establish the prayer at the going down of the sun* (or, *the time it goes past its zenith*) *until the darkness of the night.*

غاسِق *ghāsiq* [act. part./n.] one entering into darkness; the moon; night or early part of the night (113:3) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ *and of the evil of the darkness when it descends* [also interpreted as: *the night*, *the moon*, or, *the Pleiades*] *when it prevails.*

غسّاق *ghassāq* [intens. act. part./n.] pus, dark, foul fluid (38:57) هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ *all this [will be theirs], let them taste it– scalding water, a dark, foul fluid.*

غ/س/ل *gh–s–l* washing, dirty water left after washing, to wash, to bathe, washed clothes, bath, washing place, filth. Of this root, four forms occur once each in the Qur'an: إغْسِلوا *ᵓighsilū*; تَغْتَسِلوا *taghtasilū*; مُغْتَسَل *mughtasal* and غِسْلين *ghislīn.*

اغْسِل *ᵓighsil* [imper. of v. trans.] [jur.] wash, carry out the ablution in the prescribed manner (5:6) فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ *wash your faces and your arms* [lit. *hands*].

تَغْتَسِل *taghtasil* [imperf. of v. IV. intrans.] [jur.] to wash oneself, to perform ritual body washing in the prescribed manner (4:43) وَلاَ جُنُبًا [...] حَتَّى تَغْتَسِلُوا *nor [should you pray] when you are in the state of being junub* (q.v.) *[…] until you have bathed.*

مُغْتَسَل *mughtasal* [n. of place/n.] a place for washing or bathing, water in which to bathe (38:42) هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ *this is cool [water] for bathing in and for drinking/as a drink.*

غِسْلين *ghislīn* [n.] filth, pus (69:36) وَلاَ طَعَامٌ إِلاَّ مِنْ غِسْلِينٍ *and no food [for him] but of filth.*

غ/ش/و *gh–sh–w* to cover, to seek cover, to conceal; to overcome; to faint; to visit frequently. Of this root, 11 forms occur 29 times in the Qur'an: غَشِيَ *ghashiya* 12 times; يُغْشَىَ *yughshā* once; غَشّىَ *ghashshā* three times; أغْشىَ *ᵓaghshā* three times; أُغْشِيَ *ᵓughshiya* once; تَغَشّىَ *taghashshā* once; إسْتَغْشىَ *ᵓistaghshā* twice; غاشِيةٌ *ghāshiyatun* twice; غَواش *ghawāsh* once; غِشاوةٌ *ghishāwatun* twice and مَغْشِيّ *maghshiyy* once.

غَشِيَ *ghashiya* a [v., trans.] **1** to cover up, to enshroud, to envelop (14:50) وَتَغْشَى وُجُوهَهُمُ النَّارُ *fire will cover their faces* **2** to envelop (44:10–11) يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُبِينٍ يَغْشَى النَّاس *the Day when the sky brings forth visible smoke that will envelop people* **3** to overpower, to overtake (3:154) نُعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ *a sleep which overtook a group of you.*

يُغْشَىَ *yughshā* [imperf. pass. v.] to be covered, to be enveloped, to be overcome; to faint, to lose consciousness *(33:19) يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ *fainting because of [the approach of] death* [lit. *to be enveloped by the approaching death*].

غَشّى *ghashshā* **I** [v. II, trans.] to completely cover, to envelop (in one interpretation of verse 53:54) فَغَشَّاهَا مَا غَشَّى *and so He enveloped them in whatever enveloped them [He had them engulfed in disaster]* **II** [doubly trans] to cause something to cover or to overcome something else (8:11) إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنهُ *remember when He made slumber overcome you, [bringing] inner peace from Him*; (in one interpretation of 53:54) فَغَشَّاهَا مَا غَشَّى *He caused to envelop them [by means of] whatever he used.*

أغْشى *ᵓaghshā* **I** [v. IV trans.] to completely cover up (36:9) فَأَغْشَيْنَاهُمْ فَهُمْ لاَ يُبْصِرُونَ *and so We have covered them, that they cannot see* **II** [doubly trans.] to cause something to cover something else (7:54) يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا *He makes the night cover the day, going after it swiftly.*

أُغْشِيَ *ᵓughshiya* [pass. v. V] to be completely covered (10:27) كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ مُظْلِمًا *as though their faces were covered with bits of the darkening night.*

تَغَشّى *taghashshā* [v. V trans.] to cover, euphemism for mating (with a female) (7:189) فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلاً خَفِيفًا *when he covered her she bore a light pregnancy* [lit. *load*].

اسْتَغْشى *ᵓistaghshā* [v. X, trans.] to search or reach for some means of covering or wrapping oneself up (71:7) جَعَلُوا أَصَابِعَهُمْ فِي ءَاذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ *they put their fingers in their ears and pulled their clothes over themselves.*

غاشِية *ghāshiyatun* [act. part.; fem./n., pl. غَواش *ghawāsh*] something that covers or overwhelms; a covering, an overwhelming calamity (12:107) أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ *do they feel secure that an overwhelming calamity from God will not fall on them?*; (88:1) الغاَشِية *the Day of Resurrection* [lit. *the one that overwhelms*]; * الغاَشِية name of Sura 88, Meccan sura, so-named because of the reference in verse 1 to '*the Overwhelming Event*.'

غِشاوة *ghishāwatun* [n.] covering, veil (2:7) وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ *and on their eyes there is a covering.*

المَغْشِيِّ عليهِ *ᵓal-maghshiyyi ᶜalayhi* [pass. part. with prep عَلَي]

one who is caused to lose consciousness (47:20) يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ *looking at you [Prophet] with the look of one fainting because of [the approach of] the throes of death.*

غ/ص/ب *gh–ṣ–b* to extort, to take by force, to rape, to scrape hair off the skin by sheer force. Of this root, only غَصْبًا *ghaṣban* occurs once in the Qur'an.

غَصْب *ghaṣb* [v. n. adverbially used] by extortion, by force (18:79) وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا *behind them was a king who was seizing every [serviceable] boat by force.*

غ/ص/ص *gh–ṣ–ṣ* choking, to choke, to be crowded. Of this root, only غُصّةٌ *ghuṣṣatun* occurs once in the Qur'an.

غُصّة *ghuṣṣatun* [n.] choking (73:13) وَطَعَامًا ذَا غُصَّةٍ *and food that causes choking.*

غ/ض/ب *gh–ḍ–b* protruding rock; to be angry, to frown; to have a severe eruption of small pox; (of the eyes) to swell. Of this root, five forms occur 26 times in the Qur'an: غَضِبَ *ghaḍiba* six times; غَضَب *ghaḍab* 14 times; غَضْبان *ghaḍbān* twice; مَغْضوب *maghḍūb* once and مُغاضِب *mughāḍib* once.

غَضِبَ *ghaḍiba* a [v. intrans.] **1** to be or become angry (42:37) وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ *[even] when they get angry they forgive* **2** (of God) to condemn (4:93) وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ *God condemns him, and rejects him.*

غَضَب *ghaḍab* [n./v. n.] **1** anger; being angry (7:154) وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ *when the anger of Moses abated* **2** wrath (20:81) وَلاَ تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي *and do not exceed the limits in respect to it, lest My wrath descend upon you.*

غَضْبان *ghaḍbān* [quasi-act. part.] angry (20:86) فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا *so Moses returned to his people, angry and aggravated.*

مَغْضوب عَلَيْهِم *maghḍūb ᶜalayhim* [pass. part.] ones who are subjected to wrath, ones who are condemned (1:7) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ *the path of those You have blessed, not*

those who are condemned.

مُغاضِب *mughāḍib* [act. part. of v. III] one who is being contentious, one who is breaking ties with others (21:87) وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ *and [remember] Dhū ᵓal-Nūn, [the one with the great fish], when he went off breaking ties in anger, and thought We would not have power over him.*

غ/ض/ض *gh–ḍ–ḍ* to be tender, to be young; to be affluent; to cast one's eyes down, to show humility, to be modest, to check. Of this root, only يَغضّ *yaghuḍḍ* occurs four times in the Qur'an.

يَغُضّ *yaghuḍḍ* [imperf. v. trans.] **1** to lower (one's voice) (31:19) وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الأَصْوَاتِ لَصَوْتُ الْحَمِيرِ *go at a moderate pace and lower your voice, for the ugliest of all voices is the braying of asses* **2** to cast down (the gaze) (24:31) وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ *and tell believing women that they should lower their gaze [be modest].*

غ/ط/ش *gh–ṭ–sh* weak eye sight; (of night) to be dark, to cause to be dark; to be difficult; to travel through the land. Of this root, only أغْطَشَ *ᵓaghṭasha* occurs once in the Qur'an.

أغْطَشَ *ᵓaghṭasha* [v. IV trans.] to make dark (79:29) وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا *giving darkness to its night and bringing out its morning brightness.*

غ/ط/ي *gh–ṭ–y* to become full; to cover, to veil, to hide; to be overbearing, to become dark. Of this root, only غِطاء *ghiṭāᵓ* occurs twice in the Qur'an.

غِطاء *ghiṭāᵓ* [n.] covering, barrier, veil (50:22) فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ *but We have removed from you your covering, so your sight today is sharp.*

غ/ف/ر *gh–f–r* to cover, to hide; helmet, cloak; large crowd of people; to pardon, forgiveness; large increase in wealth. Of this root, 11 forms occur 224 times in the Qur'an: غَفَرَ *ghafara* 63 times; يُغْفَر *yughfar* twice; اسْتَغفَرَ *ᵓistaghfara* 40 times; غافِر *ghāfir* once; غافِرين

ghāfirīn once; غفور *ghafūr* 81 times; غَفَّار *ghaffār* five times; غُفْران *ghufrān* once; مَغْفِرةٌ *maghfiratun* 28 times; استِغْفار *ʾistighfār* once and مُسْتَغْفِرين *mustaghfirīn* once.

غَفَرَ *ghafara* i [v. trans.] **1** to forgive (3:135) وَمَنْ يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ *and who forgives sins but God?* **2** to pardon (2:284) فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ *then He pardons whoever He will and punishes whoever He will.*

اِسْتَغْفَرَ *ʾistaghfara* [v. X, trans.] **1** to ask or to seek forgiveness of someone (4:64) وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا *if they, having wronged themselves, had come to you and begged God for forgiveness, and the Messenger invoked forgiveness for them they would have found God forgiving, merciful* **2** [no direct obj. with prep. لِ] to invoke forgiveness (4:64) وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ *and the Messenger invoked forgiveness for them.*

غافِر *ghāfir* [act. part. pl. غافِرون *ghāfirūn*] one who forgives, pardons (40:3) غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ *Forgiver of sins and Accepter of repentance*; * غافِر name of Sura 40, Meccan sura, so-named because of the reference in verse 3 to the '*Forgiving Lord*', also called المُؤمن (see **أ/م/ن** *ʾ–m–n*).

غَفُور *ghafūr* [intens. act. part.] [an attribute of God] very forgiving, one who is given to forgiving (39:53) إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ *He is indeed the Most Forgiving*, *Most Merciful*.

غَفَّار *ghaffār* [intens. act. part.] [an attribute of God] very forgiving, one who is ever given to forgiving (38:66) رَبُّ السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ *Lord of the heavens and the earth and all that is between them–the Mighty, the Ever Forgiving*.

غُفْران *ghufrān* [v. n. used interjectionally] forgiveness, pardon (2:285) غُفْرَانَكَ رَبَّنَا *[grant us] Your forgiveness, our Lord!*

مَغْفِرَة *maghfiratun* [v. n/n.] forgiveness, pardon (13:6) وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ *and indeed, your Lord is full of forgiveness for people.*

اسْتِغْفار *ʾistighfār* [v. n.] asking for forgiveness (9:114) وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لأَبِيهِ إِلاَّ عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ *Abraham's asking for*

forgiveness for his father was only because of a promise he had made to him.

المُسْتَغْفِرين *ʾal-mustaghfirīn* [pl. of act. part. مُسْتَغْفِر *mustaghfir*] one who asks for forgiveness (3:17) وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ *and those praying for forgiveness in the small hours of the night.*

غ/ف/ل *gh–f–l* to neglect, to overlook, to forget, to be distracted; to be simple, to be unmarked; to be anonymous, to be of low birth. Of this root, six forms occur 35 times in the Qur'an: تَغْفُلون *taghfulūn* once; أغْفَلْنا *ʾaghfalnā* once; غافِل *ghāfil* 10 times; غافِلون *ghāfilūn* 17 times; غافِلات *ghāfilāt* once and غَفْلَةٌ *ghaflatun* five times.

تَغْفُل *taghfūl* [imperf. of v. غَفَلَ *ghafala,* intrans.] to become inattentive, heedless (4:102) وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ *the disbelievers would [dearly] like you to be/come heedless of your weapons and baggage.*

أغْفَلَ *ʾaghfala* [v. IV, trans.] to cause to neglect, to make oblivious, to cause to overlook (18:28) وَلاَ تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا *and do not yield to him whose heart We have made oblivious to Our remembrance.*

غافِل *ghāfil* [act. part.; pl. غافِلون *ghāfilūn*] one who is inattentive, oblivious, heedless (14:42) وَلاَ تَحْسَبَنَّ اللَّهَ غَافِلاً عَمَّا يَعْمَلُ الظَّالِمُونَ *do not deem God oblivious to what the evil-doers do.*

غافِلات *ghāfilāt* [act. part. fem. pl. of غافِلةُ *ghāfilatun*] heedless, innocent, unwary, unaware (24:23) إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلاَتِ الْمُؤْمِنَاتِ لُعِنُوا فِى الدُّنْيَا وَالآخِرَةِ *those who accuse innocent/unaware believing, married women are cursed, in this life and the next.*

غَفْلَةٌ *ghaflatun* [n.] oblivion, heedlessness, inattentiveness (21:1) اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُعْرِضُونَ *closer to mankind draws their reckoning, while they are turning away, in heedlessness*; *(28:15) علي حينَ غَفْلَة *at a moment of inattentiveness*, *at a moment of heedlessness.*

غ/ل/ب *gh–l–b* (of the neck) to be thick and long, (of trees) to be leafy and full of branches, (of gardens) to be full of thick trees; to prevail over, to overpower, to defeat. Of this root, seven forms

occur 31 times in the Qur'an: غَلَبَ *ghalaba* 11 times; غُلِبَ *ghuliba* four times; غَلَب *ghalab* once; غالِب *ghālib* three times; غالِبون *ghālibūn* 10 times; مَغْلُوب *maghlūb* once and غُلْب*ghulb* once.

غَلَبَ *ghalaba* i [v. trans.] **1** to defeat (8:66) فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ *should there be a steadfast hundred of you, they will defeat two hundred* **2** [with prep. عَلَي] to prevail over, to overpower, to overwhelm (23:106) قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا *they will say, 'Lord, our misfortune has overwhelmed us!'*

غُلِبَ *ghuliba* [pass. v.] to be defeated, to be overpowered, to be overcome (3:12) سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَى جَهَنَّمَ *you will be overcome and gathered into Hell.*

غَلَب *ghalab* [v. n.] defeating, prevailing over (30:3) وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ *but, after having been defeated, they will prevail.*

غالِب *ghālib* [act. part.; pl. غالِبون *ghālibūn*] one who is victorious, one who overcomes, one who defeats (3:160) إِنْ يَنْصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمْ *if God helps you, no one can overcome you.*

مَغْلُوب *maghlūb* [pass. part.] one who is defeated, overcome, subdued, vanquished (54:10) فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ *and so he called upon his Lord, 'I am vanquished, so help me.'*

غُلْب *ghulb* [pl. of fem. quasi-act. part. غَلْباء *ghalbāʾ*] luscious or abounding in trees thick with branches and leaves (80:30) وَحَدَائِقَ غُلْبًا *and luscious gardens.*

غ/ل/ظ *gh–l–ẓ* to be thick, to be gross, to be strong; to be severe, to be harsh, to be firm. Of this root, five forms occur 13 times in the Qur'an: أُغْلُظْ *ʾughluẓ* twice; اسْتَغْلَظَ *ʾistaghlaẓa* once; غليظ *ghalīẓ* eight times; غِلاظ *ghilāẓ* once and غِلْظَةٌ *ghilẓatun* once.

أُغْلُظْ *ʾughluẓ* [imper. of v. غَلُظَ *ghaluẓa*, intrans.] be harsh, be strong, be firm (9:73) يَاأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ *Prophet, strive against the disbelievers and the hypocrites, and be severe with them.*

اسْتَغْلَظَ *ʾistaghlaẓa* [v. X, intrans.] to become thick, to thicken, to gain thickness (48:29) كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ *as seeds that put forth their shoots, and [the earth] strengthens*

them [the plants] and they gain thickness, and rise straight upon their stalks.

غليظ *ghalīẓ* [quasi-act. part.] **1** harsh, severe (31:24) نُمَتِّعُهُمْ قَلِيلا ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ *We let them enjoy themselves for a while, then We drive them into a severe chastisement* **2** callous, heartless, inhuman (3:159) وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنْفَضُّوا مِنْ حَوْلِكَ *had you been foul-mouthed, hard-hearted, they would have dispersed from about you* **3** solemn, formidable, firm (4:154) وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا *and We took from them a solemn pledge.*

غِلاظ *ghilāẓ* [pl. n.] mighty, strong ones, firm, stern (66:6) عَلَيْهَا مَلاَئِكَةٌ غِلاَظٌ شِدَادٌ *and over it [Hell] are angels, stern and strong.*

غِلْظَةٌ *ghilẓatun* [n./v. n.] severity, harshness (9:123) وَلْيَجِدُوا فِيكُمْ غِلْظَةً *and let them find harshness in you.*

غ/ل/ف *gh–l–f* to cover, to wrap, to seal; to be uncircumcised; to be covered with vegetation. Of this root, only غُلْف *ghulf* occurs twice in the Qur'an.

غُلْف *ghulf* [pl. of quasi-act. part. أغْلَف *ᵓaghlaf*] enveloped, sealed up (2:88) وَقَالُوا قُلُوبُنَا غُلْفٌ *they say, 'Our hearts are impenetrably wrapped up [against whatever you say] .'*

غ/ل/ق *gh–l–q* to close, to shut, to lock, to bolt; to be impatient, to be dumbfounded. Of this root, only غَلَّقَت *ghallaqat* occurs once in the Qur'an.

غَلَّقَ *ghallaqa* [v. II, trans.] to shut tightly, to shut several things (12:23) وَغَلَّقَتِ الأَبْوَابَ *she bolted the doors.*

غ/ل/ل *gh–l–l* extreme thirst; to bar from drinking; shackles, to shackle; treachery, animosity, hatred; to confiscate; to purloin, to yield, to produce, to earn. Of this root, five forms occur 16 times in the Qur'an: غَلَّ *ghalla* four times; غُلَّت *ghullat* once; غِلّ *ghill* three times; الأغلال *ᵓal-ᵓaghlāl* six times and مَغْلولةٌ *maghlūlatun* twice.

غَلَّ *ghalla* u **I** [v. intrans.] to defraud, to purloin (3:161) وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ *it is inconceivable that a Prophet would ever purloin*

[something from the battle gains] (or, according to another interpretation: *act unfaithfully*) **II** [v. trans.] to shackle, to tie up (69:30) خُذُوهُ فَغُلُّوهُ *take him, and put him in shackles.*

غُلَّ *ghulla* [pass. v.] to be tied up, to be shackled, to be immobilised *(5:64) غُلَّتْ أَيْدِيهِمْ [interj.] *fettered are their hands!, may their hands be fettered!*

غِلّ *ghill* [n.] hatred, bitterness, rancour (15:47) وَنَزَعْنَا مَا فِى صُدُورِهِمْ مِنْ غِلٍّ *and We will remove whatever rancour there is in their hearts.*

أغلال *ʾaghlāl* [pl. of n. غُلّ *ghull*] fetters, collars, shackles (36:8) إِنَّا جَعَلْنَا فِى أَعْنَاقِهِمْ أَغْلالاً فَهِيَ إِلَى الأَذْقَانِ فَهُمْ مُقْمَحُونَ *We have placed collars on their necks, right up to their chins, so they have their heads forced up.*

مَغْلولةٌ *maghlūlatun* [pass. part.] shackled, tied up (5:64) وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ *the Jews have said, 'God's hands are tied'*; *(17:29) وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنقِكَ *do not be tight-fisted* [lit. *do not let your hand be tied to your neck*].

غ/ل/م *gh–l–m* youth, boy, to be young, beautiful women; lust, to be lustful; to exceed the boundaries; to be in a rage. Of this root, three forms occur 13 times in the Qur'an: غُلاَم *ghulām* 11 times; غُلاَمَيْن *ghulāmayn* once and غِلْمَان *ghilmān* once.

غُلام *ghulām* [n., pl. غِلْمان *ghilmān*] **1** boy (12:19) يَابُشْرَى هَذَا غُلاَمٌ *good news! Here is a boy!* **2** son (19:20) أَنَّى يَكُونُ لِي غُلاَمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ *however can I have a boy/son, when no mortal has touched me?* **3** manservant (52:24) وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ *and there go around [waiting upon] them menservants of their own.*

غ/ل/و *gh–l–w* to be excessive, to run too fast, to go too high, rashness of youth; to be expensive; to value highly; (of plants) to be thick and leafy. Of this root, only تَغْلوا *taghlū* occurs twice in the Qur'an.

تَغْلوا *taghlū* [imperf. of v. غلا *ghalā* intrans.] to be excessive, to exceed the norms of propriety (4:171) يَاأَهْلَ الْكِتَابِ لاَ تَغْلُوا فِى دِينِكُمْ وَلاَ تَقُولُوا عَلَى اللَّهِ إِلاَّ الْحَقّ *people of the Book, do not go to excess in your*

religion, and do not say anything about God except the truth.

غ/ل/ي *gh–l–y* to boil; type of perfume. Of this root, two forms occur in a single place each in the Qur'an: يَغْلِى *yaghlī* and غلى *ghaly*.

يَغْلِى *yaghlī* [imperf. of غَلا *ghalā*] to boil (44:45) كالمهل يَغْلِي فِي الْبُطُونِ *like molten tar boiling in the bellies.*

غَلى *ghaly* [v. n.] act of boiling (44:46) كَغَلْيِ الْحَمِيمِ *like the boiling of hot water.*

غ/م/ر *gh–m–r* open wasteland, tumultuous sea, to submerge, to overwhelm, hatred, grudge; ordinary people; oblivion; to be adventurous. Of this root, two forms occur four times in the Qur'an: غمْرةٌ *ghamratun* twice and غمَرات *ghamarāt* once.

غَمْرةٌ *ghamratun* [n.; pl. غمَرات *ghamarāt*] inundation, flood of water, oblivion (23:63) بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا *indeed their hearts are [steeped] in oblivion of all this.*

غمَرات *ghamarāt* [pl. n.] turbulences, throes (6:93) ولَوْ ترَى إذِ الظَّالِمُونَ فِي غمَرَاتِ الْمَوْتِ *if you could only see when the wicked are in the throes of death.*

غ/م/ز *gh–m–z* nudge, wink; squeeze; dimple; to examine, to probe an animal for defects, weakness, faults. Of this root, only يَتَغامَزون *yataghāmazūn* occurs once in the Qur'an.

يَتَغامَز *yataghāmaz* [imperf. of v. VI, intrans.] to wink at one another, to nudge one another (83:30) وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ *and when they pass by them they nudge one another.*

غ/م/ض *gh–m–ḍ* to sleep, to close one's eyes; to let go; to be obscure; to travel through unchartered land; to lower the price of goods because of their inferior quality; to ignore; to examine carefully. Of this root, only تُغْمِضوا *tughmiḍū* occurs once in the Qur'an.

تُغْمِض *tughmiḍ* [imperf. of v. trans. with prep. فى] to have the price of an article brought down because of its inferior quality (2:267) وَلاَ تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلاَّ أَنْ تُغْمِضُوا فِيهِ *do not select the bad things from it [your property] for charity when you*

yourselves would not take it [if you were buying it] without having its price brought down.

غ/م/م *gh–m–m* to cover, to conceal; clouds; obscurity, to be incomprehensible, to mumble; anxiety, distress. Of this root, three forms occur 11 times in the Qur'an: غَمّ *ghamm* six times; غُمّةٌ *ghummatun* once and غَمام *ghamām* three times.

غَمّ *ghamm* [n.] distress, anguish, sadness, grief (3:153) فَأَثَابَكُمْ غَمًّا بِغَمٍّ *and He recompensed you with sorrow upon sorrow* [also interpreted as: *He rewarded you with grief upon grief*].

غُمّةٌ *ghummatun* [n.] obscurity, source of ambiguity (10:71) لاَ يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً *do not let your affair [course of action] be something obscure for you.*

غَمام *ghamām* [coll. n.] thick clouds (2:57) وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ *We caused the clouds to shade you.*

غ/ن/م *gh–n–m* sheep, to acquire sheep, to gain without trouble, to acquire as booty, spoils of war; to avail oneself of an opportunity. Of this root, three forms occur nine times in the Qur'an: غَنِمَ *ghanima* twice, مَغانِم *maghānim* four times and غَنَم *ghanam* three times.

غَنِمَ *ghanima* a [v. trans.] to take as spoils of war (8:41) وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ *know that whatever you take [as spoils of war], the fifth of it belongs to God and the Messenger.*

مَغانِم *maghānim* [pl. of n. مَغْنَم *maghnam*] spoils of war, gains (48:15) سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ *those who were left behind will say, when you set off for spoils [in order] to take [them], 'Let us follow you.'*

غَنَم *ghanam* [coll. n.] sheep and/or goats (20:18) قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي *'It is my staff,' he said, 'I lean on it and I beat down leaves with it for my sheep'* (or, *'I restrain my sheep with it.'*)

غ/ن/ي *gh–n–y* to be able to do without others, to be independent, to

be free from want, to be self sufficient; to be rich, to enrich; to be beautiful enough not to have to use cosmetics; to sing; (of a garden) to be full of flowering trees, to flourish. Of this root, six forms occur 73 times in the Qur'an: تَغْنَى *taghnā* four times; غَنِيّ *ghaniyy* 39 times; اسْتَغْنَى *ʾistaghanā* four times; غَنّى *ghannā* 20 times; أغْنِياء *ʾaghniyāʾ* four times and مُغْنون *mughnūn* twice.

تَغْنَى *taghnā* [imperf. v., intrans.] **1** to flourish, to be in existence (10:24) كَأَنْ لَمْ تَغْنَ بِالأَمْسِ *as if it had not flourished just the day before* (or, *as if it had not been in existence just the day before*) **2** to dwell (7:92) كَأَنْ لَمْ يَغْنَوْا فِيهَا *as if they had not dwelt in it.*

أغْنَى *ʾaghnā* [v. IV, trans.] **1** to free someone from need, to make rich, to enable someone to be self sufficient (93:8) وَوَجَدَكَ عَائِلا فَأَغْنَى *and did He not find you in need and make [you] self-sufficient?* **2** to avail, to be of use (46:26) فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلاَ أَبْصَارُهُمْ وَلاَ أَفْئِدَتُهُمْ مِنْ شَيْء *but their hearing, their sights and their hearts availed them nothing whatsoever* **3** to suffice in the place of something else (3:10) لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُمْ مِنَ اللَّهِ شَيْئًا *neither their possessions nor their children will suffice them in lieu of God* [also interpreted as: *they will not protect them from God*] **4** to protect from, to defend against (12:67) وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ *I do not protect you against anything that may befall you from God* **5** to occupy the attention of (80:37) لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ *on that day each one of them will have a matter that concerns them [their own concerns to occupy them]* (in another reading: شأن يعنيه *a matter that concerns him*, see: ع/ن/ي *ᶜ–n–y*).

اسْتَغْنَى *ʾistaghnā* [v. X, intrans.] **1** to do without, have no need for (64:6) فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ *they rejected [the message] and turned away but God had no need for them* **2** to become self-sufficient (96:6–7) كَلاَّ إِنَّ الإِنْسَانَ لَيَطْغَى أَنْ رَآهُ اسْتَغْنَى *indeed, man exceeds all bounds, when he thinks he has become self-sufficient!*

غَنِيّ *ghaniyy* [n./quasi-act. part.; pl. أغْنِياء *ʾaghniyāʾ*] **1** rich (3:181) لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَ *God has indeed heard the words of those who say, 'God is poor, while we are rich'* **2** one who is not in need of others, one who is able to do

without others *(10:68) الْغَنِيُّ [an attribute of God] *the Self-Sufficient One.*

مُغْنون *mughnūn* [pl. of act. part. مُغْنى *mughnī.*] one who suffices in taking the place of another, someone protecting another against something (40:47) فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا نَصِيبًا مِنَ النَّارِ *so will you take our place [stand in for us] in bearing a share of the Fire?* (or, *will you protect us from some of the Fire?*)

غ/و/ث *gh–w–th* to go to the aid of, to call for assistance, cry for assistance. Considering the uncertainty surrounding *w* (و) and *y* (ى) when they function as radicals, there is a connection and a degree of overlapping between this root and the root غ/ي/ث *gh–w–th* (q.v.) resulting in classifying يُغاث *yughāth* under غ/ي/ث *gh–y–th* but classifying يُغاثوا *yughāthū* here. Of this root, two forms occur five times in the Qur'an: يُغاثوا *yughāthū* once and إسْتَغاث *ʾistaghātha* four times.

يُغاث *yughāth* [imperf. of the pass. v. IV أُغيثَ *ʾughītha*] to be succoured, to be bailed out, to be relieved (18:29) وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ *and if they cry for help they will be relieved with water like molten metal/tar, that scalds the faces.*

اسْتَغَاثَ *ʾistaghātha* [v. X] **I** [intrans.] to cry for help (18:29) وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ *and if they call for relief they will be relieved with water like molten metal/tar, that scalds the faces* **II** [trans.] to cry to someone for help (28:15) فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ *so one of his own people cried out to him for help.*

غ/و/ر *gh–w–r* depth, bottom, valley, lowlands, cave; to reach the bottom, to sink, to disappear, (of the moon and stars) to set; to raid; to be jealous; to go in haste. Of this root, three forms occur four times in the Qur'an: غار *ghār* once; غَور *ghawr* twice and مَغارات *maghārāt once.*

غار *ghār* [n.] cave (9:40) إِذْ هُمَا فِي الْغَارِ *when the two of them were in the cave.*

غَور *ghawr* [v. n. used as quasi-act. part.] entering deeply in, (of water) sinking in the ground (67:30) إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ

بمَاءٍ مَعِينٍ *if all your water disappears/sinks deep into the earth who will bring you flowing water?*

مَغارات *maghārāt* [pl. of n. مَغارةٌ *maghāratun*] caves, caverns لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلاً لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ (9:57) *if they could find a place of refuge, or some caverns, or somewhere to crawl into, they would bolt away to it in great haste.*

غ/و/ص *gh–w–ṣ* to dive under water, to dive for pearls, diver, a dive. Of this root, يَغوصون *yaghūṣūn* and غوّاص *ghawwāṣ* occur once each in the Qur'an

يَغوص *yaghūṣ* [imperf. of v. غَاصَ *ghāṣa*, intrans.] to dive وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَه (21:82) *and of the devils there are some who dive for him.*

غَوّاص *ghawwāṣ* [intrans. act. part./n.] a diver, one who dives وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ (38:37) *and of the devils, we have [subjected to him] every builder and diver.*

غ/و/ط *gh–w–ṭ* valley, lowland, to dig, to go deep in the ground, to relieve oneself; a place full of thick intertwined trees. Of this root, only الغائط *ʾal-ghāʾiṭ* occurs twice in the Qur'an.

غائط *ghāʾit* [act. part. used as n. of place] a hollow low place in the open ground *(5:6) جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ *one of you has just relieved himself* [lit. *one of you returned from the low land*].

غ/و/ل *gh–w–l* to kill by stealth; to devour; to overwhelm, to deprive of reason, intoxication, materials affecting the mind or judgement; to seize; ghoul, troll, adder. Of this root, only غَول *ghawl* occurs once in the Qur'an.

غَول *ghawl* [v. n./n.] intoxication, inebriation, depriving one of his reason (37:45–7) يُطَافُ عَلَيْهِمْ بِكَأْسٍ [...] لاَ فِيهَا غَوْلٌ وَلاَ هُمْ عَنْهَا يُنْزَفُونَ *a drink will be passed around among them [...] containing nothing that obliterates reason and they will not be intoxicated by it.*

غ/و/ي *gh–w–y* darkness, hole in the ground dug up as a trap for

wolves, to lure, to mislead, to seduce; to err, to stray from the right path; (of young camels) to become bloated from drinking too much milk. Of this root, five forms occur 22 times in the Qur'an: غوَى *ghawā* three times; أغوَى *ʾaghwā* eight times; غَىّ *ghayy* four times; غوِىّ *ghawiyy* once and غاوون *ghāwūn* six times.

غوَى *ghawā* ī [v. intrans.] to go astray (20:121) وَعَصَى ءَادَمُ رَبَّهُ فغوَى *and Adam disobeyed his Lord and went astray.*

غوَى *ghawiya* ā/**غوَى** *ghawā* ī [v. intrans.] to suffer from stomach troubles (in one interpretation of 20:121) وَعَصَى ءَادَمُ رَبَّهُ فَغوَى *and Adam disobeyed his Lord and suffered stomach troubles [as a result of eating from the forbidden tree].*

أغْوَى *ʾaghwā* [v. IV, trans.] to cause to go astray, to lead away from the right path, to tempt into doing wrong (38:82–3) قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلاَّ عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ *he said, 'I swear by Your might! I will lead astray all of them, save for Your true servants.'*

غَىّ *ghayy* [v. n./n.] **1** misguidedness, delusion, error (2:256) لاَ إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ *[there should be] no compulsion in religion–true guidance has become distinct from error* **2** evil; punishment (19:59) فَسَوْفَ يَلْقَوْنَ غَيًّا *so they will meet with evil.*

غَوِىّ *ghawiyy* [quasi-intens. act. part.] one who has completely gone astray, an erring person (28:18) قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ *Moses said to him, 'You are clearly far astray.'*

غاوون *ghāwūn* [pl. of act. part. غاوِى *ghāwī*] those who are in error, those who have gone astray (26:224) وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ *as for the poets the erring ones follow them [their whims].*

غ/ي/ب *gh–y–b* the unknown, the invisible, depth of a well, to vanish, to be concealed, to be absent; to be doubtful; setting of the sun, the moon or the stars; to travel in the folds of the Earth; to slander, to backbite, gossip. Of this root, six forms occur 60 times in the Qur'an: يَغْتاب *yaghtāb* once; الغَيب *ʾal-ghayb* 49 times; غُيوب *ghuyūb* four times; غائبةٌ *ghāʾibatun* once; غائبين *ghāʾibīn* three times and غَيابةٌ *ghayābatun twice.*

يَغْتاب *yaghtāb* [imperf. of v. VIII, trans.] to backbite, to slander

the absent (49:12) وَلاَ تَجَسَّسُوا وَلاَ يَغْتَبْ بَعْضُكُمْ بَعْضًا *and do not spy, and do not backbite one another.*

الغَيب *ʾal-ghayb* [n.; pl. غُيوب *ghuyūb*] **1** absence (12:52) ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ *this [was] for him [my master] to know that I did not fail his trust in [his] absence [behind his back]*; *(4:34) حافِظات للغَيب *guarding their chastity during the absence* [lit. *guarding the absence*] of their husbands (or, keeping their husbands' secrets) **2** the Unknown, whatever is hidden, the unseen (13:9) عَالِمُ الْغَيْبِ وَالشَّهَادَةِ *the Knower of the hidden and the manifest*; *(18:22) رَجْمًا بِالْغَيْبِ *shooting in the dark*, *merely guessing* [lit. *throwing stones at something unseen*] **3** the future (7:188) وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لاَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ *and if I had the ability to know the future I would acquire much good and harm would not touch me.*

غائبةٌ *ghāʾibatun* [quasi-fem. act. part.; pl. غائبات *ghāʾibāt*/coll. n.] that which is hidden, unknown, or absent (27:75) وَمَا مِنْ غَائِبَةٍ فِى السَّمَاءِ وَالأَرْضِ إِلاَّ فِى كِتَابٍ مُبِينٍ *there is nothing hidden in the heavens or on earth that is not recorded in a clear Book.*

غَيابةٌ *ghayābatun* [n.] hidden depth, deep bottom (12:15) وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِى غَيَابَةِ الْجُبِّ *and they became of one mind to place him in the hidden depth of the well.*

غ/ي/ث *gh–y–th* rain, to rain, to be given rain; herbage, pasture. Considering the uncertainty surrounding *w* (و) and *y* (ى) when they function as radicals, there is a connection and a degree of overlapping between this root and the root غ/و/ث *gh–w–th* (q.v.) resulting in classifying يُغاث *yughāth* here but classifying يُغاثوا *yughāthū* under غ/و/ث *gh–w–th.* Of this root, two forms occur four times in the Qur'an: يُغاث *yughāth* once and الغَيث *ʾal-ghayth* three times.

يُغاث *yughāth* [imperf. pass. v.] to be relieved [with rain and pasture] (12:49) عَامٌ فِيهِ يُغَاثُ النَّاسُ *a year when the people will be relieved with abundant rain.*

الغيث *ʾal-ghayth* [n.] rain (particularly at the time of drought) (42:28) وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ *He it is who*

sends rain after they have lost hope, and spreads His Mercy.

غ/ي/ر *gh–y–r* to alter, to modify, to change, to interchange; to be zealous; to be jealous; calamities, to raid. There is a certain degree of overlapping and confusion between members of this root and those of the root **غ/و/ر** *gh–w–r* (cf. أَغَارَ *ʾaghāra* to raid). Of this root, five forms occur 154 times in the Qur'an: يُغَيِّر *yughayyir* four times; يَتَغَيَّر *yataghayyar* once; مُغَيِّر *mughayyir* once; مُغيرات *mughīrāt* once and غير *ghayr* 147 times.

يُغَيِّر *yughayyir* [imperf. of v. II, trans.] to change, to alter (13:11) إِنَّ اللَّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا ما بأنفسهم *God does not change the condition of a people, until they [first] change what is in themselves.*

يَتَغَيَّر *yataghayyar* [imperf of v. V, intrans.] to change (47:15) وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ *and rivers of milk whose taste had not changed [fresh-tasting].*

مُغَيِّر *mughayyir* [act. part.] one who effects change (8:53) ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ *that is because God would never change a favour He had conferred upon a people unless they change what is in themselves.*

مُغيرات *mughīrāt* [pl. of fem. act. part. مُغيرةٌ *mughīratun*] [horses] raiding (100:2–3) فَالْمُورِيَاتِ قَدْحًا فَالْمُغِيرَاتِ صُبْحًا *[horses] striking sparks with their hooves, raiding at dawn.*

غَير *ghayr* a negating nominal, always in a construct (إضافة) with the negated item. Semantically, it conveys various meanings, some of which are: **1** not (2:173) فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلاَ عَادٍ فَلاَ إِثْمَ عَلَيْهِ *but if anyone is forced [to eat such things] by necessity, not by desire/not wanting to transgress nor violate the norms, he commits no sin* **2** without (2:61) وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ *and they killed prophets without any right*; *(2:212) بِغَيْرِ حِسَابٍ *generously, without measure* [lit. *without reckoning*] **3** different from (2:59) فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلاً غَيْرَ الَّذِي قِيلَ لَهُمْ *but the wrongdoers substituted a saying other than that which had been said to them* **4** other than (2:173) وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ *and those [animals] over which names other than God's have been invoked.*

غ/ي/ض *gh–y–ḍ* den, thicket, bush, to disappear (by water into the soil), to recede, to dwindle, to abate, to diminish. Of this root, تَغيض *taghīḍ* and غيضَ *ghīḍa* occur once each in the Qur'an.

تَغيض *taghīḍ* [imperf. of v. غاضَ *ghāḍa*, trans.] to diminish, to shrink, to fall short of, to fail to grow (13:8) اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ الأَرْحَامُ وَمَا تَزْدَادُ *God knows what every female bears, and that of which the wombs fall short of completion and that which they grow.*

غيضَ *ghīḍa* [pass. v] to be absorbed, to be made to sink into the earth, to be made to subside (11:44) وَقِيلَ يَاأَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ *then it was said, 'Earth, swallow up your water, and sky, cease [raining]', and the water was absorbed.*

غ/ي/ظ *gh–y–ẓ* to anger, to infuriate, to enrage, to vex, to gall; wrath, rage, ire, fury. Of this root, four forms occur 11 times in the Qur'an: يَغيظ *yaghīẓ* three times; غَيظ *ghayẓ* six times; غائظون *ghā'iẓūn* once and تَغَيّظ *taghayyuẓ* once.

يَغيظ *yaghīẓ* [imperf. of v. غَاظ *ghāẓa,* trans.] to incense, to irritate (48:29) لِيَغِيظَ بِهِمُ الْكُفَّارَ *that He may enrage the disbelievers with [the sight of] them [the believers].*

غَيظ *ghayẓ* [n./v. n.] ire, fury, anger (3:134) وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ *and those who restrain [their] anger and pardon people.*

غائظون *ghā'iẓūn* [pl. of act. part. غائظ *ghā'iẓ*] one who causes anger/infuriates (26:55) وَإِنَّهُمْ لَنَا لَغَائِظُونَ *indeed they have enraged us.*

تَغَيُّظ *taghayyuẓ* [v. n. of v. V] raging (25:12) سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا *they hear from it a raging and a roaring.*

ف / *fā*ʾ

الفاء *ʾal-fāʾ* the twentieth letter in the alphabet; it represents a voiceless labio-dental fricative sound.

فَ *fa-* particle occurring some 2987 times in the Qur'an. It has four main grammatical functions in Qur'anic discourse: **I** *fa-* conjunctive particle (حَرْف عَطْف) (alternatively termed, instrument of conjunction (أداة عَطْف), or simply conjunctive (عَاطِفَة)). As a conjunction *fa-* may denote one of three things: **1** order (تَرْتِيب) i.e. joining phrases arranged in an order reflecting the logical or temporal sequence of events. It is usually rendered in English as 'and' or 'so'. Such an order may be: **a)** meaning-related (مَعْنَوِي) (28:15) فوَكَزَهُ مُوسَى فقَضَى عليه *and Moses struck him [with his fist] and [thus] killed him* **b)** narrative-related (ذِكْرِي) (11:45) وَنَادَى نوحٌ رَبَّهُ فقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي *and Noah called out to his Lord, and said, 'My Lord, my son is one of my family.'* Verses in which a conjunctive *fa-* appears to be joining phrases in an order contrary to the logical or temporal sequence of events are interpreted by the commentators in such a way as to suit the logical order (7:4) وكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا *how many a town We have [intended to] destroy, so Our punishment came to it*, in which أَرَدْنَا 'intended to' is inferred (as elided) by the commentators to show that the destructive action was carried out only after intention had been expressed **2** proximate sequence (تَعْقِيب), usually rendered in English as 'and' (as distinguished from protracted sequence (التَّرَاخِي), denoted by the conjunctive *thumma* (ثُمَّ) (q.v.), which is usually rendered as 'then later [on]'). The proximate sequence is always relative to the context itself and it may be one of two types: **a)** temporal, i.e. relating to the duration of time separating

two events connected by *fa*-. The temporal *fa*- denotes immediate temporal proximity or direct consequence, in which case it is best translated by 'and' or merely a semi colon, for example (47:15) وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ *and they will be made to drink boiling water; it will tear their bowels*. In contrast, the sequence of events connected by *fa*- in the following verse takes place over a longer timescale and is thus appropriately translatable by 'and then', 'later on' (23:14) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا ءَاخَرَ *then We fashioned the seminal fluid into a clinging clot, then We fashioned the clinging clot into a lump of flesh, then we fashioned the lump of flesh into bones, then We clothed the bones with flesh, then later on We constructed him into a different creation/creature*. Verses in which both *fa*- and *thumma* appear to relate equally the same sequence of events as in the case of (23:14) above have been a subject of discussion amongst commentators, some of whom argue that the presence of *thumma* in this verse marks decisive stages in the development of the foetus, while *fa*- indicates the aspect of consequential, immediate, day-to-day growth. **b)** qualitative, i.e. showing grades or degrees of actions or attributes joined by *fa*-. An example of qualitative *fa*- is (2:26) إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلاً مَا بَعُوضَةً فَمَا فَوْقَهَا *God does not shy away from drawing any comparison, [whether it be] a gnat and/or something beyond it* (i.e., *in smallness/largeness*) **3** causality (سَبَبِيَّة) i.e., consequence, which occurs preceding an imperfect (فعل مضارع) in the subjunctive (مَنْصُوب), and functions as a complement of one of the following: **a)** negation (نَفي) (35:36) لاَ يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلاَ يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا *they will neither be finished off and so die, nor will they have its torment reduced for them* **b)** negative command (prohibition) (نَهْي) translatable as 'lest' or 'or' (38:26) وَلاَ تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ *and do not follow personal whims, lest they lead you astray from God's path* **c)** interrogative (اسْتِفْهام) (7:53) فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا *are there any intercessors to intercede on our behalf?* **d)** expression of aspiration or desire (تَمَنِّي) (4:73) يَالَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا *would that I had been with them, then I should have made great gains* **e)** expression of hope (رَجَاء) (40:36–7) لَعَلِّي أَبْلُغُ الأَسْبَابَ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى *that I may reach the roads–*

the roads that lead to the heavens so I could look at the God of Moses **f)** prayer to, or invocation of, God (دُعَاء) (18: 40) فَعَسَى رَبِّي أَنْ يُؤْتِيَنِ خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا *my Lord may well give me something better than your garden, and send thunderbolts on your garden from the sky, so that it becomes a heap of barren dust* **g)** coaxing or urging (تَحْضِيض) as in (63:10) which, because it is addressed to God, is given the euphemistic label 'prayer' رَبِّ لَوْلاَ أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ *my Lord, if You would only reprieve me for a little while, I would give in charity and become one of the righteous* **II** connective particle of apodosis (رابطة لجواب الشرط), i.e. particle introducing the second part (complement) of a protasis (conditional clause), for certain constructions which would otherwise be grammatically inappropriate in this position. This occurs when the apodosis is one of the following: **1** a nominal clause (جملة إسمية) (6:17) وإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *and if He touches you with good fortune [nothing can stop it, for] He has power over all things* **2** a verbal clause (جملة فعلية), where the verb is one of the following: **a)** imperative (أمر) (3:31) إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي *if you love God, then follow me* **b)** prohibitive (نهى) (6:150) فَإِنْ شَهِدُوا فَلاَ تَشْهَدْ مَعَهُمْ *so if they testify, do not testify with them* **c)** perfective, referring to the perfect tense (فعل ماضي للحديث السابق), i.e. past perfect (12:27) وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ *but if his shirt was torn from behind, then she has lied and he is one of the truthful* **d)** perfective, referring to time in the future perfect aspect (فعل ماضي للحديث المستقبل, i.e. as if a future action has already taken place (27:90) وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ *and whoever comes with evil deeds, their faces will be cast into the fire* **e)** coupled with a particle relating to futurity (التسويف) (5:54) يَاأَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ *you who believe, whoever of you goes back on his religion, [should know that in his stead] God will assuredly bring a people He loves and who love Him* **f)** with apodosis preceded by negative particle *lā* (مسبوقة بلا النافية) (72:13) فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلاَ يَخَافُ بَخْسًا وَلاَ رَهَقًا *whoever believes in his Lord need not fear loss or injustice* **g)** one of the so-called aplastic verbs (أفعال جامدة), (q.v. individual entries), namely بِئْس (*biʾsa*) 'how bad', 'how evil'; نِعْمَ (*niʿma*) 'how good'; عَسَى (*ʿasā*)

'maybe'; and لَيْسَ (*laysa*) 'not' (2:271) إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ *if you openly give charity, it is praiseworthy*. Further remarks: **1** grammarians refer to the implied conditional (الشَّرْط المُقَدَّر), in which the conditional particle and protasis are omitted and only the apodosis is present. In these structures, the apodosis is preceded by a type of connective *fa-* that grammarians label as *fa-* whose function is to indicate the presence of an implied/elided conditional (الفاء الفَصِيحَة), as in (3:60) الْحَقُّ مِنْ رَبِّكَ فَلاَ تَكُنْ مِنَ الْمُمْتَرِين *[this] is the truth from your Lord [if you really believe in this] then do not be of those who doubt [it]*. This type of elliptical structure is considered to carry great emphasis **2** grammarians consider the connective *fa-*(الفَاء عَاطِفَة) as 'suppressed' when it does not occur, as it ordinarily does, in contexts such as those described above. Suppressed/omitted *fa-* in such contexts carries with it greater emphasis, as in (2:180) إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ بِالْمَعْرُوفِ *if he leaves great wealth, it is prescribed that he should make bequests to parents and close relatives* **3** verses in which *fa-* seems to be connecting imperfect verbs of a type not included in the above are usually interpreted in a way which conforms with the rules. For example, the verbal clause in (5:95) in the apodosis فَيَنْتَقِمُ اللَّه مِنْهُ *God will inflict retribution on him*, which is connected by *fa-* for no apparent grammatical reason, is considered to be in fact rendered nominal by an elided pronoun *huwa* (هُوَ), thus:[فَهُوَ] يَنْتَقِمُ اللَّه مِنْهُ, which lends more emphasis to the statement, necessitating the inclusion of *fa-* وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ *if anyone re-offends, then it is upon him God will inflict retribution [on his very person]* **4** non-conditional sentences conveying an underlying conditional meaning often conform to the rules governing the inclusion of connective *fa-* in conditional ones. The subject and predicate of the non-conditional nominal sentence in (2:274) are connected by *fa-* because of the sense of conditional dependence between the two, thus الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلاَنِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ *those who give of their wealth by night and by day, in private and in public–[surely] their reward is with their Lord* **III** resumptive *fa-* (اسْتِئْنَافِيَّة), used as a conjunction in contexts where departures from previous themes are not complete (cf. *wa* وَ). It is often translatable as 'therefore', 'so', 'considering

that'. An example of resumptive *fa-* can be found initiating (3:61), where the presence of the resumptive *fa-* links this verse to (3:59–60), namely: (3:59) إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ *in God's eyes Jesus is just like Adam–He created him from dust, and then said to him, 'Be', and he was*; (3:60) الْحَقُّ مِنْ رَبِّكَ فَلاَ تَكُنْ مِنَ الْمُمْتَرِينَ *this is the truth from your Lord: so do not be one of those who doubt* (3:61) فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ … *so whosoever disputes with you concerning him, after the knowledge that has come to you, say …* **IV** introducing an explanation (تفسيرية), meaning 'rendered by' (in one interpretation of 7:4) وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا *how many a town We have destroyed: Our punishment came to it …* **V** so-called 'redundant' *fa-* (زَائِدَة), or corroborative *fa-* (مُؤَكِّدَة), prefixed to particle of oath (أداة قَسَم), emphasising the preceding argument (15:92) فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ *indeed, by your Lord, We will surely take them to task, all of them.*

ف/أ/د *f–ʾ–d* oven, to roast meat, to bake on an open fire or in an oven, raging core of an oven; throbbing of the heart. Unlike the word *qalb* (قَلْب), the word *fuʾād* (فُؤَادٌ) is not used as 'heart' in either the Qur'an or Arabic in general to refer to the actual organ, but rather to the faculty of thought, power of discernment and human emotion. Of this root, two forms occur 16 times in the Qur'an: فُؤَاد *fuʾād* five times and أفْئدةٌ *ʾafʾidatun* 11 times.

فُؤَاد *fuʾād* [n.; pl. أفْئدَةٌ *ʾafʾidatun*] **1** heart (14:37) فَاجْعَلْ أَفْئدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ *so make hearts of humankind turn to them*; *(11:120) نُثَبِّتُ بِهِ فُؤَادَكَ *with which We make your heart firm*, *We strengthen your resolution*; *(28:10) وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا variously interpreted as: *the mother of Moses became free of concern*, *full of fear*, *bewildered* or, *devoid of patience* [lit. *the heart of Moses' mother became empty/void*] **2** mind, intellect, power of discernment (16:78) وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئدَةَ لَعَلَّكُمْ تَشْكُرُونَ *and He gave you hearing and sight and minds* [lit. *hearts*], *so that you might be thankful*; *(14:43) وَأَفْئدَتُهُمْ هَوَاءٌ *they are devoid of comprehension*, *their hearts as air* [lit. *their hearts are vacant*] **3** innermost secrets (in an interpretation of verse 104:7) الَّتِي تَطَّلِعُ عَلَى الأَفْئدَةِ *which rises over people's hearts*, *reaches their*

innermost secrets.

ف/أ/ي *f–ʾ–y* party, company, faction, portion, group of people; to split open, to cause a cleavage to appear. Of this root, two forms occur 11 times in the Qur'an: فِئَةٌ *fiʾatun* eight times and فِئَتان *fiʾatān* three times.

فِئَةٌ *fiʾatun* [n.; dual فِئَتان *fiʾatān*] **1** community, group, faction, company (8:19) وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ *your group will not avail you anything however numerous it becomes* **2** army, fighting company, host (3:13) قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ الْتَقَتَا *there was a lesson for you in [the] two armies that met [in battle].*

ف/ت/أ *f–t–ʾ* to cease, to quieten, to become still. Of this root, تَفْتَؤ *taftaʾu*, occurs once in the Qur'an.

تَفْتَؤ *taftaʾu* [imperf. of فَتِيء *fatiʾa*, a sister of *kāna* (من أخوات كَانَ) (q.v.), with the negative particle مَا or لاَ omitted], to continue (12:85) تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ *by God!– you will continue remembering/mentioning* [lit. *not cease to remember*] *Joseph until you become extremely ill, or are of the dead.*

ف/ت/ح *f–t–ḥ* aperture, space, to open; to find a way, key; to conquer, conquest, victory; to initiate; to adjudicate, judgement. There is a degree of overlapping between the two senses of 'seeking victory' and 'seeking judgement' because victory in battle is regarded as a kind of judgement between the antagonists. Of this root, nine forms occur 38 times in the Qur'an: فَتَح *fataḥa* 12 times; فُتِحَ *futiḥa* four times; تُفَتَّح *tufattaḥ* once; اسْتَفْتَحَ *ʾistaftaḥa* three times; فَتْح *fatḥ* 12 times; فاتِحين *fātiḥīn* once; الفَتَّاح *ʾal-fattāḥ* once; مُفَتَّحةٌ *mufattaḥatun* once and مَفاتِح *mafātiḥ* three times.

فَتَحَ *fataḥa* a [v. trans.] **1** to open, to open up (15:14) وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ *and even if we were to open for them a gateway into Heaven* **2** to bestow upon, to favour with, to reveal to (2:76) أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ *how can you ever tell them what God has favoured you with?* **3** to adjudicate, to judge, to decide (34:26) يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ *our Lord will gather us together, then*

He will judge between us justly.

فُتِحَ *futiḥa* [pass. v.] **1** to be opened (39:71) إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا *when they come to it, its gates are opened* **2** to be let loose, to be loosened up (21:96) حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ *until such time as [the peoples of] Gog and Magog are let loose and they stream swiftly out of every highland.*

تُفَتَّحُ *tufattaḥ* [imperf. pass. v. II] to be opened up (7:40) لاَ تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ *the gates of Heaven will not be opened up for them.*

اسْتَفْتَحَ *ʾistaftaḥa* [v. X, trans., with no direct object] **1** to seek victory, to pray for victory (8:19) إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ *if you are seeking a victory, victory has already come to you* [also interpreted as: *if you seek judgement, judgement has already come to you*] **2** to seek adjudication (14:15) وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ *they asked for God's judgement/decision*, *but every obstinate tyrant failed* [also interpreted as: *they asked for victory through God's help*, *but every obstinate tyrant failed*] **3** [with prep. عَلَي] to seek or ask for triumph over someone (2:89) وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا *although previously they had been seeking triumph over those who disbelieved.*

فَتْح *fatḥ* [n./v. n.] **1** victory (particularly in battle), breakthrough (61:13) نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ *help from God and an imminent breakthrough*; * الْفَتْحُ name of Sura 48, Medinan sura, so-named because of the reference in verse 1 to '*the Triumph*' accorded to the Prophet **2** [with the definite article (الْفَتْحُ)] said to be *the Opening of Mecca to the Muslims*, upon its final surrender to the Prophet in 10 A.H./631 A.D., having been forbidden to them by the disbelievers since their flight to Medina ten years earlier (110:1) إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ *when God's help comes, and the Opening* **3** judgement, arbitration (26:118) فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا *so make a firm judgement between me and them.*

فاتِحين *fātiḥīn* [pl. of act. part. فاتِح *fātiḥ*] those who are able to judge or to arbitrate; those who are capable of opening (7:89) رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِين *our Lord, judge between us and our people in truth, for You are the best of judges.*

الفاتِحة *ʾal-fātiḥatu* or **فاتِحَة الكِتاب** *fātiḥatu'l-kitāb* name of Sura 1,

Meccan sura, so-named because of its function as '*the Opening*' sura of the Qur'an.

الفَتَّاح *ʾal-fattāḥ* [intens. act. part.] the Best Judge, the Best Arbitrator, [an attribute of God] the Opener (34:26) وَهُوَ الْفَتَّاحُ الْعَلِيمُ *He alone is the All-Knowing Judge*.

مُفَتَّحة *mufattaḥatun* [pass. part. fem.] willingly opened, thrown open, opened wide (38:50) جَنَّاتِ عَدْنٍ مُفَتَّحَةً لَهُمُ الأَبْوَابُ *gardens of lasting bliss, the gates [of which] are thrown open for them*.

مَفاتِح *mafātiḥ* [pl. of n. مِفْتاح *miftāḥ*] **1** keys; responsibility *(24:61) أَوْ مَا مَلَكْتُمْ مَفَاتِحَهُ *that which you are responsible for*, *that which you have stewardship over* [lit. *or that for which you possess keys*]; *(6:59) وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ *knowledge of the Unknown is His domain* [lit. *with Him are the keys to the Unknown/the Hidden*] **2** treasuring, storing, keeping (in an interpretation of verse 28:76) إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ *their keep would weigh down a whole company of powerful people.*

ف/ت/ر *f–t–r* to abate, to weaken, to slacken; weakness; period between two events; onset of intoxication, to be tipsy. Of this root, three forms occur once each in the Qur'an: يَفْتُرون *yafturūn*; يُفَتَّر *yufattar* and فَتْرةٌ *fatratun*.

يَفْتَر *yafturūn* [imperf. of v. فَتَرَ *fatara*, intrans.] to tire, to slacken, to let up, to desist (21:20) يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لاَ يَفْتُرُونَ *they glorify [Him] night and day and they do not tire [of it]*.

يُفَتَّر *yufattar* [pass. imperf. of v. II] to be relaxed, to be weakened, to be alleviated (43:75) لاَ يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ *it will never be alleviated from them–they [will remain] in utter despair therein.*

فَتْرةٌ *fatratun* [n.] interval, period; interruption, break *(5:19) عَلَى فَتْرَةٍ مِنَ الرُّسُلِ *after a break [in the sequence] of messengers*, *after an interruption [in the sending] of prophets*.

ف/ت/ق *f–t–q* to split, to rip open, to rent, to slash lengthwise. Of this root, فَتَقَ *fataqa*, occurs once in the Qur'an.

فتق *fataqa* u [v. trans.] to split apart, to slit open (21:30) أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا *have those who disbelieve not considered that the heavens and the earth were [once/originally] a multi-layered mass and We split them?*

ف/ت/ل *f–t–l* to twist together, to entwine; twine, cord, thin rope. Of this root, فَتيل *fatīl*, occurs once in the Qur'an.

فَتيل *fatīl* [n.] twine, string, thread, a cord-like fibre found in the groove of a date stone *(9:49) لاَ يُظْلَمُونَ فَتِيلاً *they will not be denied an iota* [lit. *as much as a piece of fibre from a date stone*] *of justice*.

ف/ت/ن *f–t–n* to purify gold and silver by smelting them; to burn; to put to the test, to afflict (in particular as a means of testing someone's endurance); to disrupt the peace of a community; to tempt, to seduce, to allure, to infatuate. Of this root, six forms occur 60 times in the Qur'an: فَتَنَ *fatana* 17 times; فُتِنَ *futina* six times; فُتون *futūn* once; فاتِن *fātin* once; مَفْتون *maftūn* once and فِتْنَةٌ *fitnatun* 34 times.

فَتَنَ *fatana* i [v. trans., pass. فُتِنَ *futina*] **1** to seduce, to tempt someone away from [their convictions and beliefs] (5:49) وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ *and beware lest they tempt you away from some of what God has sent down to you* **2** to put to the test (38:24) وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ *and David realised that We had put him to the test, so he asked his Lord for forgiveness* **3** to attack, to afflict, to disrupt (4:101) فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاَةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا *you will not be blamed for shortening your prayers, if you fear those who disbelieve may attack you* **4** to persecute, to torture (85:10) إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ *those who persecute believing men and believing women* **5** to lead into temptation and punishment, to delude (57:14) وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ *but you misled one another/yourselves*.

فُتون *futūn* [v. n./pl. of n. فَتْن *fatn* or فِتْنَة *fitnatun*] testing, trial (20:40) وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ *and We tried you [with various] trials, so you stayed for some years among the people of Midian*.

فاتِن *fātin* [act. part.] one who allures, one who talks someone into something, one who tempts, one who corrupts (37:162–3) مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ إِلاَّ مَنْ هُوَ صَالِ الْجَحِيمِ *you cannot mislead by it [the false deity you worship]* (or, *you cannot lure to it*) *any but those who will burn in Hell.*

مَفْتُون *maftūn* [pass. part./v. n.] one who is deceived, one who is demented; one afflicted by madness (68:5–6) فَسَتُبْصِرُ وَيُبْصِرُونَ بِأَييِّكُمُ الْمَفْتُونُ *and soon you will see, as will they, which of your two groups is the mad one* (or, *which of you [people] is the mad one*).

فِتْنَةٌ *fitnatun* [n.] **1** test (8:28) أَمْوَالُكُمْ وَأَوْلاَدُكُمْ فِتْنَةٌ *your possessions and your children are only a test* **2** affliction, trial (22:11) وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقَلَبَ عَلَى وَجْهِهِ *but if a trial befalls him, he reverts to his old ways* [lit. *falls flat on his face, turns back to front*] **3** persecution (2:191) وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ *and drive them out from where they drove you out, for persecution is more serious than killing* **4** dissension, discord, civil unrest, infighting, mutiny (9:47) وَلأَوْضَعُوا خِلاَلَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ *they would have scurried around in your midst, trying to sow discord among you* **5** temptation, allurement (2:102) وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولاَ إِنَّمَا نَحْنُ فِتْنَةٌ فَلاَ تَكْفُرْ *yet they [both] never taught anyone until they first said, 'We are but a temptation–do not [fall for us and] reject the faith'* **6** treachery, defection, desertion (33:14) وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لآتَوْهَا *but if it [the city] had been entered from [all] its sides, with them in it, and they were asked to commit treachery, they would have committed it.*

ف/ت/ي *f–t–y* youthfulness, youth, to be youthful, (of an infant/child) to reach youthfulness; vigour, to be vigorous; to formulate an opinion, counsel, to counsel, to give an opinion. Of this root, seven forms occur 21 times in the Qur'an: يُفْتِي *yuftī* five times; تَسْتَفْتِي *tastaftī* six times; فتى *fatā* four times; فتَيان *fatayān* once; فِتْيةٌ *fityatun* twice; فِتْيان *fityān* once and فتَيات *fatayāt* twice.

يُفْتِي *yuftī* [imperf. of v. IV, trans.] **1** to advise, to counsel (27:32) قَالَتْ يَاأَيُّهَا الْمَلأُ أَفْتُونِي فِي أَمْرِي *she said, 'Chieftains, give me your counsel in my affair'* **2** to elucidate, to interpret (12:46) يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ *Joseph, the*

truthful, interpret for us [the meaning of] seven fat cows being eaten by seven lean ones.

تَسْتَفْتي *tastaftī* [imperf. of v. X, trans.] **1** to seek guidance, to seek a ruling, to ask for an opinion (4:127) وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ *they ask you for a ruling about women–say, 'God Himself will give you a ruling about them'* **2** to seek elucidation, to ask for clarification (37:11) فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا *so ask them: are they harder [for Us] to create or those [other beings] whom We have created?*

فَتى *fatā* [n.; dual فَتَيان *fatayān*; pl. فِتْيان *fityān*; pl. of paucity فِتْيةٌ *fityatun*] **1** young man (21:60) فَتًى يُقَالُ لَهُ إِبْرَاهِيمُ *a youth called Abraham* **2** male servant (18:60) قَالَ مُوسَى لِفَتَاهُ لاَ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ *Moses said to his servant, 'I will not desist [from journeying] until I reach the place where the two seas meet'* **3** assistant, helper, aide (12:62) وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ *and he [Joseph] said to his aides, 'Put their goods back in their saddlebags'* **4** male slave, boy slave (12:30) امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ *the governor's wife is trying to seduce her slave.*

فَتَيات *fatayāt* [fem. pl. n.] female slaves (4:25) وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ *and whoever of you who does not have the means to marry chaste, believing, free women, let him take [in wedlock] those which your right hands own of your believing slavegirls.*

ف/ج/ج *f–j–j* wide open space situated in a hilly area, wide paths situated in the valley between high mountains; sound or movement made by a frightened ostrich; unripeness of fruit and vegetables. Of this root, two forms occur three times in the Qur'an: فَجّ *fajj* once and فِجاج *fijāj* twice.

فَجّ *fajj* [n.; pl. فِجاج *fijāj*] wide road in the valley between two mountains, mountain pass; ravine (71:20) لِتَسْلُكُوا مِنْهَا سُبُلاً فِجَاجًا *that you may traverse its spacious paths*; *(22:27) يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ *they will come from everywhere*, *all directions* [lit. *every deep mountain pass*].

ف/ج/ر *f–j–r* to gush forth, to explode; dawn, (of dawn) to appear; to cut, to divide, to cleave; to incline; to violate social or religious norms, to commit adultery. Of this root, 11 forms occur 23 times in the Qur'an: تَفْجُر *tafjur* twice; فَجَّرَ *fajjara* five times; فُجِّرَ *fujjira* once; يَتَفَجَّر *yatafajjar* once; انْفَجَرَ *ʾinfajara* once; فاجِر *fājir* once; فَجَرَةٌ *fajaratun* once; فُجّار *fujjār* three times; فُجور *fujūr* once; تَفْجير *tafjīr* once and فَجْر *fajr* six times.

تَفْجُر *tafjur* [imperf. of v. فَجَرَ *fajara*] **I** [intrans.] to incline; to gush forth; to commit a foul deed, to sin, to behave in an outrageous manner (75:5) بَلْ يُرِيدُ الإِنْسَانُ لِيَفْجُرَ أَمَامَهُ *yet man wishes to continue in his outrageous denial of what is before him* (or, *that which is yet to come*, namely the *Resurrection*, *Reckoning* and *Retribution* or, *he wishes to continue in his vice, immorality and unrighteousness in days to come*) **II** [trans.] to bring forth, to cause to spring forth, to let gush forth (17:90) لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأَرْضِ يَنْبُوعاً *we will not follow you [go along with what you say] until you cause a spring to gush forth for us from the Earth.*

فَجَّرَ *fajjara* [v. II, trans.; pass. فُجِّرَ *fujjira*] to cause to gush forth (36:34) وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ *and We have made to gush out of it springs of water.*

يَتَفَجَّر *yatafajjar* [imperf. of v. V, intrans.] to gush forth (2:74) وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَارُ *and from the rocks there are [some] from which streams gush forth.*

انْفَجَرَ *ʾinfajara* [v. VII, intrans.] to explode, to rush out (2:60) فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا *so twelve springs gushed out of it.*

فاجِر *fājir* [act. part.; pl. فَجَرة *fajaratun*, فُجّار *fujjār*] one acting wickedly, and outrageously, libertine, sinner, violator of religious teachings (71:27) وَلاَ يَلِدُوا إِلاَّ فَاجِرًا كَفَّارًا *and only beget sinners and disbelievers.*

فُجور *fujūr* [v. n./n.] violating God's commands; vice, wickedness, immorality, unrighteousness (91:8) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا *so He instilled into it [the capacity/conciousness for] its wickedness* (or, *rebellion*) *and its piety.*

تَفْجير *tafjīr* [v. n.] (act of) gushing out, exploding, bursting

(17:91) فَتُفَجِّرَ الأَنْهَارَ خِلاَلَهَا تَفْجِيرًا *and you cause rivers to gush forth through them forcefully.*

فَجْر *fajr* [n.] **1** dawn (24:58) مِنْ قَبْلِ صَلاَةِ الْفَجْرِ *before the dawn prayer*; * الْفَجْرِ name of Sura 89, Meccan sura, so-named because of the reference in verse 1 to the '*Dawn*' **2** dawn light (2:187) حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ *until the white streak of dawn light becomes distinct for you from the black* [lit. *the white thread of dawn becomes distinct from the black*].

ف/ج/و *f–j–w* clear hole in a wall, (in a cave) open space, gap; to make a hole. Of this root, فَجْوَةٌ *fajwatun*, occurs once in the Qur'an.

فَجْوَةٌ *fajwatun* [n.] hole in a wall, open space (18:17) وَهُمْ فِي فَجْوَةٍ مِنْهُ *while they are in an open space of it [the cave].*

ف/ح/ش *f–ḥ–sh* to be excessive, immoderate or beyond measure; to be foul, to be obscene, to act in an indecent way, to be shameless, to use obscene language; adultery, to commit adultery. Of this root, three forms occur 24 times in the Qur'an: فَحْشَاء *faḥshāʾ* seven times; فَاحِشَة *fāḥishatun* 13 times and فَوَاحِش *fawāḥish* four times.

فَحْشَاء *faḥshāʾ* [n.] **1** abomination, foul, vile deed (2:268) الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ *Satan threatens you with the [fear of] poverty and commands you [to do] foul deeds* **2** lewdness, fornication, adultery, immoral act, indecency (12:24) كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ *thus [We willed it] to avert evil and indecency from him.*

فَاحِشَةٌ *fāḥishatun* [n.; pl. فَوَاحِش *fawāḥish*] **1** foul deed, abomination (3:135) وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ *those who, when they have committed a sinful deed or have [otherwise] sinned against themselves, remember God* **2** adultery, fornication (4:15) وَاللاَّتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ *those of your women who commit a lewd act, call four of you to testify against them* **3** homosexual act (7:80) وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ *and Lot, when he said to his people, 'How can you practise an outrage such as none in all the world has*

ever perpetrated before you?' **4** indecency, immorality, scandal إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ (24:19) *for those who like to see immorality spread amongst those who believe, [there will be] a painful punishment.*

ف/خ/ر *f–kh–r* to be proud, to be boastful, to self-glorify. The philologists classify فَخّار *fakhkhār*, earthenware, under this root presumably because of the shared radicals. It has, however, been suggested that the latter word is a borrowing, probably from Syriac. Of this root, three forms occur six times in the Qur'an: فَخُور *fakhūr* four times; تَفاخُر *tafākhur* once and فَخَّار *fakhkhār* once.

فَخور *fakhūr* [quasi-act. part.] boastful, proud, vainglorious إِنَّ اللَّهَ لاَ يُحِبُّ مَنْ كَانَ مُخْتَالاً فَخُورًا (4:36) *indeed God does not love a proud boastful person.*

تَفاخُر *tafākhur* [v. n. of v. III] vying in boastfulness and self glorification اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ (57:20) *know that the present life is only play, amusement, decoration, and competitive boasting among you.*

فَخّار *fakhkhār* [coll. n.] fired earthenware خَلَقَ الإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (55:14) *He created mankind out of dried clay, like pottery.*

ف/د/ى *f–d–y* to ransom, to redeem. Of this root, five forms occur 13 times in the Qur'an: فَدى *fadā* once; تُفادوا *tufādū* once; افْتَدَى *ʾiftadā* seven times; فِداء *fidāʾ* once and فِدْيَةٌ *fidyatun* three times.

فَدَى *fadā* i [v. trans.] to ransom وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ (37:107) *We ransomed him with a momentous sacrificial animal.*

تُفَادِي *tufādī* [imperf. of v. III فادَى *fādā* trans.] to contend with someone in ransoming, to undertake to ransom وَإِنْ يَأْتُوكُمْ أُسَارَى تُفَادُوهُمْ (2:85) *and if they came to you as captives, you endeavour to ransom them.*

افْتَدَى *ʾiftadā* [v. VIII, trans. with no object] to seek to ransom لَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِى الأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لاَفْتَدَوْا بِهِ (39:47) *if [all] that is on the earth and the like of it, on top of it, had belonged to those who do evil, they would have offered it to ransom*

[themselves].

فِدَاء *fidā'* [v. n.] (act of) ransoming (47:4) فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً *then afterwards [either releasing them] by grace or by accepting ransom.*

فِدْيَةٌ *fidyatun* [n.] **1** ransom (57:15) فَالْيَوْمَ لاَ يُؤْخَذُ مِنْكُمْ فِدْيَةٌ *today no ransom will be accepted from you* **2** [jur.] redemption, compensation (2:196) فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ *if any of you is ill, or has an ailment of the scalp [and thus is obliged to shave his head before the time], [he should pay] a compensation of fasting, or almsgiving, or offering sacrifice.*

ف/ر/ت *f–r–t* sweet-tasting water; to be weak-minded; to violate religious norms. The philologists appear to derive the name of the Euphrates river from this root, while in fact the opposite would be more plausible. Of this root, فُرات *furāt*, occurs three times in the Qur'an.

فُرات *furāt* [quasi-act. part.] sweet-tasting water (77:27) وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا *and We gave you to drink sweet-tasting water.*

ف/ر/ث *f–r–th* dung; emptying out the contents of a sack or a belly; to inform on someone. Of this root, فَرْث *farth*, occurs once in the Qur'an.

فَرْث *farth* [n.] dung, faeces (16:66) نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا *We give you to drink what is from inside their bellies, from the midst of dung and blood, pure [clean] milk.*

ف/ر/ج *f–r–j* that which is between the legs of a human and the hind legs of an animal, opening, cleavage, euphemesim for the sexual organs of the two sexes; hole; to open, to split, to cleave a way; to relieve; to set free. Of this root, three forms occur nine times in the Qur'an: فُرِجَ *furija* once; فَرْج *farj* twice and فُروج *furūj* six times.

فُرِجَ *furija* [pass. v.] to be split asunder (77:9) إِذَا السَّمَاءُ فُرِجَتْ *when the sky is split asunder.*

فَرْج *farj* [n.; pl. فُروج *furūj*] **1** gap, rift, cleavage, hole; flaw

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ (50:6) *do they not look upon the sky above them [and wonder at] how We have built and adorned it, with no splits in it?* **2** the sexual organ, the private parts (23:5) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ *those who guard their chastity* [lit. *sexual organs*]; *(21:91) الَّتِي أَحْصَنَتْ فَرْجَهَا *the one who guarded her chastity* [lit. *genitalia*] (reference to the Virgin Mary).

ف/ر/ح *f–r–ḥ* joy, happiness, to rejoice; conceit, pride; ungratefulness; affliction. Of this root, three forms occur 22 times in the Qur'an: فَرِحَ *fariḥa* 16 times; فَرِح *fariḥ* once and فَرِحون *fariḥūn* five times.

فَرِحَ *fariḥa* a [v. intrans.] **1** to rejoice (10:22) حَتَّى إِذَا كُنْتُمْ فِي الْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا *until you are in the ships and they [the ships] sail with them [you] with a fair wind and they rejoice in it* **2** to exult proudly (3:188) لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلاَ تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ *do not think that those who exult in what they have done and who love to be praised for what they have not done–do not think they are in a safe place from torment.*

فَرِح *fariḥ* [quasi-act. part.; pl. فَرِحون *fariḥūn*] **1** one who is rejoicing, full of joy (3:170) فَرِحِينَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ *rejoicing at what God has given them out of His grace* **2** one who proudly exults in personal knowledge and/or earthly fortunes, one who gloats (28:76) إِنَّ اللَّهَ لاَ يُحِبُّ الْفَرِحِينَ *God does not love those who gloat.*

ف/ر/د *f–r–d* to be unique, to be without peers; aloneness, oneness, to be single; to be separated, to be without companions; odd number. Of this root, two forms occur five times in the Qur'an: فَرْد *fard* three times and فُرَادَى *furādā* twice.

فَرْد *fard* [quasi-act. part.; pl. فُرَادى *furādā*] **1** alone, solitary, by oneself (6:94) وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ *now you have returned to Us alone [just] as We first created you* **2** single, singly (34:46) أَنْ تَقُومُوا لِلَّهِ مَثْنَى وَفُرَادَىْ *to stand before God, in pairs and singly* **3** childless (21:89) وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لاَ تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ *and [mention] Zachariah, when he cried out to his Lord, 'My Lord, do not leave me childless, though You are the*

best of inheritors.'

الفِرْدَوس *ᵓal-firdaws* the sources almost unanimously agree that this word is a borrowing from either Ethiopic, Syriac, Nabataean, Persian or, most likely, Greek, and that it came into Arabic in pre-Islamic times. This word occurs twice in the Qur'an.

الفِرْدَوس *ᵓal-firdaws* [n.] Paradise, a favoured part/rank/station of Paradise (18:107) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلاً *but those who believe and do good deeds will be given the Gardens of Paradise for an abode.*

ف/ر/ر *f–r–r* to flee, to escape, to take refuge, place of refuge; to be in a hurry; to shake oneself. Of this root, three forms occur 11 times in the Qur'an: فَرَّ *farra* six times; فِرار *firār* four times and مَفَرّ *mafarr* once.

فَرَّ *farra* i [v. intrans.] to flee, to fly from (62:8) إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلاَقِيكُمْ *indeed, the death you flee from will [certainly] come to meet you.*

فِرار *firār* [v. n./n.] escaping, running away, fleeing; flight (18:18) لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا *had you seen them, you would have turned away from them in flight.*

مَفَرّ *mafarr* [v. n./n. of place.] (act of) fleeing; place to which one flees, refuge (75:10) يَقُولُ الإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرّ *on that Day man will say, 'Where is the escape?'* (or, *'Where to flee?'*, or, *'Where is the place to escape to?'*)

ف/ر/ش *f–r–sh* beating of wings, spreading of wings, butterfly; to spread, to lay out; bedding, nest, bed; wife, husband. Of this root, five forms occur six times in the Qur'an: فَرَشَ *farasha* once; فَرْش *farsh* once; فِراش *firāsh* once; فُرُش *furush* twice and فَراش *farāsh* once.

فَرَشَ *farasha* u [v. trans.] to spread out, to lay out, to expand something (51:48) وَالأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُون *and the Earth We spread out–how excellent is the paver!* [lit. *are the pavers!*]

فَرْش *farsh* [n./v. n.; used also in the sense of pass. part.]

furnishings, beddings [also interpreted in the following verse as 'thrown down and slaughtered as sources of food'] (6:142) وَمِنَ الأَنْعَامِ حَمُولَةً وَفَرْشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ *and of the livestock, [He gave you] beasts of burden and [beasts] as [the source of material for your] furnishing* [also interpreted as *to be sources of food*]*–so eat of what God has provided for you.*

فِراش *firāsh* [n.; pl. فُرُش *furush*] **1** spread, expanse (2:22) الَّذِي جَعَلَ لَكُمُ الأَرْضَ فِرَاشًا *He Who made the Earth an expanse for you* **2** bedding, furnishings, couches (55:54) مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ *reclining on couches lined with brocade* **3** wife, mate (in one interpretation of verse 56:34–5) وَفُرُشٍ مَرْفُوعَةٍ إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً *with honoured wives/companions* (or, *raised couches*)*–We have fashioned [created] them anew.*

فَراش *farāsh* [coll. n.] butterflies, moths (101:4) يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ *the Day when people will be like scattered moths.*

ف/ر/ض *f–r–ḍ* to incise, to indent; to make obligatory, obligation, enforcement, enforced absence; to be advanced in years; appointed measure. Of this root, four forms occur 18 times in the Qur'an: فَرَضَ *faraḍa* nine times; فَرِيضةٌ *farīḍatun* six times; مَفْروض *mafrūḍ* twice and فَارِض *fāriḍ* once.

فَرَضَ *faraḍa* i [v. trans.] **1** to make obligatory, to ordain (33:50) قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ *We know what We have made obligatory upon them concerning their wives* **2** [jur.] to make a specific commitment, to assign, to fix (a dowry) (2:237) وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ *but if you divorce them before consummating the marriage but after fixing a dower for them, then [give them] half of what you had [previously] fixed* **3** to make lawful, to sanction (66:2) قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ *God has sanctioned for you [believers] the undoing of [such of] your oaths* **4** to make binding upon (28:85) انَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْءَانَ لَرَادُّكَ إِلَى مَعَادٍ *He who has made the [teachings in the] Qur'an binding on you [Prophet] will return you to an appointed time/place* **5** to undertake (2:197) الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلاَ رَفَثَ وَلاَ فُسُوقَ وَلاَ جِدَالَ فِي الْحَجِّ *the pilgrimage [takes place] during prescribed [lunar] months–so whoever undertakes the pilgrimage*

in these months should not speak indecently, misbehave or quarrel [on the pilgrimage].

فَرِيضَة *farīḍatun* [functioning as pass. part.] **I** [nominal] something made obligatory, something apportioned by law, something binding or incumbent (4:24) وَلاَ جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ *but there is no sin for you in what you do by mutual agreement after [fulfilling] the obligation* **II** [adverbially] obligatorily (4:24) فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً *such of those [wives] as you have enjoyed–give them their dues, as an obligation* (or, *if you wish to enjoy women through marriage, give them their dower–this is obligatory*).

مَفْرُوض *mafrūḍ* [pass. part.] made obligatory or binding; apportioned, appointed (4:7) مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا *a portion from it, be it small or large, a legally specified share* (or, *obligatory share*).

فَارِض *fāriḍ* [quasi-act. part.] (of cows) being very old, advanced in age (2:68) إِنَّهَا بَقَرَةٌ لاَ فَارِضٌ وَلاَ بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ *it is a cow [which should be] neither too old nor too young, but in-between.*

ف/ر/ط *f–r–ṭ* to precede, to be at the fore; to be in excess; to neglect, to inadvertently allow to escape; to compete. Of this root, four forms occur eight times in the Qur'an: يَفْرُطَ *yafruṭ* once; فَرَّطَ *farraṭa* five times; مُفْرَطون *mufraṭūn* once and فُرُط *furuṭ* once.

يَفْرُطَ *yafruṭ* [imperf. v., intrans. with prep. عَلَى] to hasten and do an evil action, to do a bad thing before reflection *(20:45) إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا *we fear he may hasten to punish us.*

فَرَّطَ *farraṭa* [v. II] **I** [intrans. with prep. فِي] **1** to be remiss, to be careless (39:56) يَاحَسْرَتَا عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ *woe is me for having neglected what is due to God* **2** to be wasteful with; to fail to act in the proper way, to be wanting as regards carrying out one's duties (12:80) وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِى يُوسُفَ *and before that you were careless of [your duty to] Joseph* **II** [trans.] to leave out, to overlook, to neglect (6:38) مَا فَرَّطْنَا فِى الْكِتَابِ مِنْ شَيْءٍ *We have not overlooked anything in the Book.*

مُفْرَطون *mufraṭūn* [pl. of pass. part. مُفْرَط *mufraṭ*] abandoned, wasted (16:62) لاَ جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُفْرَطُونَ *there is no doubt that the Fire is theirs–and that they will be abandoned [there]!*

فُرُط *furuṭ* [v. n.] excess, neglect, failing, abandoning, shortcoming (18:28) وكَانَ أَمْرُهُ فُرُطًا *and his doings have become rife with shortcomings.*

ف/ر/ع *f–r–ᶜ* to be tall, to grow high; (of a tree or mountain) the upper part; to climb. Of this root, فَرْع *farᶜ* occurs once in the Qur'an.

فَرْع *farᶜ* [n.; coll. n.] upper part, branch; branches (14:24) كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى السَّمَاءِ *like a good tree whose root is firm and whose branches are [high] in the sky.*

ف/ر/ع/ن *f–r–ᶜ–n* Pharaoh; to act tyrannically, to oppress; sagacity, intelligence, cunning; crocodile. Some philologists derive فِرعون *firᶜawn* from this root, but the majority recognise it as a borrowing from the language of the Copts, with other meanings, presumably, derived from it. Of this root, فِرعون *firᶜawn*, occurs 74 times in the Qur'an.

فِرعَون *firᶜawn* [n.] Pharaoh, king of Egypt (10:79) وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ *and Pharaoh said, 'Bring me every learned sorcerer.'*

ف/ر/غ *f–r–gh* wasteland, space, emptiness; width; to be empty, to be unoccupied, to be free; to finish, to be devoted. Of this root, three forms occur six times in the Qur'an: فَرَغَ *faragha* twice; أُفْرِغ *ᵓufrigh* three times and فارِغ *fārigh* once.

فَرَغ *faragha* u/a [v. intrans.] to become vacated; to take leisure; to complete an assignment, to become free of tasks, to free oneself of all duties (94:7) فَإِذَا فَرَغْتَ فَانْصَبْ *when you have completed [one task] toil [in another]*; *(55:31) سَنَفْرُغُ لَكُمْ *We shall take you to task* [lit. *we will free ourselves exclusively to you*].

أُفْرِغ *ᵓufrigh* [imperf. of v. IV, trans.] **1** to empty, to pour out (18:96) ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا *bring me copper [molten metal]–that I may pour over it!* **2** to grant, to bestow, to vouchsafe (7:126) رَبَّنَا

أَفْرِغْ عَلَيْنَا صَبْرًا *our Lord, bestow steadfastness upon us.*

فارغ *fārigh* [quasi-act. part.] unoccupied, deserted, empty, desolate *(28:10) وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا *the heart of Moses' mother became carefree*, *full of fear*, *bewildered* or, *devoid of patience* [lit. *became empty*].

ف/ر/ق *f–r–q* to scatter, to disperse, to spread over a period of time; to separate, to distinguish, to cause to be distinct; to split; to discriminate; opening between the front teeth; group, faction. Of this root, 17 forms occur 72 times in the Qur'an: فرَقَ *faraqa* three times; يَفْرَقُون *yafraqūn* once; يُفْرَق *yufraq* once; فَرَّقَ *farraqa* nine times; فارقوهُنّ *fāriqūhunna* once; تَفَرَّق *tafarraq* eight times; فَرْق *farq* once; فِرْق *firq* once; فِرْقةٌ *firqatun* once; فِراق *firāq* twice; فارِقات *fāriqāt* once; فَريق *farīq* 29 times; فَريقان *farīqān* four times; فُرقان *furqān* seven times; تَفْريق *tafrīq* once; مُتَفَرِّقون *mutafarriqūn* once and متَفَرِّقة *mutafarriqatun* once.

فَرَقَ *faraqa* i [v. trans.] **1** to split, to part (2:50) وَإِذ فَرَقْنَا بِكُمُ الْبَحْرَ *and when We parted the sea for you* [also interpreted as: *by your going through it*, i.e. *used you to part the sea*] **2** to spread over a period of time, to give something in instalments or in several parts; to make distinct (17:106) وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ *it is a Qur'an/Recitation that We have revealed in parts, so that you recite it to people at intervals* **3** to judge between, to arbitrate (5:25) رَبِّ إِنِّي لاَ أَمْلِكُ إِلاَّ نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ *my Lord, I have control only over myself and my brother, so judge between the two of us* [also interpreted as: *separate between us and these disobedient people*].

يَفْرَقُون *yafraqūn* [imperf. of v. فَرِقَ *fariqa*, intrans.] to fear, to take fright, to run away (9:56) وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ *but they are, in fact, people who take fright.*

يُفْرَق *yufraq* [pass. imperf.] to be made distinct; to be decreed, to be decided (44:4) فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ *[a night] in which every matter of wisdom is made distinct.*

فَرَّقَ *farraqa* [v. II, trans.] **1** to fragment, to split into fragments, to divide, to splinter (6:159) الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا *those who*

have splintered their religion and become factions **2** to make a distinction between (2:285) لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ *we make no distinction between any of His messengers* **3** to sow dissension, to cause discord (2:102) فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ *so, from these two, they learn that by which they can cause discord between a man and his wife.*

فارِق *fāriq* [imper. v. III, trans.] part from, separate from (65:2) فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ *when they have completed their appointed term, either keep them honourably, or separate from them honourably.*

تَفَرَّق *tafarraq* [v. V, intrans.] **1** to part, to separate from one another (4:130) وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلاًّ مِنْ سَعَتِهِ *but if they [husband and wife] do separate, God will provide for each out of His plenty* **2** to become disunited, to split into factions (3:105) وَلاَ تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ *do not be like those who, after they have been given clear revelation, split into factions and fall into disputes* **3** [with prep. بِـ] to divert, to lead away (6:153) وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ *this is My path, leading straight, so follow it, and do not follow [other] ways–they will lead you away from His way.*

فَرْق *farq* [v. n.] distinguishing, separating, discriminating (77:1–4) وَالْمُرْسَلاَتِ عُرْفًا فَالْعَاصِفَاتِ عَصْفًا وَالنَّاشِرَاتِ نَشْرًا فَالْفَارِقَاتِ فَرْقًا *by the emissaries sent forth in swift succession, then violently storming, then scattering far and wide, then distinguishing separately.*

فِرْق *firq* [n.] section, division, side (26:63) فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ *so it parted–each side like a mighty mountain.*

فِرْقَةٌ *firqatun* [n.] party, group, company (9:122) فَلَوْلاَ نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ *so if only a [single] party out of each group of them were to go forth.*

فِراق *firāq* [v. n.] separation, severance (18:78) قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ *he said, 'This is the parting between you and me.'*

فارِقات *fāriqāt* [pl. of fem. act. part. فَارِقَة *fāriqatun*] ones who discriminate; ones who separate, ones who sort out (77:1–4)

وَالْمُرْسَلَاتِ عُرْفًا فَالْعَاصِفَاتِ عَصْفًا وَالنَّاشِرَاتِ نَشْرًا فَالْفَارِقَاتِ فَرْقًا *by the emissaries sent forth in swift succession, then violently storming, then scattering far and wide, then distinguishing separately.*

فَريق *farīq* [n.; dual فَرِيقَان *farīqān*] **1** group, faction (42:7) فَرِيقٌ فِى الْجَنَّةِ وَفَرِيقٌ فِى السَّعِيرِ *one group is in the Garden and one group is in Hellfire*; *(11:24) الفَرِيقَيْن *the two groups* (an epithet for the believers and the non-believers) **2** some, section (2:188) لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالإِثْمِ *that you may usurp some of other people's property sinfully.*

فُرْقَان *furqān* [v. n./n.] **1** the criterion for distinguishing right and wrong, a standard by which to discern the true from the false (8:29) إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا *if you remain conscious of God, He will give you a criterion of discrimination [between right and wrong]*; *(8:41) يَوْمَ الْفُرْقَانِ *the day of decision* or, *the day when the truth was distinguished from the false* [interpreted as either: the day when the Muslims and Quraysh fought their first battle at Badr (in the year 2 A.H./623 A.D.), or (3:155, 166) the day when the armies of Quraysh and its allies fought the Muslims in the battle of *ʾuḥud* (in 3 A.H./624 A.D.)] **2** (possibly) body of religious teachings, guidance *(2:53) وَإِذْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ *remember when We gave Moses the Scripture, and the guidance that you may find the right way* **3** the Qur'an, the Differentiator (25:1) تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا *exalted is He who has sent down the Differentiator to His servant that it/he may be to all beings a warner*; * الْفُرْقَانَ name of Sura 25, Meccan sura, so-named because of the reference in verse 1 to the '*Scripture that Distinguishes Right from Wrong*'.

تَفْرِيق *tafrīq* [v. n.] sowing dissension (9:107) وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ *and those who built a mosque [in an attempt] to cause harm, disbelief and dissension among the believers.*

مُتَفَرِّق *mutafarriq* [act. part.; fem. متَفَرِّقَة *mutafarriqatun*; pl. مُتَفَرِّقون *mutafarriqūn*] **1** different (12:67) وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ *but enter through different gates* **2** several; divided (12:39) ءَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ *would several gods at variance be*

better or God, the One, the All-Powerful?

ف/ر/ه *f–r–h* to be good-looking, to be accomplished, to be active. Of this root, فارِهين *fārihīn*, occurs once in the Qur'an.

فاره *fārih* [quasi-act. part.] skillful; fine, comely (26:149) وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ *and you carve out of the mountain [side] fine dwellings.*

ف/ر/ى *f–r–y* to cut, to chop, to tear up; to acquire riches; to fabricate, to feign, to forge, to invent. Of this root, eight forms occur 60 times in the Qur'an: افْتَرى *ʾiftarā* 49 times; يُفْتَرَى *yuftarā* twice; افتِراء *ʾiftirāʾ* twice; مُفْتَرَى *muftarā* twice; مُفْتَرَيَات *muftarayāt* once; مُفْتَرِي *muftarī* once; مُفْتَرُون *muftarūn* twice and فَرِيًّا *fariyyan* once.

افْتَرى *ʾiftarā* [v. VIII, trans.] **1** to forge, to fabricate, to make something up (11:35) أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي *maybe they will say, 'He has made it up'–say, 'If I have made it up, upon me falls my own crime'* **2** to commit an abomination (4:48) وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا *but anyone who assigns partners to God has concocted a tremendous sin* **3** [with prep. عَلَى] to attribute something to someone falsely (17:73) وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ *[Prophet] the disbelievers planned to tempt you away from what We revealed to you, so that you would attribute to Us some other [revelation].*

افتِراء *ʾiftirāʾ* [v. n.] forgery, calumny, false representation, false attribution (6:140) وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ *and [they] fobade that which God provided them, falsely attributing [all this] to God.*

مُفْتَرِي *muftarī* [act. part.; pl. مُفْتَرُون *muftarūn*] inventor of falsehood, forger, one who fabricates (11:50) إِنْ أَنْتُمْ إِلاَّ مُفْتَرُونَ *you are nothing but fabricators.*

مُفْتَرَى *muftarā* [pass. part.; fem. pl. مُفْتَرَيات *muftarayāt*] invented, fabricated without foundation, forged (28:36) قَالُوا مَا هَذَا إِلاَّ سِحْرٌ مُفْتَرًى *they said, 'This is nothing but forged magic.'*

فَرِيّاً *fariyyan* [quasi-act. part.] great, wonderful, amazing; contrived, shocking, unprecedented (19:27) قَالُوا يَامَرْيَمُ لَقَدْ جِئْتِ شَيْئًا

فَرِيًّا *they said, 'Mary, you have done something terrible!'* [also rendered by commentators as: *wonderful*, *unheard of*, *strange*, *of great magnitude*, *of great gravity, something false*].

ف/ز/ز *f–z–z* to unsettle, to dislodge, to frighten, to disturb; to overcome; to ooze. Of this root, two forms occur three times in the Qur'an: يَسْتَفِزّ *yastafizz* twice and اسْتَفْزِز *ᵓistafziz* once.

يَسْتَفِزّ *yastafizz* [imperf. of v. X, trans.; imper. اسْتَفْزِز *ᵓistafziz*] to unsettle, to dislodge, to scare away, to unsettle (17:103) فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا *so he wanted to dislodge them from the land, but We drowned him and those with him together*.

ف/ز/ع *f–z–ᶜ* to be frightened, to be afraid, to take fright. Of this root, three forms occur six times in the Qur'an: فَزِعَ *faziᶜa* three times; فُزِّعَ *fuzziᶜa* once and فَزَع *fazaᶜ* twice.

فَزِعَ *faziᶜa* a [v. intrans.] to take fright, to be terrified (38:22) إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ *when they entered upon David, and he became afraid of them*.

فُزِّعَ *fuzziᶜa* [pass. of v. II., with prep. عَنْ] to take someone's fear away, to wipe out terror (34:23) حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ *until, when terror is lifted off their hearts, they say 'What has your Lord said?'*

فَزَع *fazaᶜ* [n.] terror, fright (27:89) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ *whoever comes with a good deed will be [rewarded with] something better, and be secure from fear on that day*; *(21:103) الفَزَع الأَكْبَر variously interpreted as: *blowing of the trumpet heralding the Day of Resurrection*, *Hellfire* or, *death* [lit. *the greatest Terror*].

ف/س/ح *f–s–ḥ* to be wide, to be spacious, to be roomy, to make room, clear open space. Of this root, two forms occur three times in the Qur'an: يَفْسَح *yafsaḥ* twice and تَفَسَّح *tafassaḥ* once.

يَفْسَح *yafsaḥ* [imperf. of v. trans.] to make room, to make space (58:11) إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِى الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُم *if it is said to you, 'Make room for one another!' in assemblies, then make*

room, and God will make room for you.

تَفَسَّح *tafassaḥ* [imper. of v. V, intrans.] make room for one another (58:11) يَاأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِى الْمَجَالِسِ فَافْسَحُوا *you who believe, if it is said to you, 'Make room for one another!' in assemblies, then make room.*

ف/س/د *f–s–d* to corrupt, to spoil, to decay, to fall into disorder, to be perverted, to be wicked; to make trouble. Of this root, five forms occur 50 times in the Qur'an: فَسَدَ *fasada* three times; أَفْسَدَ *ᵓafsada* 15 times; فَساد *fasād* 11 times; مُفْسِد *mufsid* once and مُفْسِدون *mufsidūn* 20 times.

فَسَدَ *fasada* i/u [v. intrans.] to become corrupt, to fall into disorder (2:251) وَلَوْلاَ دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الأَرْضُ *if it were not for God's repelling some by means of others the Earth would become corrupted.*

أَفْسَدَ *ᵓafsada* [v. IV] **I** [with prep. فِى, intrans.] to act corruptly, to play havoc, to cause damage (2:30) وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِى الأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا *when your Lord told the angels, 'I am putting a successor/representative on earth', they said, 'How can You place on it someone who will cause damage?'* **II** [trans.] to corrupt, to throw into disorder, to ruin (27:34) إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً *whenever kings/wealthy people enter a city, they corrupt it and make the noblest of its inhabitants debased.'*

فَساد *fasād* [v. n./n.] **1** mischief, wrongness, destruction, causing corruption (5:32) مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى الأَرْض فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا *whoever kills a person–not [in retribution] for [the killing of] another nor for spreading corruption in the land–it is as if he has killed all humankind* **2** disorder, corruption (8:73) وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلاَّ تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِى الأَرْضِ وَفَسَادٌ كَبِيرٌ *those who disbelieve are allies of one another–if you do not do it [what you have been commanded to do], there will be persecution in the land and great corruption* **3** physical damage, drought, death, malfunction, scarcity of goods (30:41) ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ *corruption has appeared on land and sea*

[everywhere] because of what people's own hands have earned [i.e. *done*].

مُفْسِد *mufsid* [act. part.; pl. مُفْسِدون *mufsidūn*] mischievous, destructive, corrupting person, someone who causes disruption, someone who spreads corruption, ruining, causing corruption (18:94) إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى الأَرْضِ *indeed Gog and Magog are causing destruction in the land*.

ف/س/ر *f–s–r* to explain, to interpret, to explicate, to elucidate. Of this root, تَفْسير *tafsīr* occurs once in the Qur'an.

تَفْسير *tafsīr* [v. n. of v. II] explanation, interpretation, elucidation (25:33) وَلاَ يَأْتُونَكَ بِمَثَلٍ إِلاَّ جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا *they never offer an argument to you without Our bringing you the truth and a better explanation*.

ف/س/ق *f–s–q* the old expression فَسَقَتْ الرُطَبَةُ (*fasaqat ʾal-ruṭabatu*) 'the fresh, ripe-soft date emerged out of its skin', is often quoted as an illustration for the central meaning of this root, namely, something coming forth from another (mainly in a bad or corrupt manner). The Qur'an extends the original meaning to include the concept of acting outside moral and social norms in general and violating Islamic teachings in particular. Certain actions of Muslims, as well as non-Muslims, are described as فِسْق (*fisq*). All actions described as كُفْر (*kufr*) (q.v.) can also be described as *fisq*, but not vice versa (see **شِرْك** *shirk*). *Fisq* is used to describe actions widely ranging from those as drastic as denying God, to much lesser ones such as eyeing up a woman lecherously. Other derivative meanings include disobedience, breaking away from social norms and deserting the community. Of this root, five forms occur 54 times in the Qur'an: فَسَقَ *fasaqa* 10 times; فِسْق *fisq* three times; فاسِق *fāsiq* twice; فاسِقون *fāsiqūn* 35 times and فُسوق *fusūq* four times.

فَسَقَ *fasaqa* u/i [v. intrans.] **1** to reject God's message (6:49) وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ *as for those who rejected Our signs, torment will afflict them for that which they rejected* **2** [with prep. عَنْ] to deviate from, to disobey a command of God

وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُوا لآدَمَ فَسَجَدُوا إِلاَّ إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ (18:50) *and We said to the angels, 'Prostrate yourselves before Adam,' and they prosrated themselves, except ᵓiblīs–he was one of the jinn and so deviated from the command of his Lord* **3** to act in an abominable manner, to act corruptly, to cause corruption وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا (17:16) *and if we desire to destroy a town, We command the affluent of its inhabitants, and they commit abominations in it.*

فِسْق *fisq* [v. n./n.] violating religious teachings, acting outside God's command وَلاَ تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ (6:121) *do not eat [the meat] of [that] over which the name of God has not been invoked, for that would be violating God's command.*

فُسوق *fusūq* [v. n./n.] **1** acting in deviation from the Faith, acting in a way which is not commensurate with the teachings of the Faith, ungodly act, breaking a law وَلاَ تَنَابَزُوا بِالأَلْقَابِ بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الإِيمَانِ (49:11) *and do not revile one another by nicknames–how evil an attribute is ungodliness after belief* **2** breaking the rules, disobedience, crime وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلاَ يُضَارَّ كَاتِبٌ وَلاَ شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ (2:282) *have witnesses present whenever you trade with one another, and let no harm be done to either scribe or witness, for if you did [cause them harm], it would be a crime on your part.*

فاسِق *fāsiq* [act. part.; n.; pl. فاسِقون *fāsiqūn*] **1** non-believer in God, one who rejects God's message, godless, atheist, infidel أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا (32:18) *is someone who is a believer equal to someone who is a rejecter of the faith?* **2** apostate, deserter of faith, rebel, rebellious وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ (9:84) *never pray over any of them who die, and never stand by his grave–they have rejected God and His Messenger and died as deserters of the faith* **3** one who acts in a way which is not commensurate with the Faith, lawbreaker, heretic وَلاَ يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (57:16) *they should not be like those who were given the Scripture before, for whom the time became too long, so their hearts hardened, and many of them were rebels* **4** unreliable and untrustworthy person, troublemaker

(49:6) يَاأَيُّهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا *you who believe, if an unreliable person brings you news, check it first.*

ف/ش/ل *f–sh–l* to be weak, to be lazy; to be faint-hearted, to be cowardly; to fail. Of this root, فَشِلَ *fashila*, occurs three times in the Qur'an.

فَشِلَ *fashila* a [v. intrans.] **1** to fail (8:46) وَلَاتَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ *and do not dispute [among yourselves], for you will fail and your power will desert you* **2** to weaken, to lose heart (3:122) إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلاَ *remember when two groups of you were about to lose heart.*

ف/ص/ح *f–ṣ–ḥ* breaking of the dawn light; to be eloquent, to express oneself clearly. One form of this root, أفْصَح *ʾafṣaḥ*, occurs once in the Qur'an.

أفْصَح *ʾafṣaḥ* [elat.] more/most able to express oneself, more/most eloquent (28:34) وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا *and my brother Aaron is more eloquent than I in speech.*

ف/ص/ل *f–ṣ–l* distance between two objects, barrier, separation, to separate, to disjoint; elucidation; adjudication, judgement; discrimination; meaning; piece; clan. Of this root, 10 forms occur 43 times in the Qur'an: فَصَلَ *faṣala* five times; فَصَّلَ *faṣṣala* 14 times; فُصِّلَ *fuṣṣila* three times; فَصْل *faṣl* nine times; فَاصِلِين *fāṣilīn* once; فِصَال *fiṣāl* three times; فَصِيلَةٌ *faṣīlatun* once; تَفْصِيل *tafṣīl* five times; مُفَصَّل *mufaṣṣal* once and مُفَصَّلات *mufaṣṣalāt* once.

فَصَلَ *faṣala* i [v. intrans.] **1** to set out (2:249) فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ *when Saul set out with his forces he said to them, 'God will test you with a river'* **2** to leave behind or depart from a place (12:94) وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ *then, when the caravan had left [the town] behind, their father said, 'I perceive Joseph's scent'* **3** to decide on a matter, to judge (between) (32:25) إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ *it is your Lord who will judge between them on the Day of Resurrection concerning that in which they differed.*

فَصَّلَ *faṣṣala* [v. II, trans., pass. فُصِّلَ *fuṣṣila*] **1** to detail, to enumerate (6:119) وَمَا لَكُمْ أَلاَّ تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَاحَرَّمَ عَلَيْكُمْ *how can you not eat of that over which the name of God has been invoked, when He has detailed to you that which is forbidden to you?* **2** to expound, to elucidate, to explain (7:52) وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَى عِلْمٍ هُدًى وَرَحْمَةً *We have brought them a Scripture–which We explained on the basis of knowledge as a guide and mercy* **3** to make understandable, to clarify (41:44) وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلاَ فُصِّلَتْ ءَايَاتُهُ ءَأَعْجَمِيٌّ وَعَرَبِيٌّ *had We made it a foreign Qur'an, they would have said, 'If only its verses had been made understandable!–foreign [speech] and an Arab [audience/ messenger]?!'* **4** to be made distinct (41:2) كِتَابٌ فُصِّلَتْ ءَايَاتُهُ قُرْءَانًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ *a Book whose verses are made distinct as a proclamation in Arabic for people who understand*; * فُصِّلَت name of Sura 41, Meccan sura, so-named because of the reference in verse 3 to a Book whose verses are '*Made Distinct*'. Also called حم or السَّجدة حم (see: **حم** *ḥā-mīm* and **س/ج/د** *s–j–d*).

فَصْل *faṣl* [v. n./n.] **1** judgement, decision (42:21) وَلَوْلاَ كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ *had it not been for the Word of Decision [that final judgement is postponed until the Day of Resurrection], judgement would already have been made between them*; *(77:38) يَوْمُ الْفَصْلِ *Day of Judgement*, *Day of Decision*, *Day of deciding judicially between what is true and what is false*; *(38:20) فَصْلَ الْخِطَابِ variously interpreted as: *decisive*, *distinct* or, *clear speech*, *speech that is capable of distinguishing between what is false and what is true*, *capable of ending disputes*, *sound judgement* [lit. *decisiveness*, *distinctiveness* or, *clarity of speech*] **2** [adjectivally] decisive, final (86:13) إِنَّهُ لَقَوْلٌ فَصْلٌ *it [the Qur'an] is a decisive statement.*

فَاصِلِين *fāṣilīn* [pl. of act. part. فاصِل *fāṣil*] arbitrators, decision-makers (6:57) إِنِ الْحُكْمُ إِلاَّ لِلَّهِ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ *judgement is for God alone–He tells the truth, and He is the best one to decide.*

فِصال *fiṣāl* [v. n./n.] weaning (an infant from suckling the breast) (31:14) حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ *his mother carried him, weakening increasingly* [lit. *with weakness upon weakness*], *and his weaning was in two years.*

فصيلةٌ *faṣīlatun* [n.] family, the nearer or nearest of one's kinfolk, clan, subtribe *(70:13) وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ *his nearest and dearest* [lit. *his kinfolk who gave him shelter*].

تَفْصيل *tafṣīl* [v. n. of v. II] **1** detailing (17:12) وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلاً *and everything We have elucidated in clear detail* **2** elucidation, expounding (6:154) ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلاً لِكُلِّ شَيْءٍ *then We gave Moses the Scripture, perfecting [Our favour] for those who do good, and clearly explaining everything.*

مُفَصَّل *mufaṣṣal* [quasi-pass. part.; fem. pl. مُفَصَّلات *mufaṣṣalāt*] **1** clear, elucidated, detailed (6:114) وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلاً *He it is who has sent down to you the Book, clearly elucidated* **2** one after the other, over a period of time, in succession, distinct (7:133) فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ ءَايَاتٍ مُفَصَّلاَتٍ *and so We let loose on them floods, locusts, lice, frogs, blood: distinct signs.*

ف/ص/م *f–ṣ–m* to crack, to subside, to split without completely separating, (of a house) to collapse; (of rain) to abate, (of a favour) to be withdrawn. Of this root, انْفِصام *ʾinfiṣām*, occurs once in the Qur'an.

انْفِصام *ʾinfiṣām* [v. n.] breaking, separating (2:256) فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لاَ انْفِصَامَ لَهَا *so whoever rejects false gods and believes in God has taken hold of the firmest handhold that will never break* [lit. *for which there is no breaking*].

ف/ض/ح *f–ḍ–ḥ* to expose, to uncover, to subject to shame, to scandalise, to give a bad name to, to defame. Of this root, تفضحون *tafḍaḥūn*, occurs once in the Qur'an.

تفضح *tafḍaḥ* [imperf. v., trans.] to put to shame, to disgrace (15:68) قَالَ إِنَّ هَؤُلاَءِ ضَيْفِي فَلاَ تَفْضَحُونِ *he said, 'These are my guests, so do not disgrace me.'*

ف/ض/ض *f–ḍ–ḍ* layers of rock lying one on top of another; to

separate, to break open, to scatter, rock breakage; silver (said to be broken from rocks); to disperse; to give generously; (of water) gushing. Of this root, two forms occur nine times in the Qur'an: انْفَضّوا *ʾinfaḍḍū* three times and فِضّة *fiḍḍatun* six times.

انْفَضَّ *ʾinfaḍḍa* [v. V, intrans.] **1** to scatter, to disperse (63:7) هُمُ الَّذِينَ يَقُولُونَ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا *it is they who say, 'Do not spend [anything] on those who are with God's Messenger, so that they may [be forced to] disperse'* **2** [with prep. [ألى] to rush to (62:11) وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائمًا *yet they rush towards trade or diversion whenever they observe it, and leave you [Prophet] standing [alone].*

فِضّة *fiḍḍatun* [coll. n.] silver (9:34) وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ *those who store up gold and silver.*

ف/ض/ل *f–ḍ–l* remnant, remaining part, extra part; virtue, favour, high rank; excessiveness; idle curiosity. Of this root, five forms occur 104 times in the Qur'an: فَضّلَ *faḍḍala* 16 times; فُضّلَ *fuḍḍila* once; يَتَفَضّل *yatafaḍḍal* once; فَضْل *faḍl* 84 times and تَفْضيل *tafḍīl* twice.

فَضَّلَ *faḍḍala* [v. II, trans.] **1** to favour, to bestow favour on, to prefer (7:140) وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ *when He has favoured you over all other people* **2** to cause to excel, to make better than, to make exceed (13:4) يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِى الأُكُلِ *all of which are watered with the same water, yet We make some of them excel over others in taste/yield.*

يَتَفَضَّل *yatafaḍḍal* [imperf. of v. V, intrans. with prep. عَلَى] to raise oneself above others, to assume superiority over (23:24) مَا هَذَا إِلاَّ بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ *he is merely a mortal like you, trying to gain some superiority over you.*

فَضْل *faḍl* [n.] **1** grace, favour (2:64) فَلَوْلاَ فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ *had it not been for God's grace and mercy on you, you would certainly have been lost* **2** bounty, free gift (73:20) وَءَاخَرُونَ يَضْرِبُونَ فِي الأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ *and others travelling through the land* [lit. *hitting the road*] *seeking God's bounty* **3** benefit (4:73) وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَالَيْتَنِي كُنْتُ مَعَهُمْ *yet if a benefit comes to you from God, he is sure to say, as if*

there had been no affection between you and him, ‘How I wish I had been with them [you]’ **4** munificence, compassion, charity (2:237 وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلاَ تَنْسَوُا الْفَضْلَ بَيْنَكُمْ) *waiving [your right] is nearer to godliness, so do not forget charity amongst yourselves* **5** merit (7:39 وَقَالَتْ أُولاَهُمْ لأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ) *and the first of them will say of the last, ‘You had no merit whatsoever over us.’*

تَفْضيل *tafḍīl* [v. n.] (act of) preferring, favouring, raising oneself above all others, causing to excel (17:70 وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلا) *and We favoured them above many of those whom We created, with a marked favouring*.

ف/ض/و *f–ḍ–w* wide open space, to go out into the open; to be empty; to reach out to, to break the barriers between, to become close to; to occupy the space of. Of this root, أفْضَى *ʾafḍā*, occurs once in the Qur’an.

أفْضى *ʾafḍā* [v. VI, intrans.] to break the barriers between, to occupy the space of, to become adjacent to, to come close to *(4:21 أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ) *you have slept together* [lit. *one of you has come close to the other*].

ف/ط/ر *f–ṭ–r* fungi; nature, instinct; to crack open, to rend, to split; to bring out; to fashion; to break the fast. Of this root, six forms occur 20 times in the Qur’an: فَطَرَ *faṭara* 10 times; انْفَطَرَ *ʾinfaṭara* once; فاطِر *fāṭir* six times; فِطْرةٌ *fiṭratun* once; فُطور *fuṭūr* once and مُنْفَطِر *munfaṭir* once.

فَطَرَ *faṭara* u [v. trans.] to create, to fashion (6:79 إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ) *I turn my face towards Him who created the heavens and the Earth.*

انْفَطَرَ *ʾinfaṭara* [v. VII, intrans.] to split apart (82:1 إِذَا السَّمَاءُ انْفَطَرَتْ) *when the sky splits apart.*

فاطِر *fāṭir* [n.; act. part.] creator (12:101 فَاطِرَ السَّمَوَاتِ وَالأَرْضِ) *Creator of the Heavens and the Earth*; * الفاطرَ name of Sura 35, Meccan sura, so-named because of the reference in verse 1 to the ‘*Creator of the Heavens and Earth*’, also called الملائكة (see **م/ل/ك**

m–l–k).

فِطْرَةٌ *fiṭratun* [n.] creation * فِطْرَةَ الله the genesis of creation, the original unadulterated nature of things, natural disposition (30:30) فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا *so set up your face [set your purpose] to the religion, upright–[this is] the natural disposition God instilled in humankind.*

*الإنفطار ʾal-ʾinfiṭār name of Sura 82, Meccan sura, so-named because of the reference in verse 1 to the sky being '*Split Apart*'.

فُطور *fuṭūr* [v. n.] flaw, inadequacy, defect (67:3) الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ *He who created the seven heavens one above the other; you will see no disparity in the creation of the Beneficent, so look around you–can you see any flaw?*

مُنْفَطِر *munfaṭir* [quasi-act. part.] split, rent apart (73:17-18) يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا السَّمَاءُ مُنْفَطِرٌ بِهِ *a Day that will turn children grey-haired, [a Day] in which the sky will be split apart.*

ف/ظ/ظ *f–ẓ–ẓ* thick, tarnished matter taken from a camel's belly; to split open; to be rough, to be rude, to be ill-tempered. Of this root, فَظّ *faẓẓ*, occurs once in the Qur'an.

فَظّ *faẓẓ* [quasi-act. part.] uncouth, rude, gruff, harsh, foul-mouthed (3:159) وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ *had you been foul-mouthed, hard-hearted, they would have dispersed from about you.*

ف/ع/ل *f–ᶜ–l* to act, to do, to work, to labour, to toil. Of this root, eight forms occur 108 times in the Qur'an: فَعَلَ *faᶜala* 85 times; فُعِلَ *fuᶜila* three times; فِعْل *fiᶜl* once; فَعْلَةٌ *faᶜlatun* once; فاعِل *fāᶜil* once; فاعِلين *fāᶜilīn* eight times; فَعّال *faᶜᶜāl* twice and مَفعول *mafᶜūl* seven times.

فَعَلَ *faᶜala* a [v. trans.] **1** to do (2:197) وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّه *whatever you do of goodness, God is fully aware of it* **2** to commit (3:135) وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ *those who, when they have committed a sinful deed or have [otherwise] sinned against themselves, remember God, so they implore*

forgiveness for their sins **3** to behave (27:34) إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ *whenever kings/wealthy people go into a city, they corrupt it and make the noblest of its inhabitants debased–that is how they [always] behave.*

فُعِلَ *fu*ᶜ*ila* [pass. v.] to be done (34:54) كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ *as was done to those of their kind before [them].*

فِعْل *fi*ᶜ*l* [v. n.] doing, acting, working, performing (21:73) وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ *and We inspired them to do good deeds.*

فَعْلَةٌ *fa*ᶜ*latun* [n. of unit] (one) deed, an action (26:19) وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ *and you did that deed of yours, that you did, while you were one of the disbelievers!*

فاعِل *fā*ᶜ*il* [act. part.; pl. فاعِلِين *fā*ᶜ*ilīn*] acting, doing something, performing (18:23) إِنِّي فَاعِلٌ ذَلِكَ غَدًا *I shall be doing that tomorrow.*

فعّال *fa*ᶜᶜ*āl* [intens. act. part.] one who is most able to do, one who is most able to act or carry out (11:107) إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ *your Lord is sure to carry out whatever He wills.*

مفعول *maf*ᶜ*ūl* [pass. part.] being done or carried out (33:37) وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً *and God's command is sure to be carried out.*

ف/ق/د *f–q–d* to lose, loss; to seek, to search, to research; to inspect. Of this root, two forms occur three times in the Qur'an: نَفْقِد *nafqid* twice and تَفَقَّدَ *tafaqqada* once.

نَفْقِد *nafqid* [imperf. of v. trans.] to lose, to miss (12:71) قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ *and they turned and said, 'What are you missing?'*

تفقّدَ *tafaqqada* [v. V, trans.] to inspect, to review, to survey (27:20) وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لاَ أَرَى الْهُدْهُدَ *and he inspected the birds and said, 'How is it that I do not see the hoopoe?'*

ف/ق/ر *f–q–r* vertebra; breaking of vertebra; calamity; want, to lack something, poverty, the poor, needy. Of this root, four forms occur 14 times in the Qur'an: فَقْر *faqr* once; فَقِير *faqīr* five times; فُقَراء *fuqarā*ᵓ seven times and فاقِرَةٌ *fāqiratun* once.

فقْر *faqr* [n.] poverty (2:268) الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ *Satan threatens you [with] the [fear of] poverty and commands you [to do] foul deeds.*

فقير *faqīr* [n.; quasi-act. part.; pl. فُقَرَاء *fuqarā*ʾ] **1** poor (4:135) إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا *whether the person in question be rich or poor, God is the more able to take care of either* **2** one who is in need of something, one lacking or devoid of something (28:24) رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ *my Lord, I am in need of whatever good thing You may send me* **3** [jur.] destitute, a person qualifying for alms on the grounds of owning nothing or owning far less than his daily needs, and who is so abstemious that he does not beg (thus considered to be in a worse situation than the مسكين *miskīn* (q.v.)) (9:60) إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ... *charity is only for the destitute, the poor …*

فاقِرةٌ *fāqiratun* [act. part. fem.] (something that breaks the vertebra) devastating calamity (75:24–5) وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ *and [some] faces on that Day will be sad and despairing, perceiving that a great calamity will [therein] befall them.*

ف/ق/ع *f–q–*ᶜ truffle; brightness of white or yellow; to pop, to explode, bubbles; devastating calamity; poverty. Of this root, فاقِع *fāqi*ᶜ, occurs once in the Qur'an.

فاقِع *fāqi*ᶜ [quasi-act. part.] bright (of yellow) (2:69) بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا *a yellow cow of bright hue.*

ف/ق/ه *f–q–h* to understand, to learn, to acquire knowledge; comprehension. Of this root, two forms occur 20 times in the Qur'an: تَفْقَه *tafqah* 19 times and يَتَفَقَّه *yatafaqqah* once.

تَفْقَه *tafqah* [imperf. of v. trans. فَقِهَ *faqiha*] **1** to comprehend, to understand (11:91) مَا نَفْقَهُ كَثِيرًا مِمَّا تَقُولُ *we do not understand much of what you say* **2** to be aware of, to be conscious of (17:44) وَإِنْ مِنْ شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لاَ تَفْقَهُونَ تَسْبِيحَهُمْ *there is not a single thing that does not celebrate His praise, though you are not aware of their praising.*

يَتَفَقَّه *yatafaqqah* [imperf. of v. V, intrans.] to endeavour to gain

understanding, to seek learning (9:122) فَلَوْلاَ نفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ *if only a party out of each group of them should go forth, that they may gain sound knowledge of the religion.*

ف/ك/ر *f–k–r* thought, reflection, idea, to think, to reflect. Of this root, two forms occur 18 times in the Qur'an: فَكَّرَ *fakkara* once and تَتَفَكَّروا *tatafakkarū* 17 times.

فَكَّرَ *fakkara* [v. II, intrans.] to think, to ponder (74:18) إِنَّهُ فَكَّرَ وَقَدَّرَ *He thought and planned.*

يَتَفَكَّر *yatafakkar* [imperf. of v. V, intrans.] to contemplate, to reflect, to meditate (3:191) وَيَتَفَكَّرُونَ فِى خَلْقِ السَّمَوَاتِ وَالأَرْضِ *and they reflect on the creation of the heavens and earth.*

ف/ك/ك *f–k–k* to dissemble, to dismantle, to separate, to free from bondage; to be weak; jaw. Of this root, two forms occur once each in the Qur'an: فَكّ *fakk* and مُنفَكّين *munfakkīn*.

فَكّ *fakk* [v. n.] freeing, setting free, untying *(90:13) فَكُّ رَقَبَةٍ *freeing of a slave* [lit. *untying of a neck*].

مُنْفَكّ *munfakk* [act./pass. part.] one who ceases an action, one who desists, one who leaves off, one who lets go of; something untied (98:1) لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ *those who denied [the truth] of the People of the Book and the idolaters would never desist till the Clear Sign came to them.*

ف/ك/ه *f–k–h* (of a she-camel) to produce plenty of milk; fruit; to jest, to have a sense of humour; to be kindly; to enjoy something, to live in luxury; to be regretful. Of this root, five forms occur 19 times in the Qur'an: تَفَكَّهُون *tafakkahūn* once; فَكِهين *fakihīn* once; فَاكِهُون *fākihūn* three times; فَاكِهَةٌ *fākihatun* 11 times and فَوَاكِه *fawākih* three times.

تَفَكَّهُون *tafakkahūn* [imperf. of v. V تَفَكَّه *tafakkaha* with the 2nd person prefix تَ elided] to wonder, to muse; to be gripped by remorse, to be shocked, to wail (56:65) لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ *if We willed, We could turn it [your harvest] into debris, so you would continue wondering.*

فَكِهين *fakihīn* [pl. of quasi-intens. act. part. فَكِه *fakih*] exulting; free from strains, rejoicing above measure, cheerful, jesting, joking (83:31) وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِم انْقَلَبُوا فَكِهِينَ *and when they return to their own people, they return, rejoicing [at the expense of the believers].*

فاكِهُون *fākihūn* [pl. of act. part.فَاكِه *fākih*] one who eats fruit; one who is enjoying good living, rejoicing (36:55) إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِى شُغُلٍ فَاكِهُونَ *the people of Paradise today are happily occupied.*

فاكِهةٌ *fākihatun* [coll. n.; pl. فَواكِه *fawākih*] fruit (43:73) لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ *and in it there will be for you abundant fruit from which you eat.*

فُلان *fulān* (see **ف/ل/ن** *f–l–n*).

ف/ل/ح *f–l–ḥ* tiller of the land, cultivator of plants, to cultivate, to plant; to succeed, to prosper; to remain; to cut, to break; to negotiate, to mediate. Of this root, two forms occur 40 times in the Qur'an: أفْلَحَ *ʾaflaḥa* 27 times and مُفْلِحون *mufliḥūn* 13 times.

أفْلَحَ *ʾaflaḥa* [v. IV, intrans.] **1** to prosper (20:64) وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى *and whoever prevails today is sure to prosper* **2** to succeed, to fulfil one's purpose (20:69) وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلاَ يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى *throw down what is in your right hand, it will swallow up what they have produced–they have only produced the tricks of a sorcerer–and a sorcerer will not succeed, wherever he goes* **3** to come to good (18:20) إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا *if they should discover you, they will stone you or make you revert to their religion, then you would never come to any good.*

مُفْلِحون *mufliḥūn* [pl. of act. part. مُفْلِح *mufliḥ*] those who are successful, achievers, those who prosper (58:22) أَلاَ إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ *indeed, the party of God, those are the successful ones.*

ف/ل/ق *f–l–q* to split, to cleave, to crack, to open up; fault, rift, cleft; section, part; (of light) to show through; (of seed) to sprout. Of this root, three forms occur four times in the Qur'an: انْفَلَقَ *ʾinfalaqa*

once; فلَق *falaq* once and فالِق *fāliq* twice.

انْفلَقَ *ʾinfalaqa* [v. VII, intrans.] to divide, to open, to part (26:63) فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ *and it [the sea] parted, and each part was like a great mountain.*

فلَق *falaq* [v. n./n.] fissuring, fissure; breaking of the dawn; Creation; the distinction between right and wrong, truth and falsehood (113:1) قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ *say, 'I seek refuge with the Lord of daybreak* (or, *creation*)'; * الْفَلَق name of Sura 113, Meccan sura, so-named because of the reference in verse 1 to the '*Daybreak*'.

فالِق *fāliq* [act. part.] one who splits something open, one who causes something to split open (6:95) إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى *it is God who causes the seed and the fruit-stone to split open* [*germinates them*].

ف/ل/ك *f–l–k* star orbit; sea wave, sea-faring ships, boats; boundary; round and flat hillocks, rounded breasts; buttocks. It has been suggested that the meanings of 'boat' and 'ship' associated with this root are borrowed from Greek, either directly or through Akkadian. Of this root, two forms occur 25 times in the Qur'an: فُلْك *fulk* 23 times and فلَك *falak* twice.

فُلْك *fulk* [fem./masc. coll. n. (no sing.)] **1** ship; ships, sea-faring vessels; shipping in general (45:12) اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ *it is God who has subjected the sea to you–ships sail on it by His command* **2** [with the definite article] Noah's Ark (11:38) وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ *then he started to build the Ark, and every time a group from his people passed by him they made fun of him.*

فلَك *falak* [n.] orbit (36:40) لاَ الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلاَ اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ *it is not for the sun to overtake the moon, nor can the night outrun the day–each floats in an orbit.*

ف/ل/ن *f–l–n* [the forms فُلان *fulān*, feminine فُلانةٌ *fulānatun*, and the abbreviations فُل *fulu* and فُلاَ *fulā* are derived from this (what should be described as) hypothetical root.] Of this root, فُلان *fulān*,

occurs once in the Qur'an.

فُلان *fulān* [masc. sing., fem. فُلانةٌ *fulānatun*] unspecified person; a substitute for the proper name of a man, so-and-so (25:28) يَاوَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلاَنًا خَلِيلاً *woe is me! If only I had not taken so-and-so as a friend!*

ف/ن/د *f–n–d* branch, to branch out, faction; to be weak of mind or body, to become senile; to lie; to refute, to dispute; to err; to fall into factions, to take refuge. Of this root, تُفنِّدون *tufannidūn*, occurs once in the Qur'an.

تُفَنِّد *tufannid* [imperf. of v. II, trans.] to refute, to deny; to describe as senile (12:94) إِنِّي لأَجِدُ رِيحَ يُوسُفَ لَوْلاَ أَنْ تُفَنِّدُونِ *I sense [find] Joseph's scent, even though you may think I am senile.*

ف/ن/ن *f–n–n* branches of a tree, locks of hair; variety, type, variation on a theme, types of expression, people of various backgrounds. Of this root, أفْنان *ʾafnān*, occurs once in the Qur'an.

أفْنان *ʾafnān* [pl. n.; sing. فَنَن *fanan* or فَنّ *fann*] branches, varieties (55:48) ذَوَاتَا أَفْنَانٍ *the two with hanging branches.*

ف/ن/ى *f–n–y* to perish, to expire, to pass away, to come to an end; large, open courtyard. Of this root, فانٍ *fānin*, occurs once in the Qur'an.

فاني *fānī* [act. part.] one that perishes, subject to death, mortal, perishable (55:26) كُلُّ مَنْ عَلَيْهَا فَانٍ *everything on it* [*the Earth*] *will perish.*

ف/ه/م *f–h–m* to understand, to comprehend. Of this root, فهم *fahhama*, occurs once in the Qur'an.

فَهَّمَ *fahhama* [v. II, doubly trans.] to cause someone to understand something, to cause someone to comprehend something (21:79) فَفَهَّمْنَاهَا سُلَيْمَانَ *and We made Solomon understand it [the case].*

ف/و/ت *f–w–t* to bypass, to miss, to escape the notice of, to ignore; to

accuse falsely; to vary greatly, to be flawed; to be inadequate. Of this root, three forms occur five times in the Qur'an: فاتَ *fāta* three times; فَوت *fawt* once and تفاوُت *tafāwut* once.

فاتَ *fāta* ū [v. trans.] to bypass, to miss, to pass away from, to escape someone or something (57:23) لِكَيْ لاَ تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلاَ تَفْرَحُوا بِمَا ءَاتَاكُمْ *so that you do not grieve for that [benefit] which escapes you nor exult in what [gain] He gives you.*

فَوت *fawt* [v. n.] escape (34:51) وَلَوْ تَرَى إِذْ فَزِعُوا فَلاَ فَوْتَ *if you could only see when they become terrified [by death/ resurrection?], there will be no escape.*

تَفاوُت *tafāwut* [v. n.] disparity (67:3) مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ *you will not see any disparity in the creation of the Lord of Mercy.*

ف/و/ج *f–w–j* group of people; running fast; clearing between two heights; waft of fragrance; (of a she-camel) being fat. Of this root, two forms occur five times in the Qur'an: فَوْج *fawj* three times and أفْواج *ᵓafwāj* twice.

فَوْج *fawj* [n.; pl. أفْواج *ᵓafwāj*] group of people, company of people, crowd, a drove (78:18) يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا *on the Day when the Trumpet will be blown and you will emerge [from your graves] in droves.*

ف/و/ر *f–w–r* to boil over, to gush out; to spread smells; to erupt with anger; (of heat) rising, to increase in intensity, swelling; immediacy. Of this root, two forms occur four times in the Qur'an: فارَ *fāra* three times and فَوْر *fawr* once.

فارَ *fāra* ū [v. intrans.] **1** to boil over, to erupt (11:40) حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ *until such time as Our command came to pass, and the earth's surface* (or, *the furnace*, or, *the spring of water*) *erupted* **2** to boil, to heave, to blaze forth (67:7) سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ *they will hear from it a deep inhaling as it boils up.*

فَوْر *fawr* [n.; v. n.] the present time (in which there is no tarrying), immediacy, haste *(3:125) وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ *they come to you instantly* [lit. *in their haste/immediacy*].

ف/و/ز *f–w–z* perilous desert, a place of danger; to attain one's desire, to succeed, safety, victory, gaining, success, achievement, a place of safety. Of this root, five forms occur 29 times in the Qur'an: فازَ *fāza* three times; فوْز *fawz* 19 times; فَائِزُون *fāʾizūn* four times; مَفَاز *mafāz* once and مَفَازَةٌ *mafāzatun* twice.

فاز *fāza* ū [v. intrans.] to triumph, to succeed, to achieve one's goal (33:71) وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا *whoever obeys God and His Messenger will truly achieve a great triumph.*

فَوْز *fawz* [n.; v. n.] victory, success, triumph; succeeding, triumphing (9:111) فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ s*o rejoice in the bargain you have made [with God]–that is the supreme triumph.*

فَائِزُون *fāʾizūn* [pl. of act. part. فَائِز *fāʾiz*] winners, those who triumph, successful people (24:52) وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ *whoever obeys God and His Messenger, stands in awe of God and keeps his duty to Him–those [he] will be the triumphant.*

مَفاز *mafāz* [v. n.] winning, success, gaining, fulfilment (78:31) إِنَّ لِلْمُتَّقِينَ مَفَازًا *for those who are aware of God, there will be supreme fulfilment.*

مَفازةٌ *mafāzatun* **I** [n.] distance far enough from danger, place of safety, safe place (3:188) فَلاَ تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ *do not deem that they are in a safe place from the Torment* **II** [v. n.] succeeding, triumphing, achievement (39:61) وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ *but God will deliver those who took heed of Him by virtue of their success.*

ف/و/ض *f–w–ḍ* to submit to, to authorise; confusion, to be disorderly, anarchy; negotiation, exchange of ideas, consultation; also said to include: making clear the discourse. Of this root, أفوِّض *ʾufawwiḍ*, occurs once in the Qur'an.

أفَوِّض *ʾufawwiḍ* [imperf. of v. II. trans., with prep. إلى] to submit something to, to entrust something to, to commit to (40:44) فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ *[one day] you will remember what I am saying to you [now], so I commit my case to*

God.

ف/و/ق *f–w–q* up, above, on top, beyond, to reach the top, to gain on; to surpass, to excel; to regain consciousness; to hiccup; to gasp; the time between two milkings of a she-camel in a single milking session, periods of time within the span of one night; poverty. Of this root, three forms occur 43 times in the Qur'an: أفاقَ *ʾafāqa* once; فوق *fawq* 41 times and فواق *fawāq* once.

أفاقَ *ʾafāqa* [v. IV, intrans.] to come round, to regain consciousness, to recover (7:143) وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ *and Moses fell, unconscious, and when he recovered said, 'Glory be to You!'*

فَوق *fawq* [adv. of place] **1** above, over (43:32) وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ *and We raised some of them above others in rank* **2** (physically) on, upon (12:36) إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي خُبْزًا *I saw myself carrying bread on my head* **3** upon, in addition to, above (16:88) الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ *for those who disbelieved and barred others from the Way of God We will add torment upon torment* **4** more than (4:11) فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ *and if they be females more than two* **5** beyond, more (in respect of a certain quality or value) (2:26) إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلاً مَا بَعُوضَةً فَمَا فَوْقَهَا *God does not shy away from drawing any comparison, [whether it be] a gnat and/or something beyond it* (i.e., *in smallness/largeness*).

فَوَاق *fawāq* [v. n.] brief delay, pausing, postponement (38:15) وَمَا يَنْظُرُ هَؤُلاَءِ إِلاَّ صَيْحَةً وَاحِدَةً مَا لَهَا مِنْ فَوَاقٍ *those are waiting for nothing but a single blast for which there can be no postponement.*

ف/و/م *f–w–m* except for فوّم *fawwama*, to bake (bread), it is rare to find any form of this root except فوم *fūm*, the meaning of which is disputed by philologists (see below for the various suggestions). فوم *fūm* occurs once in the Qur'an.

فوم *fūm* [coll. n.] plants (in general), wheat, ears of corn, chickpeas, bread, grains in general (or most probably) garlic

فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا (2:61) وَبَصَلِهَا *so call upon your Lord for us to bring out for us some of what the Earth produces–its herbs, its cucumbers, its garlic, its lentils and its onions.*

ف/و/ه *f–w–h* mouth, to utter by mouth; to speak out, to be eloquent; gluttony; gossip; the first part of a road, river or valley. Of this root, two forms occur 13 times in the Qur'an: فَا *fā* once and أفْواه *ʾafwāh* 12 times.

فا *fā* [n. (always in construct (إضافة)) in the accusative فَا *fā* (nom. فو *fū*, gen. في *fī*); pl. أفْواه *ʾafwāh*] **1** mouth (13:14) كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ *like someone stretching forth his two palms towards the water that it [the water] may reach [for] his mouth [by its own volition]* **2** words of the mouth (9:8) يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ *they give you satisfaction with [words from] their mouths, but their hearts refuse.*

فِى *fī* preposition occurring some 1692 times in the Qur'an and conveying a multiplicity of meanings, of which are the following: **1** in (30:2–3) غُلِبَتِ الرُّومُ فِى أَدْنَى الأَرْضِ *the Byzantines have been defeated in a nearby land* **2** inside (33:51) وَاللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ *God knows what is inside your hearts* **3** on (11:6) وَمَا مِنْ دَابَّةٍ فِى الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا *there is not a creature on the Earth except that its provision is God's concern* **4** within (a period of time) (30:3–4) وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُون فِى بِضْعِ سِنِينَ *but they, after having been defeated, will become victorious within a few years' time* **5** during (2:203) وَاذْكُرُوا اللَّهَ فِى أَيَّامٍ مَعْدُودَاتٍ *remember God during the appointed days* **6** with, in the company of (7:38) قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالإِنْسِ *He will say, 'Enter in the company of communities that preceded you, [communities] of jinn and mankind'* **7** among (27:12) فِى تِسْعِ ءَايَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ *[these are] among nine signs [that you will bring] to Pharaoh and his people* **8** because of, for (12:32) فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ *that is he whom you blamed me for* **9** concerning, about (2:139) قُلْ أَتُحَاجُّونَنَا فِى اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ *say [to the people of the Scripture], 'How can you argue with us about God when He is our Lord and your Lord?'* **10** on (20:71) وَلأُصَلِّبَنَّكُمْ فِى جُذُوعِ النَّخْلِ *and I will crucify you on the trunks*

of palm trees **11** to, towards, into (14:9) فرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ *they were unable to give an answer*, *they were unable to argue*, *they tried to suppress their anger*, or, *they tried to hide their laughter* [lit. *they put their hands in/over their mouths*] **12** from within (16:89) وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنفُسِهِمْ *a day [will come] when We raise up from within each community a witness against them from amongst themselves* **13** to (in an interpretation of verse 17:72) وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِى الآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلاً *those who are blind to this life are likewise blind to the Hereafter*, *and even further off the path* **14** in comparison with (9:38) فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِى الآخِرَةِ إِلاَّ قَلِيلٌ *the enjoyment of this world is, compared with the life to come, nothing but a small thing* **15** [with v. trans.] for emphasis, corroboration (11:41) ارْكَبُوا فِيهَا *board it [the Ark].*

ف/ي/أ *f–y–ʾ* shade, the movement of shade; to return; to take shelter in the shade, to recover from anger; spoils from battle; taxation; flock of birds; company of people. Of this root, three forms occur seven times in the Qur'an: فاءَ *fāʾa* three times; أفاءَ *ʾafāʾa* three times and يَتَفَيَّأُ *yatafayyaʾ* once.

فاءَ *fāʾa* i [v. intrans.] to return (49:9) فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ *but if one [of the two parties] wrongs the other, fight the one who has done wrong until he returns to God's commandment.*

أفاءَ *ʾafāʾa* [v. IV] to grant as spoils of war (59:7) مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى *whatever spoils God turned over to His Messenger from the inhabitants of the villages.*

يَتَفَيَّأُ *yatafayyaʾ* [imperf. of v. V, intrans.] (of something) to cast (its shades) from one side to the other (16:48) أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلاَلُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ *do they not ponder the fact that whatever things God has created that cast shadows all around* [lit. *to the right and to the left*]–*all submit* [lit. *prostrate themselves*] *to God*?

ف/ي/ض *f–y–ḍ* large mass of water, people moving in great numbers, to overflow; to speak at length. Of this root, two forms occur nine times in the Qur'an: تَفِيض *tafīḍ* twice and أَفَضْتُم *ʾafaḍtum* seven

times.

تفِيض *tafīḍ* [imperf. v. intrans.] to overflow (5:83) تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ *you will see their eyes overflowing with tears because of the truth they recognise [in it].*

أَفَاضَ *ᵓafāḍa* [v. IV] **I** [intrans.] **1** [jur.] to surge, to move en masse *(2:198) فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ *when you [the pilgrims] surge down all together from ᶜarafāt* (at the sunset of the 9th day of the month of Dhū'l-Ḥijjati on the way back to Mecca, where the annual Pilgrimage is eventually concluded three days later) **2** [with prep. فِي] to actively engage in (10:61) إِلاَّ كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ *but We are witnesses over you when you are engaged in it* **II** [trans.] to pour, to bestow, to grant (7:50) أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ *grant us some of the water, or some of the sustenance God has granted you.*

ف/ي/ل *f–y–l* weakness of the body, lack of wisdom; to rebuke; to give bad counsel. Philologists derive the word فيل *fīl*, elephant, from this root, although it has been suggested that it is a borrowing from either Persian or Aramaic that came into Arabic in pre-Islamic times. Of this root, فيل *fīl*, occurs once in the Qur'an.

فيل *fīl* [n.] elephant (105:1) أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ *have you not seen [considered] how your Lord dealt with the People of the Elephant?* (reference here is made to events that happened in 570 A.D., the year of the Prophet's birth, when the army of Abraha (a Christian ruler of Yemen), which included war elephants, marched to attack Mecca in order to destroy the Kaᶜba and divert pilgrims to the new cathedral in San'a. The destruction of this army is cited here to encourage the believers and warn the disbelievers); * الْفِيل name of Sura 105, Meccan sura, so-named because of the reference in verse 1 to '*the Elephant*'.

ق / *qāf*

القاف *ʾal-qāf* is the twenty-first letter of the alphabet; it represents a sound rendered nowadays by master Qur'an readers as voiceless uvular plosive, although it is described as voiced in the sources.

قَارُون *Qārūn* a proper name occurring four times in the Qur'an and recognised by the philologists as being of foreign origin. Of the four Korahs mentioned in the Bible, the name and story of Qārūn correspond to the name and story of Korah (son of Izhar, the son of Kobath, the son of Levi) who was leader of the famous rebellion against his cousins, Moses and Aaron, in the wilderness, and who, together with his followers, was burned and swallowed by an earthquake as a punishment from God (Num. XVI and XXVI.9–11).

قَارُون *Qārūn* [proper name] Korah (28:76) إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ *Qārūn was one of Moses' people, but he transgressed against them*. Qārūn is described in the Qur'an as being so rich that it took a group of strong men just to carry the keys to his treasury. Though people envied him his wealth, he was arrogant and rebelled against God, Moses and Aaron, declaring that he had been given his wealth on account of the knowledge he possessed, and forgetting the many generations before him who were mightier and wealthier than him but were destroyed. In retribution God caused the earth to swallow him and his treasure, thereby proving that wealth is a responsibility and the Hereafter is a reward only for those who do not exalt themselves above others or cause corruption in the earth (28:76-83).

قاف *qāf* functions in the Qur'an as: **1** opening verse of Sura 50. In addition to the general opinions concerning letters used in similar positions within the Qur'an (see **الر** *ʾalif–lām–rā*), the opening verse of the sura is also said to mean: 'wisdom', 'the matter has been decided', or to be a name of a mountain encompassing the world (50:1) ق وَالْقُرْءَانِ الْمَجِيدِ *Qāf, by the glorious Qur'an* **2** name of Sura 50, Meccan sura, so-named because of the reference in verse one to the letter '*Qāf*'.

ق/ب/ح *q–b–ḥ* to be or become bad, evil, foul, ugly, unseemly; to chase away, to repulse, to curse. Of this root, مَقْبُوحِين *maqbūḥīn* occurs once in the Qur'an.

مَقْبُوحِين *maqbūḥīn* [pl. of pass. part. مَقْبُوح *maqbūḥ*] one who is removed from all that is good; driven away; cursed; made ugly (28:42) وَأَتْبَعْنَاهُمْ فِى هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ *in this world We sent after them a curse, and on the Day of Resurrection they will be among those removed from all that is good.*

ق/ب/ر *q–b–r* grave, tomb, cemetery, to bury, to entomb. Of this root, four forms occur in eight places in the Qur'an: أَقْبَرَ *ʾaqbara* once; قَبْر *qabr* once; قُبُور *qubūr* five times and مَقَابِر *maqābir* once.

أَقْبَرَ *ʾaqbara* [v. IV, trans.] to cause to be buried, to hand over someone for burial, to cause burying to be the norm (80:21) ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ *then He causes him to die and be buried* (or, *made burial the norm for humankind*).

قَبْر *qabr* [n.; pl. قُبُور *qubūr*] tomb, grave (22:7) وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِى الْقُبُورِ *and surely God will raise those who are in the graves.*

مَقَابِر *maqābir* [pl. of n. مَقْبَرَةٌ *maqbaratun*] graves, burying places; cemetery, graveyard *(102:2) حَتَّى زُرْتُمُ الْمَقَابِرَ *until you go into your graves* [lit. *until you visit the cemeteries*].

ق/ب/س *q–b–s* flame, fire, firebrand, live coal, to try to aquire fire; to seek knowledge, to acquire knowledge; to adopt; good countenance. Of this root, two forms occur three times in the Qur'an: نَقْتَبِس *naqtabis* once and قَبَس *qabas* twice.

نَقْتَبِس *naqtabis* [imperf. of v. VIII, intrans.] to seek or acquire fire or light from a live fire source (57:13) يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ ءَامَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ *on the day the hypocrites, men and women, will say to those who believe, 'Wait for us! Let us kindle* [*light for ourselves*] *from your light!'*

قَبَس *qabas* [n.] firebrand taken from fire, a lit kindling switch (20:10) إِنِّي ءَانَسْتُ نَارًا لَعَلِّي ءَاتِيكُمْ مِنْهَا بِقَبَسٍ *I perceive a fire, perhaps I may bring you a lit piece of kindling from it.*

ق/ب/ض *q–b–ḍ* fist, handful, handhold, to take a handful; to contract, to seize, to grab; to control; to depress; to fold up, to drive fast. Of this root, four forms occur nine times; in the Qur'an: قَبَضَ *qabaḍa* five times; قَبْض *qabḍ* once; قَبْضَةٌ *qabḍatun* twice and مَقْبُوضَةٌ *maqbūḍatun* once.

قَبَضَ *qabaḍa* i [v. trans.] **1** to seize, to take hold of (20:96) فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ *so I took a handful from the footstep of the Messenger* **2** to contract, to draw in (25:46) ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا *then We gradually draw it towards Us, little by little* [lit. *with a slight drawing*] **3** to fold up, to close (67:19) أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ *do they not see the birds above them spreading and closing [their wings]?* **4** to straiten, to hold back, to withhold (2:245) وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ *it is God who withholds and bestows, and it is to Him that you [will] return*; *(9:67) وَيَقْبِضُونَ أَيْدِيَهُمْ *they are tight–fisted* [lit. *they close their hands*].

قَبْض *qabḍ* [v. n.] contracting, drawing in (25:46) ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا *then We gradually draw it towards Us, little by little* [lit. *with a slight drawing*].

قَبْضَةٌ *qabḍatun* **I** [unit. n.] a handful (20:96) بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ *I saw something they didn't and so I took a handful [of dust] from the Messenger's tracks* **II** [v. n.] grasping, power (39:67) وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ *the whole earth will be His grasp* (or, *in the palm of His hand*)*, on the Day of Resurrection.*

مَقْبُوضَةٌ *maqbūḍatun* [pass. part. fem.] (of securities, monies or the like) taken in hand, taken into possession (2:283) وَإِنْ كُنْتُمْ عَلَى

سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ *if you are on a journey, and cannot find a scribe, something should be handed over as security.*

ق/ب/ل *q–b–l* façade, face of a mountain, front; encounter, to face; opposite; openly; to come, approach; before; to accept, to receive; direction; midwife; to consent, willingness; to be pleasing; to compare; to kiss, kiss; section, type, sort, group, tribe; squint; power, capacity; surety, guarantor; spontaneous; possibility. Of this root, 15 forms occur 313 times in the Qur'an: يَقْبَل *yaqbal* three times; يُقْبَل *yuqbal* six times; أَقْبَلَ *ʾaqbala* nine times; تَقَبَّلَ *taqabbala* six times; تُقُبِّلَ *tuqubbila* four times; قَابِل *qābil* once; قَبُول *qabūl* once; مُتَقَابِلِين *mutaqābilīn* four times; مُسْتَقْبِل *mustaqbil* once; قِبْلَةٌ *qiblatun* seven times; قَبِيل *qabīl* twice; قَبَائِل *qabāʾil* once; قُبُل *qubul* three times; قِبَل *qibal* four times and قَبْل *qabl* 261 times.

يَقْبَل *yaqbal* [imperf. of v. trans.; pass. v. يُقْبَل *yuqbal*] to accept (42:25) وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ *He it is who accepts repentance from His servants.*

أَقْبَلَ *ʾaqbala* [v. IV, intrans.] **1** to come (12:82) وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ *ask the town where we have been, and the caravan we came with, indeed, we are truthful* **2** to approach, to draw near (28:31) يَامُوسَى أَقْبِلْ وَلاَ تَخَفْ *Moses, draw near, and do not fear* **3** to face, to turn to (52:25) وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ *they turn to one another, questioning* **4** to enter, to rush in (51:29) فَأَقْبَلَتِ امْرَأَتُهُ فِى صَرَّةٍ *his wife then rushed in with a loud cry.*

تَقَبَّلَ *taqabbala* [v. V, trans.; pass. v. تُقُبِّلَ *tuqubbila*] **1** to accept, to receive (46:16) أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا *these are the ones from whom We accept the best of what they have done* **2** to hear, to answer, to grant (14:40) رَبِّ اجْعَلْنِي مُقِيمَ الصَّلاَةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ *Lord, make me constant in performing the prayer, and of my offspring too, our Lord, accept my petition.*

قَابِل *qābil* [act. part.] one who accepts, one who receives (40:3) غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ *Forgiver of sins and Accepter of repentance.*

قَبُول *qabūl* [v. n.] accepting, receiving (3:37) فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ *so her Lord accepted her with gracious favour.*

مُتَقَابِلِين *mutaqābilīn* [pl. of act. part. مُتَقَابِل *mutaqābil*] facing one another, face to face (15:47) وَنَزَعْنَا مَا فِى صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ *and We will remove from their hearts whatever rancour there is; like brothers they shall be on couches [set] face to face.*

مُسْتَقْبِل *mustaqbil* [act. part.] facing, fronting, approaching from the front (46:24) فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا *when they saw it [the punishment] as a traversing cloud coming towards their valleys, they said, 'This is a traversing cloud that will give us rain!'*

قِبْلَةٌ *qiblatun* [n.] **1** Qibla, a prayer direction, the direction Muslims face when praying (2:144) قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِى السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا *many a time have We seen you [Prophet] turn your face from one side to the other, gazing into the sky, so We are turning you towards a prayer direction that pleases you* **2** faith, belief, way of worship (2:145) وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ ءَايَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ *yet even if you brought every proof to those who were given the Scripture, they would not follow your faith* (or, *prayer direction*), *nor will you follow theirs, nor indeed will any of them follow one another's creed* (or, *prayer direction*) **3** a place of worship (10:87) وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً *and make your houses places of worship.*

قَبِيل *qabīl* [n.] **1** group, faction, host (7:27) إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لاَ تَرَوْنَهُمْ *for he and his forces see you from where you do not see them* **2** variously interpreted as: face to face; surety or as one group in verse (17:92) أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلاَئِكَةِ قَبِيلا *or make the sky fall on us in pieces, as you have claimed could happen, or bring God and the angels [before us] face to face.*

قَبَائِل *qabāʾil* [pl. of n. قَبِيلَةٌ *qabīlatun*] tribes (49:13) وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا *and We made you into nations and tribes that you may know one another.*

قُبُل *qubul* **I** [n.] the front side, the front part, the forefront (12:26) إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ *if his shirt has been torn from the front, then she has spoken truly and he is one of the liars* **II** [used adverbially] **1** in front, in plain sight

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلاَئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلا مَا (6:111) كَانُوا لِيُؤْمِنُوا إِلاَّ أَنْ يَشَاءَ اللَّهُ *even if We sent the angels down to them, and the dead spoke to them, and We gathered all things right before them, they still would not believe, unless God so willed* **2** variously interpreted as: in various types; face to face; in the future in verse (18:55) وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلاَّ أَنْ تَأْتِيَهُمْ سُنَّةُ الأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلا *now that guidance has come to them, what stops [these] people believing and asking forgiveness of their Lord, unless it be that the norms [governing the life] of the ancients come to them or the chastisement is coming to them face to face* (or, *in various types*)*?*

قِبَل *qibal* **I** [n.] power, strength (27:37) ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لاَ قِبَلَ لَهُمْ بِهَا *go back to them: we shall come upon them with forces they have no power to face* **II** [adverbially] **1** towards (2:177) لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ *goodness does not [merely] consist of turning your faces towards East or West [in any particular direction]* **2** in front, fronting, facing; confronting (70:36) فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ *what is the matter with those who disbelieve, confronting you in [such] haste?* **3** adjacent, next to (57:13) فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ *and there will be erected between them a wall with a door–on the inside there is mercy, while on the outside, from its direction [the door], [lies] chastisement.*

قَبْل *qabl* [adverb] **1** in the past, of old (20:115) وَلَقَدْ عَهِدْنَا إِلَى ءَادَمَ مِنْ قَبْلُ فَنَسِيَ *indeed We made a covenant with Adam in the past, but he forgot* **2** [in construct (إضافة) with a noun, pronominal suffix or a phrase] before (such and such) (50:39) وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ *and celebrate the praises of your Lord before the rising of the sun and before the setting*.

ق/ت/ر *q–t–r* smell or fumes of roasting meat, black smoke, darkness, depression; to be stingy; to be poor; opening in a wall; to group things together. Of this root, five forms occur once each in the Qur'an: يَقْتُر *yaqtur*; قَتَر *qatar*; قَتَرَة *qataratun*; قُتُور *qutūr* and مُقْتِر *muqtir*.

يَقْتُر *yaqtur* [imperf. v., intrans.] to be niggardly, stingy, miserly

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا (25:67) *and those who, when they spend, they neither squander nor become stingy.*

قَتَر *qatar* [n.] darkness, dejection, gloom, melancholy, distress لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ وَلاَ يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلاَ ذِلَّةٌ (10:26) *for those who do good is goodness [itself] and more besides is [a reward most fair], and neither darkness nor abasement shall besmirch their reputation* [lit. *cover their faces*].

قَتَرَةٌ *qataratun* [n.] distress, dejection, gloom, melancholy, darkness (80:41) تَرْهَقُهَا قَتَرَةٌ *smothered in darkness.*

قَتُور *qatūr* [quasi-intens. act. part.] very stingy, given to meanness, miserly, very grudging (17:100) لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لأَمْسَكْتُمْ خَشْيَةَ الإِنْفَاقِ وَكَانَ الإِنْسَانُ قَتُورًا *if you possessed the coffers of mercy of my Lord, you would hold back for fear of spending–man is ever stingy.*

مُقْتِر *muqtir* [quasi-act. part.] one who is needy, one in strained circumstances (2:236) وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ *and make provision for them [at the termination of marriage], the affluent according to his means and the strained one according to his.*

ق/ت/ل *q–t–l* to kill, killing, slaughter; to fight; to put into hardship; to curse; to inquire, to look deeply; to quench a thirst; to be experienced; (of an animal) to be trained; to be worldly wise; to work very hard. Of this root, 11 forms occur in 170 places in the Qur'an: قَتَلَ *qatala* 63 times; قُتِلَ *qutila* 20 times; قَتَّلَ *qattala* twice; قُتِّلَ *quttila* twice; قَاتَلَ *qātala* 51 times; قُوتِلَ *qūtila* three times; اقْتَتَلَ *ʾiqtatala* four times; قَتْل *qatl* 10 times; تَقْتِيل *taqtīl* once; قِتَال *qitāl* 13 times and قَتْلَى *qatlā* once.

قَتَلَ *qatala* u [v. trans.] **1** to kill (5:32) مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا *whoever kills a person–not in retribution for [the killing of] another nor for spreading corruption in the land–it is as if he has killed all humankind*; *(4:29) وَلاَ تَقْتُلُوا أَنْفُسَكُمْ *do not kill each other* **2** to suppress one's own lusts (in one interpretation of 2:54) إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ *you have wronged yourselves by taking*

the calf [for worship], so turn to your Creator and cleanse your souls (or, *kill [the guilty amongst] yourselves*).

قُتِلَ *qutila* [pass. v.] **1** to be killed (2:154) وَلاَ تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لاَ تَشْعُرُونَ *do not describe those who are killed for God's cause as dead; they are alive, though you do not realise it* **2** to be defeated (in one interpretation of 3:154) يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا *they say, 'If we had a say in the matter, we would not have been defeated* (or, *killed*) *here'* **3** [interjection] woe to, perish!, confound (him)! (80:17) قُتِلَ الإِنْسَانُ مَا أَكْفَرَهُ *perish man, how ungrateful he is!*; (74:18–19) أَنَّهُ فَكَّرَ وَقَدَّرَ فَقُتِلَ كَيْفَ قَدَّرَ *he planned and plotted; confound him, how he plotted!*

قَتَّلَ *qattala* [v. II, trans.; pass. v. قُتِّلَ *quttil*] to slay all, to kill in large numbers, to exterminate (7:127) سَنُقَتِّلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ *we will exterminate their male children and spare their women.*

قَاتَل *qātal* [v. III] **I** [trans.] to fight (5:24) فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ إِنَّا هَاهُنَا قَاعِدُونَ *so you and your Lord go in and fight; we are sitting here* **II** [trans.] to combat, to fight against, to attack (2:191) فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ *if they do fight you, kill them*; *(9:30) قَاتَلَهُمُ اللَّهُ *may God confound them!*

قُوتِلَ *qūtila* [v.III. pass.] to be fought, to be attacked (22:39) أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا *permitted [to defend themselves] are those who are being attacked, because they have been wronged.*

اِقْتَتَلَ *ʾiqtatala* [v. VIII, intrans.] to fight against one another, to battle against one another (49:9) وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا *and if two parties of the believers fall to fighting, put things right between them.*

قَتْل *qatl* [v. n.; n.] killing, slaughter (33:16) لَنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ *running away will not benefit you if you flee from death or killing [being killed].*

تَقْتِيل *taqtīl* [v. n.] intense killing, slaughtering (also imprecationally) (33:61) مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلا *accursed, wherever they are found, they will* (or, *may they*) *be seized and slain absolutely.*

قِتَال *qitāl* [v. n.; n.] fighting, combat (33:25) وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ

and God spared the believers from having to fight.

قَتْلَى *qatlā* [pl. of pass. part. قَتِيل *qatīl*] those who are murdered, those who have been killed (2:178) يَاأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِى الْقَتْلَى *you who believe, fair retribution is prescribed for you in [cases of] the slain.*

ق/ث/أ *q–th–ʾ* cucumbers, cucumber plantation, to grow cucumbers. Of this root, قِثَّاء *qaththāʾ* occurs once in the Qur'an.

قِثَّاء *qaththāʾ* [coll. n.] cucumbers (2:61) فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا *so invoke your Lord to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions.*

ق/ح/م *q–ḥ–m* to rush, to plunge, to burst into, to embark boldly; hardship; to scorn; to pass over; to be aged. Of this root, two forms occur once each in the Qur'an: اِقْتَحَمَ *ʾiqtaḥama* and مُقْتَحِم *muqtaḥim*.

اِقْتَحَمَ *ʾiqtaḥama* [v. VIII, trans.] to take on, to set upon, to fall upon, to assault (90:11) فَلاَ اقْتَحَمَ الْعَقَبَةَ *will he not attempt the steep path?*

مُقْتَحِم *muqtaḥim* [act. part.] one who is rushing in headlong (38:59) هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ *this is a group rushing in headlong with you.*

قد *qad* [a particle occurring 403 times in the Qur'an and forming a single unit with a following perfect or imperfect verb in the affirmative. When preceded by *qad* (قد) the imperfect cannot be prefixed by a future particle (حَرف تنفيس), or preceded by a subjunctive (أداة نصب) or a jussive particle (أداة جزم)] **I** before a perfect verb *qad* denotes that: **1** the statement has been expected or sought after, in such cases the use of has/have in the English gloss is appropriate (58:1) قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِى زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ *God has heard the words of the one who disputes with you [Prophet] concerning her husband and complains to God* **2** the event has taken place in the not so distant past (الماضى القريب). The

use of has/have in the English gloss is appropriate here too, as in (2:246) وَمَا لَنَا أَلاَّ نُقَاتِلَ فِى سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا *how could we not fight in God's cause when we have been driven out of our homeland and forced to part with our children?* **3** the event has indeed taken place (التَّحقيق), either in **a)** the actual past, as in (2:65) وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِى السَّبْتِ *indeed, you have knowledge of those of you who violated the Sabbath*, or **b)** in the virtual past, as in (91:9–10) قَد أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا *those who purify it [their souls] shall indeed attain success* [lit. *have attained success*] *and those who corrupt it shall be* [lit. *are*] *lost* **II** before an imperfect verb, قَدْ denotes that: **1** the event seldom takes place (التَّقليل). This particular signification of *qad*, however, is a subject of dispute between grammarians and Qur'anic commentators. The latter base their argument on the fact that an interpretation of the verse (24:64) قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ as *seldom He knows what [state] you are in* is inadmissible, it has been suggested, out of this theological dilemma, that the verb يَعْلَمُ in the context of this verse should be glossed as 'takes to task/call to account for what you are committing' **2** the event frequently takes place (التكثير), as in (2:144) قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِى السَّمَاءِ *many a time We have seen you [Prophet] turn your face from one side to the other gazing into the sky* **3** the event has indeed taken place (التَّحقيق) (16:103) وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ *and, indeed, we know that they say it is only a human who teaches them*.

ق/د/ح *q–d–ḥ* arrow shaft, flint, steel; drinking cup; to strike fire, spark, to spark; to bore, to pierce; to censure, to reproach. Of this root, قَدْح *qadḥ* occurs once in the Qur'an.

قَدْح *qadḥ* [v. n.] striking fire, sparking (100:2) فَالْمُورِيَاتِ قَدْحًا *and those striking sparks [with their hooves].*

ق/د/د *q–d–d* to cut lengthwise, to split up, to carve out; faction; dried meat; leather strap; height, stature, figure. Of this root, three forms occur five times in the Qur'an: قَدَّ *qadda* once; قُدَّ *qudda* three times and قِدَد *qidad* once.

قَدَّ *qadda* u [v. trans.; pass. v. قُدَّ *qudda*] to rip, to rend, to split

apart or asunder (12:25) وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ *so they raced for the door–and she ripped his shirt from behind.*

قِدَد *qidad* [pl. of n. قُدَّةٌ *quddatun,* used adjectivally] cut (in pieces), separate, fragmented, divergent (72:11) وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا *and among us there are the righteous and there are those less so–we are divergent factions.*

ق/د/ر *q–d–r* power, strength, ability, to have power; fate, to decree, to pre-ordain; to reckon, to measure; extent, worth, sum; destruction, to strain, to straiten; cooking pot. Of this root, 14 forms occur in 132 places in the Qur'an: قَدَرَ *qadara* 23 times; قُدِرَ *qudira* twice; قَدَّرَ *qaddara* 16 times; قَدْر *qadr* seven times; قَادِر *qādir* seven times; قَادِرُون *qādirūn* seven times; قَدِير *qadīr* 45 times; تَقْدِير *taqdīr* five times; مَقْدُور *maqdūr* once; مِقْدَار *miqdār* three times; مُقْتَدِر *muqtadir* three times; مُقْتَدِرُون *muqtadirūn* once; قَدَر *qadar* 11 times and قُدُور *qudūr* once.

قَدَرَ (1) *qadara* i [v. intrans.] **1** to be able or have the strength or the ability to act or do something (16:75) ضَرَبَ اللَّهُ مَثَلا عَبْدًا مَمْلُوكًا لاَ يَقْدِرُ عَلَى شَيْءٍ *God coins the similitude of a slave, owned, having no control over anything* **2** to overpower, to catch up with, to get the better of (90:5) أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ *does he think no one will be able to overpower him?*

قَدَرَ (2) *qadara* u/i [v. trans.] **1** to straiten, to restrict, to give in meagre quantity (89:16) وَأَمَّا إِذَا مَا ابْتَلاَهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ *but whenever He tests him and straitens his circumstances, he says, 'My Lord has humiliated me'* **2** to ordain, to determine, to decree (77:23) فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ *We ordained [all that]* (or, *We are able*) *and what an excellent ordainer We are!* **3** to reckon the worth of, to estimate the value of (6:91) وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ *and they do not measure God with His true measure when they say, 'God has not revealed a thing to a mortal'.*

قُدِرَ *qudira* [pass. v.] **1** to be straitened, to be given in meagre quantity (65:7) لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ *and let the affluent spend according to his wealth, but let him*

whose circumstances are strained spend according to what God has given him **2** to be destined, decreed; to be measured (54:12) وَفَجَّرْنَا الأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ *We split open the earth with [surging] springs–and the waters met for a decreed purpose*.

قَدَّرَ *qaddara* [v. II, trans.] **1** to determine, to measure (10:5) هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ *He it is who made the sun a shining radiance and the moon a light, and measured it in phases so that you could count the years and reckon* **2** to ordain, to decree (15:60) إِلاَّ امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ *all except his wife: We have decreed that she will be one of those who stay behind* **3** to contemplate, to ponder, to plot (74:18–19) أَنَّهُ فَكَّرَ وَقَدَّرَ فَقُتِلَ كَيْفَ قَدَّرَ *he planned and plotted, confound him, how he plotted!*

قَدْر *qadr* [v. n.; n.] **1** worth, position, status, esteem (39:67) وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ *and they do not esteem God with the esteem due Him, the whole earth will be a grasp of His [in the palm of His hand] on the Day of Resurrection* **2** timing; measure (65:3) قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا *God has set a due measure for everything*; *(97:1) لَيْلَةِ الْقَدْرِ *the Night of Decree*, *Glory* or *Power*, the night in which the Prophet received the revelation the first time and said to be one of the last ten nights in the month of Ramaḍān, probably the 27th; * الْقَدْرِ name of Sura 79, Meccan sura, so-named because of the reference in verse 1 to the '*Night of Decree*'.

قَادِر *qādir* [act. part.; pl. قَادِرُون *qādirūn*] one who is able, or capable (23:95) وَإِنَّا عَلَى أَنْ نُرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ *to show you what We have promised them We certainly are able*; *(6:65) الْقَادِرُ [an attribute of God] *the Able* **2** one who determines; decrees, ordains (77:23) فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ *We ordained [all that]* (or, *We are able*) *and what an excellent ordainer We are!*

قَدِير *qadīr* [intens. act. part.] one most able, one in absolute control (22:6) وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *and He gives life to the dead; He has absolute control over everything*.

تَقْدِير *taqdīr* [v. n.] determining, designing (41:12) وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ *and We adorned the nearest*

heaven with lanterns and [also placed them there as] security (or, *made them secure*)*; such is the design of the Almighty, the All-knowing.*

مَقْدُور *maqdūr* [pass. part.] decreed, ordained, destined (33:38) وكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا *and the command of God is a fate ordained.*

مِقْدَار *miqdār* [n.] quantity, measure, extent, duration (13:8) وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ *everything with Him is in [exact] measure.*

مُقْتَدِر *muqtadir* [act. part.] one most able, one in absolute control, or power (43:42) أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ *or We have you witness what We promised them; We have full power over them.*

قَدَر *qadar* [n.] **1** capacity, measure (13:17) أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا *He sends from the sky water, so ravines flow, each according to its capacity* **2** fate, pre-ordination, decree; predetermination, providence (20:40) فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَى قَدَرٍ يَامُوسَى *so you stayed for some years among the people of Midian, then you came [here] by providence/decree, Moses* **3** period, duration (77:22) إِلَى قَدَرٍ مَعْلُومٍ *for a determined period.*

قُدُور *qudūr* [pl. of n. قِدْر *qidr*] cauldrons (34:13) يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ *they made him whatever he wanted–palaces, statues, basins as large as water troughs, and cauldrons hard to move.*

ق/د/س *q–d–s* to go far in the land; holiness, to be holy, blessed, or sacred; to venerate, to be pure, cleanliness. Of this root, five forms occur 10 times in the Qur'an: نُقَدِّس *nuqaddis* once; القُدُس *ʾal-qudus* four times; القُدُّوس *ʾal-quddūs* twice; المُقَدَّس *ʾal-muqaddas* twice and المُقَدَّسَة *ʾal-muqaddasatu* once.

نُقَدِّس *nuqaddis* [imperf. v. II, trans.] to sanctify, to extol, to hallow (2:30) قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ *they said, 'How can You place on it someone who will cause damage and bloodshed there, whereas we sing Your praise and sanctify You?'*

رُوحُ القُدُس *rūḥ ʾal-qudus* [v. n.; n. in construct (إضافة)] the

essence of purity, the spirit of holiness, interpreted as **1** epithet of the Archangel Gabriel (q.v.) (16:102) نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ *the Holy Spirit has brought it with the Truth* (q.v.) *from your Lord* **2** the spirit that God sent to the Virgin Mary as a substitute for procreation through a father, or the power by which Jesus raised the dead (2:253) وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ *We gave Jesus, son of Mary, Our clear signs and strengthened him with the Holy Spirit.*

القُدُّوس *ᵓal-quddūs* [n.] [an attribute of God] the Holy One (59:23) الْمَلِكُ الْقُدُّوسُ السَّلاَمُ *the King, the Holy One, Source of Peace.*

مُقَدَّس *muqaddas* [quasi-pass. part.; fem مُقَدَّسَة *muqaddasatun*] blessed, made sacred (20:12) فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى *so take off both your shoes; you are in the sacred valley, Ṭuwā.*

ق/د/م *q–d–m* foot; position, rank, leader, to lead; to come, to arrive; front, to advance, fore, in the front; brave, courageous; to precede, to be old, ancient, eternal; to submit. Of this root, 10 forms occur 48 times in the Qur'an: قَدِمَ *qadima* once; يَقْدُم *yaqdum* once; قَدَّمَ *qaddama* 27 times; تَقَدَّمَ *taqaddama* twice; تَسْتَقْدِمُون *tastaqdimūn* four times; قَدَم *qadam* twice; أَقْدَام *ᵓaqdām* six times; قَدِيم *qadīm* three times; أَقْدَمُون *ᵓaqdamūn* once and مُسْتَقْدِمِين *mustaqdimīn* once.

قَدِمَ *qadima* a [v. intrans.] to come to, to apply oneself to, to turn to (25:23) وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا *and We will turn to whatever [good] deeds they have done and scatter them like dust.*

يَقْدُم *yaqdum* [imperf. of v. قَدَمَ *qadama*, trans.] to precede (11:98) يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةَ *he will be at the forefront of his people on the Day of Resurrection.*

قَدَّمَ *qaddama* [v. II, trans.] **1** to advance, to put forward, to offer (58:13) ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ *have you found it burdensome to give alms before your private consultation [with the Prophet]?* **2** [with an elliptical object] to work for, to show concern, to provide (89:24) يَقُولُ يَالَيْتَنِي قَدَّمْتُ لِحَيَاتِي *he will say, 'Would that I had provided for my life [here]!'* **3** to offer, to make

available, to bring upon (38:60) أَنْتُمْ قَدَّمْتُمُوهُ لَنَا *it was you who brought this on us* **4** to tempt, to entice, to allure, to beguile (5:80) لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ *how vile is what their souls have beguiled them into! God is wroth with them as a result* **5** to commit, to perpetrate, to incur (3:18–2) ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ *this is on account of what you have committed with your own hands: God is never unjust to [His] servants.*

تَقَدَّم *taqaddama* [v. V, intrans.] **1** to go before (48:2) لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ *that God may forgive you those of your sins that are past* [lit. *long gone*] *and those yet to come* **2** to go forward, to advance (74:37) لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ *to those of you who choose to go ahead or lag behind.*

يَسْتَقْدِم *yastaqdim* [imperf. of v. X, trans.] to seek to advance, to seek to bring forward (16:61) فَإِذَا جَاءَ أَجَلُهُمْ لاَ يَسْتَأْخِرُونَ سَاعَةً وَلاَ يَسْتَقْدِمُونَ *and when their time comes they are unable to put it off for an hour nor [can they] bring it forward [for an hour].*

قَدَم *qadam* [n.; pl. أَقْدَام *ʾaqdām*] foot, foothold *(16:94) فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا *lest you sin after having attained to faith* [lit. *lest a foot should slip after it has been firmly placed*]; *(10:2) قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ *in good standing* (or, *on a sure footing*) *with their Lord*; *(55:41) فَيُؤْخَذُ بِالنَّوَاصِي وَالأَقْدَامِ *and will be seized by the forelocks and the feet*; *(41:29) نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا *so we may humiliate them* [lit. *so we may put them under our feet*]; *(8:11) وَيُثَبِّتَ بِهِ الأَقْدَامَ *and with which to strengthen the resolution* [lit. *and with which to make feet firm*].

قَدِيم *qadīm* [quasi-act. part.] **1** ancient (46:11) وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ *and, since they will not be guided by it, they say, 'This is an ancient fabrication'* **2** old, shrivelled (36:39) وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ *and the moon, We have determined it by stations until it becomes like a shrivelled, old date-palm stalk* **3** customary, familiar, same old (thing) (12:95) قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلاَلِكَ الْقَدِيمِ *they said, 'By God, you are still in your old delusions!'*

أَقْدَمُون *ʾaqdamūn* [pl. of elat. أَقْدَم *ʾaqdam*] older/oldest, more/most ancient *(26:76) ءَابَاؤُكُمُ الأَقْدَمُونَ *your forefathers*, *your ancestors*, *your predecessors*.

مُسْتَقْدِمِين *mustaqdimīn* [pl. of act. part. مُسْتَقْدِم *mustaqdim*] past generations; those who lead others in good work; the vanguard (15:24) وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ *and We have come to know those of you who press forward and We know the laggards.*

ق/د/و *q–d–w* example, model, pattern; to follow the example, to imitate, to use as a guide; to be in the forefront; to go straight, to follow the right path; to be near. Of this root, two forms occur once each in the Qur'an: اِقْتَدِه *ʾiqtadih* and مُقْتَدُون *muqtadūn*.

اِقْتَدِى *ʾiqtadi* [imper. of v. VIII اِقْتَدى *ʾiqtadā*, intrans.] follow the example of, use as guidance, imitate, emulate (6:90) أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهِ *these are they whom God has guided, so follow their guidance.*

مُقْتَدُون *muqtadūn* [pl. of act. part. مُقْتَدِي *muqtadī*] those who follow the steps of others, those who emulate others, followers (43:23) إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَارِهِمْ مُقْتَدُونَ *We saw our fathers following a tradition; we are only following in their footsteps.*

ق/ذ/ف *q–dh–f* to cast away, to throw, to shoot; to be fast, to run quickly; side, protrusion. Of this root, two forms occur in nine places in the Qur'an: قَذف *qadhafa* eight times and يُقْذف *yuqdhaf* once.

قَذفَ *qadhafa* i [v. trans.; pass. imperf. يُقْذفُونَ *yuqdhafūn*] **1** to cast, to throw, to fling (20:39) أَنِ اقْذِفِيهِ فِى التَّابُوتِ فَاقْذِفِيهِ فِى الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ *cast him into the chest, then cast it in the river; let the river wash him/it onto the bank* **2** to pelt, to hurl (21:18) بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ *no!, We hurl the truth against falsehood, and it breaks its head*; *(34:53) وَيَقْذِفُونَ بِالْغَيْبِ *they make wild guesses at the unknown*, *they conjecture wildly*, *they are shooting in the dark.*

ق/ر/أ *q–r–ʾ* period, time span, cycle, appointed time; menstruation, menstrual period; to become with child; to add, to gather together; to hold, to hold in; to recite, to read; to match in length. Of this root, six forms occur 88 times in the Qur'an: قَرأ *qaraʾa* 14

times; قُرِئَ *quriʾa* twice; يُقْرِئ *yuqriʾ* once; القُرآن *ʾal-Qurʾān* 50 times; قُرَآن *Qurʾān* 20 times and قُرُوء *qurūʾ* once.

قَرَأَ *qaraʾa* a [v. trans.] **1** to read, to recite (96:1) اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ *read!, in the name of your Lord who created* **2** to know, to learn (10:94) فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِنْ قَبْلِكَ *so if you [Prophet] are in doubt about what We have revealed to you, ask those who have known revealed Scripture* [lit. *the Book*] *before you.*

قُرِئَ *quriʾa* [pass. v.] to be read, or recited, aloud (7:204) وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا *when the Qur'an is recited, listen to it and be silent.*

يُقْرِئ *yuqriʾ* [imperf. of v. IV, trans.] to cause or enable, to read, or recite, to teach to read, to help to read (87:6) سَنُقْرِئُكَ فَلاَ تَنْسَى *We will teach you to read [the Qur'an], so you will not forget.*

قُرَآن *qurʾān* **I** [v. n.] the act of reciting, or reading, the Qur'an (75:16–17) لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ *[Prophet], do not rush your tongue in an attempt to hasten it [fearing it may escape you]–it is Our [own] task to collect it and recite it [to have it recited]* **II** [n.] **1** discourse (13:31) وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى *had it been possible for a discourse to be used in causing mountains to move, the earth to be shattered or the dead to be spoken to [this Qur'an would have done it]* **2** the entire text of the Qur'an (10:15) وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لاَ يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ *whenever Our revelations are recited to them in [their] clarity, those who do not look forward to meeting with Us say, 'Bring a Qur'an, different from this or change it'* **3** reading/s of the Qur'an, parts of the Qur'an (72:1) أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا *it has been revealed to me that a group of jinn listened in [on a recitation of the Qur'an] and said, 'We have heard a wondrous reading'* [also interpreted as: *wondrous Qur'an*].

القُرَآن *ʾal-Qurʾān* **I** [n.] **1** the Qur'an (also the Koran), the Holy Book of Islam consisting of the corpus of Arabic utterances sent down by God to Muḥammad, through the Archangel Gabriel, and recorded in a way that establishes its authenticity; the reading of

parts of this corpus is required in acts of worship (6:19) وَأُوحِيَ إِلَيَّ هَذَا الْقُرْءَانُ لأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ *and this Qur'an was revealed to me that I may warn you and everyone it reaches* **2** reading/s from the text of the Qur'an (46:29) وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْءَانَ *and when We directed a group of jinn to you [Prophet] to listen to the Qur'an* **3** the teaching contained in the Qur'an (28:85) إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْءَانَ لَرَادُّكَ إِلَى مَعَادٍ *He who has made the [teachings of the] Qur'an binding on you [Prophet] will return you to an appointed time/place* **II** [v. n.; n.] the act of reading or reciting the Qur'an (20:114) وَلاَ تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا *and [Prophet] do not rush into reciting before the revealing of it to you has been fully completed [comes to an end] and say, 'Lord, increase me in knowledge.'*

قُرُوء *qurūʾ* [pl. of n. قُرْء *qurʾ*] [jur.] menstruation cycles (2:228) وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلاَثَةَ قُرُوءٍ *divorced women [must] keep an eye on themselves [and be on the lookout for any sign of pregnancy,* or, *stay away from their husbands] for three monthly periods [before remarrying].*

ق/ر/ب *q–r–b* closeness, proximity, to be, or become near; to moderate; kinship, relatives, companions; to hurry; to seek, to seek water sources, to drive livestock to water sources, waterskin; scabbard, sheath; small boat; sacrifice. قُرْبَان *qurbān*, an offering, could be an early borrowing from Syriac. Of this root, 12 forms occur in 96 places in the Qur'an: تَقْرَب *taqrab* 11 times; قَرَّبَ *qarraba* five times; اِقْتَرَبَ *ʾiqtaraba* five times; قُرْبَةٌ *qurbatun* once; قُرُبات *qurubāt* once; قَرِيب *qarīb* 26 times; قُرْبَى *qurbā* 16 times; أَقْرَب *ʾaqrab* 12 times; أَقْرَبُون *ʾaqrabūn* seven times; مُقَرَّبُون *muqarrabūn* eight times; مَقْرَبَةٌ *maqrabatun* once and قُرْبَان *qurbān* three times.

تَقْرَب *taqrab* [imperf. of v. trans.] **1** to draw near, to approach (12:60) فَإِنْ لَمْ تَأْتُونِي بِهِ فَلاَ كَيْلَ لَكُمْ عِنْدِي وَلاَ تَقْرَبُونِ *if you do not bring him to me you will neither have any measuring [of corn] from me nor will you [be permitted even to] come near me* **2** to attempt (4:43) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَقْرَبُوا الصَّلاَةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ *you who believe, do not attempt the prayer while you are intoxicated until you have come to be aware of what you are saying* **3** to

violate (2:187) تِلْكَ حُدُودُ اللَّهِ فَلاَ تَقْرَبُوهَا *these are the bounds set by God, so do not violate them* **4** to commit (17:32) وَلاَ تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلا *and do not commit fornication–it is an abomination, and an evil path to take* **5** to have intercourse with (2:222) فَاعْتَزِلُوا النِّسَاءَ فِى الْمَحِيضِ وَلاَ تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ *so keep away from women during menstruation, and not have intercourse with them until they are cleansed.*

قَرَّبَ *qarraba* [v. II, trans.] **1** to cause to be near (51:27) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلاَ تَأْكُلُونَ *and he brought it near to them, 'Will you not eat?' he said* **2** to endear (34:37) وَمَا أَمْوَالُكُمْ وَلاَ أَوْلاَدُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَى *it is neither your wealth nor your children that endear you to Us* [lit. *bring you near to Us in endearment*] **3** to offer as a sacrifice (5:27) وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ ءَادَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا *and recite to them the story of the two sons of Adam in truth, when they offered a sacrifice*.

اِقْتَرَبَ *ʾiqtaraba* [v. VIII, intrans.] to draw near (21:1) اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُعْرِضُونَ *closer to humankind draws their reckoning, while they remain [in a state of] turning away, heedless*.

قُرْبَةٌ *qurbatun* [n.; pl. قُرُبات *qurubāt*] an offering to God, a good deed (9:99) وَيَتَّخِذُ مَا يُنْفِقُ قُرُبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلاَ إِنَّهَا قُرْبَةٌ لَهُمْ *and they consider their contributions as offerings to God and [a means for] the prayers of the Messenger: indeed, they are [acceptable] offerings for them.*

قَرِيب *qarīb* [quasi-act. part.] near, approximate (7:56) إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ *surely the mercy of God is near to those who do good*; *(4:17) ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ *then they repent soon afterwards, without delay*.

قُرْبَى *qurbā* [n.; v. n.] affinity, relationship; kinship, kinfolk (42:23) قُلْ لاَ أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلاَّ الْمَوَدَّةَ فِى الْقُرْبَى *say [Prophet], 'I ask you for no reward for it [the Faith], only [your] affection for the [my] kinfolk* (or, *the love accruing to all of us in being near [to God]*, or, *affection for the ones who are near God*)'; *(16:90) ذِي الْقُرْبَى *relative*, *member of one's family*.

أَقْرَب *ʾaqrab* [elat.] nearer/nearest, closer/closest (56:85) وَنَحْنُ

أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لاَ تُبْصِرُونَ *while We are nearer to him than you, though you do not see.*

أَقْرَبُون *ʾal-ʾaqrabūn* **I** [pl. n.] variously interpreted as: one's children, kinsfolk other than the parents, all kinfolk, non-inheriting relatives (2:180) كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ *it is prescribed for you that, if death approaches any of those of you who are leaving properties behind them, he should make bequests to parents and close relatives* **II** [adjectival] closer, nearer (26:214) وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ *and warn your nearest kinfolk.*

مُقَرَّبُون *muqarrabūn* [pl. of quasi-pass. part. مُقَرَّبُ *muqarrab*] (those who are) drawn near, favoured (ones) (4:172) لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلاَ الْمَلاَئِكَةُ الْمُقَرَّبُونَ *the Messiah would never disdain to be a servant of God, nor would the favoured angels.*

مَقْرَبَةٌ *maqrabatun* [n.] nearness, proximity *(90:15) يَتِيماً ذَا مَقْرَبَةٍ *a relative*; *a member of/an orphan from the kinfolk* [lit. *an orphan possessing closeness*].

قُرْبَان *qurbān* **I** [n.] offering, sacrificial offering (3:183) الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ *those who say, 'God has made a covenant with us that we not believe in any messenger until he brings us a sacrifice [that] the fire will consume'* **II** [v. n.] the act of drawing near (46:28) الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا ءَالِهَةً *those who set up gods beside God to bring them nearer to Him.*

ق/ر/ح *q–r–ḥ* wound, sore, ulcer, skin eruption, abscess; to invent, to initiate, to suggest; intellect, the innate disposition; pure. Of this root, قَرْح *qarḥ* occurs three times in the Qur'an.

قَرْح *qarḥ* [n.] wound, pain, hardship (3:140) إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ *if a hardship touches you [you should bear in mind that] a similar hardship has touched those people [your enemies].*

ق/ر/د *q–r–d* balls of tangled wool, to coagulate; ticks, to remove ticks; to deceive; to subdue, to humiliate; monkey; to earn one's living. Of this root, قِرَدَةٌ *qiradatun* occurs three times in the

Qur'an.

قِرَدَةٌ *qiradatun* [pl. of n. قِرْد *qird*] ape, monkey (7:166) فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ *but when they became too proud to abandon that which they were forbidden to do, We said to them, 'Be [like] apes, outcasts!'*

ق/ر/ر *q–r–r* cold, chilliness, to be cold; to abate, to settle down, urban areas; to deposit, container, sedimentation; bottom of a ravine, abyss; basis, to decide, decision; to become carefree, to become tranquil. Of this root, eight forms occur 38 times in the Qur'an; تَقَرّ *taqarr* five times; أَقَرَّ *ᵓaqarra* four times; اِسْتَقَرَّ *ᵓistaqarra* once; قَرَار *qarār* nine times; قُرَّةٌ *qurratun* three times; مُسْتَقَرّ *mustaqarr* 10 times; مُسْتَقِرّ *mustaqirr* three times and قَوَارِير *qawārīr* three times.

تَقَرّ *taqarr* [imperf. of v. intrans.] to stay, to remain, to settle down (33:33) وَقَرْنَ فِي بُيُوتِكُنَّ وَلاَ تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الأُولَى *stay at home, and do not display your finery in the way of the pagans of old*; *(20:40) تَقَرَّ عَيْنُهَا *she may be comforted*, *her fears may abate* [lit. *her eye settles down*].

أَقَرَّ *ᵓaqarra* [v. IV] **I** [intrans.] to concede, to accept, to affirm (3:81) ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا *then there came to you a messenger confirming what is with you–will you believe in him and help him? 'Do you accept?' he asked, 'and do you take My pledge over this [matter], as binding on you?' They said, 'We accept'* **II** [trans.] to cause to settle (22:5) وَنُقِرُّ فِي الأَرْحَامِ مَا نَشَاءُ إِلَى أَجَلٍ مُسَمًّى *then We cause to settle in the wombs whatever We choose until an appointed time*.

اِسْتَقَرَّ *ᵓistaqarra* [v. X, intrans.] to become settled, to remain firmly in a position (7:143) قَالَ لَنْ تَرَانِي وَلَكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي *He said, 'You will never see Me, but look at the mountain–if it remains standing firm in its place, you will see Me.'*

قَرَار *qarār* [n.] **1** depth, secure place (23:13) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ *then We placed him as a drop of semen, in a secure lodging* **2**

abode (14:29) جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ *Hell in which they burn–what an evil abode* **3** hold, stability, endurance, root (14:26) وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الأَرْضِ مَا لَهَا مِنْ قَرَارٍ *and the likeness of an evil word is as an evil tree, uprooted from the surface of the earth, with no power to endure* **4** peace, tranquillity (23:50) وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ ءَايَةً وَءَاوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ *and We made the son of Mary and his mother an exemplar; and We brought them to shelter on a peaceful hillside with flowing water.*

قُرَّة/قُرَّت *qurratu/qurratun* [n. in construct, sing. قُرَّت عَين *qurrata ᶜayn*; pl. قُرَّت أَعْيُن *qurrata ᵓaᶜyun*] rest; comfort, pleasure, happiness, consolation (25:74) وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ *and those who pray, saying, 'Our Lord, give us from our spouses and offspring comfort* [lit. *rest for our eyes*].*'*

مُسْتَقِرّ *mustaqirr* [quasi-act. part.] **1** that which comes to settle, or to alight (27:40) فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي *when he saw it settled before him, he said, 'This is out of the favour of my Lord'* **2** that which is lasting or remaining (54:38) وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ *and there came to them early in the morning a lasting chastisement* **3** that which comes to an end, that which serves its term (54:3) وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقِرٌّ *they deny [the truth] and follow their desires–[but this should not be for long, because] everything comes to its conclusion.*

مُسْتَقَرّ *mustaqarr* **I** [n. of place] a fixed abode, a place of settlement (25:76) خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا *abiding there forever–fair it is as a settlement and abode* **II** [pass. part; n. of place] a term to be served; a place to settle in (6:98) وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ *and He it is who produced you from a single soul, then [gave you] a residing place [while you lived] and a repository [after death]* **III** [n. of time; v. n.; pass. part.] a time of settlement; a term to be served; settling (6:67) لِكُلِّ نَبَإٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ *every prophecy has its fixed time [to be fulfilled]* (or, *has certain endurance*)*–so you will come to realise.*

قَوَارِير *qawārīr* **I** [mass n.] glass (27:44) قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ *he said, 'It is a palace/palace hall paved with glass'* **II** [pl. n.] glass goblets, bottles made of glass (in which liquids and the like

settle) (76:16) قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا *silver-like* [lit. *gleaming*] *glass goblets they [the served] or [the servers] measure them exactly [in accordance with the drinker's wishes].*

ق/ر/ش *q–r–sh* gathering, to earn money, to make a living; to crunch, to gnash, to fracture; to duel, stabbing; to partake of food sparsely; shark. Of this root, قُرَيش *quraysh* occurs once in the Qur'an.

قُرَيش *Quraysh* [proper n., in the diminutive] (little, or beautiful, shark) the tribe of Quraysh (in which Prophet Muḥammad was born and reared, so-named, it is said, because it was so powerful as to have been like the shark, able to devour other tribes while other tribes could not touch it. Quraysh was also much respected throughout Arabia because it was the custodian of the Kaᶜba before Islam. When Muḥammad began his mission, many of the Quraysh rejected his message, hence the Qur'an urges Quraysh to worship the 'Lord of the House' (106:1–4) who gave them food after hunger and security after fear and who facilitated for them the two major trading journeys, one in the summer to the north and the other in the winter to the south. (106:1) لِإِيلَافِ قُرَيْشٍ *[He did this] in order to make Quraysh secure* (or, *to keep Quraysh together as a cohesive unit*, or, *to help them continue with their summer and winter journeys* (q.v. رحلة)); * قُرَيش name of Sura 106, Meccan sura, so-named because of the reference in verse 1 to the tribe of '*Quraysh*'.

ق/ر/ض *q–r–ḍ* cutting, clipping, to cut; to become extinct; to gnaw, to nibble; shavings, sawdust; loan, to loan; to slander; to skirt, to avoid; poetry, to make poetry. Of this root, three forms occur 13 times in the Qur'an: تَقْرِض *taqriḍ* once; أَقْرَضَ *ᵓaqraḍa* six times and قَرض *qarḍ* six times.

تَقْرِض *taqriḍ* [imperf. v., trans.] to avoid, to turn away from, to pass away (18:17) وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ *you could see the sun, as it rose, veering away from their cave towards the right, and when it set, avoiding them [by inclining] to the left.*

أَقْرَضَ *ᵓaqraḍa* [v. IV, trans.] to lend (64:17) إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ *if you give alms to the poor* [lit. *make a goodly loan to God*], *He will multiply it for you and forgive you.*

قَرض *qarḍ* [n.] loan *(73:20) قَرْضًا حَسَنًا *alms given to the needy for the sake of God alone* [lit. *a goodly loan*].

ق/ر/ط/س *q–r–ṭ–s* paper, parchment; strong young she-camel; tall, fair young woman; to hit the mark. It has been suggested that قِرْطَاس *qirṭās* came to Arabic through Ethiopic and Syriac. Of this root, two forms occur once each in the Qur'an: قِرْطَاس *qirṭās* and قَرَاطِيس *qarāṭīs*.

قِرْطَاس *qirṭās* [n.; pl. قَرَاطِيس *qarāṭīs*] paper, parchment (6:7) وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلاَّ سِحْرٌ مُبِينٌ *even if We had sent down to you actual writing inscribed on parchment, and they had touched it with their own hands, those who disbelieve would still say, 'This is nothing but manifest sorcery.'*

ق/ر/ع *q–r–ᶜ* boldness; to knock, to strike; to reproach; to fight; to cast a lot, calamity, disaster and adversity; pumpkin. Of this root, قَارِعَةٌ *qāriᶜatun* occurs five times in the Qur'an.

قَارِعَةٌ *qāriᶜatun* **I** [act. part.] **1** calamity, disaster, affliction (13:31) وَلاَ يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ *as for those who disbelieve, disaster will not cease to strike them, because of what they do* **II** [n.] the crashing blow (epithet of the Day of Judgement) (69:4) كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ *the people of Thamūd and ᶜĀd denied the coming of the Day of Judgement* [lit. *crashing blow*]; * القارعة name of Sura 101, Meccan sura, so-named because of the reference in verse 1 to the '*Crashing Blow*'.

ق/ر/ف *q–r–f* tree bark, to peel off the bark; to kill, to eradicate; to earn, earnings; to commit a sin, to commit a crime, to slander, to accuse; to be worthy of something; to be loathsome. Of this root, two forms occur five times in the Qur'an: اِقْتَرَفَ *ᵓiqtarafa* four times and مُقْتَرِفُون *muqtarifūn* once.

اِقْتَرَفَ *ʾiqtarafa* [v. VIII, trans.] **1** to earn, to acquire (42:23) وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا *whoever does good, We shall increase it for him in goodness* **2** to commit (6:120) إِنَّ الَّذِينَ يَكْسِبُونَ الإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ *those who earn the wages of sin, surely will be repaid for what they commit.*

مُقْتَرِف *muqtarif* [act. part.] one who perpetrates, earns, or commits (a bad deed) (6:113) وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ *and let them perpetrate whatever they [the evil ones] perpetrate.*

ق/ر/ن *q–r–n* horns, feelers; pods; summit of a mountain; first rays of the rising sun; generation, number of years; blade; prisoner of war, shackles; to join together, peer, companion, equal, wife, to wed; circumstance. Of this root, eight forms occur 40 times in the Qur'an: قَرْن *qarn* seven times; قَرْنَين *qarnayn* three times; قُرُون *qurūn* 13 times; قَرِين *qarīn* seven times; قُرَناء *quranāʾ* once; مُقَرَّنِين *muqarranīn* three times; مُقْرِنين *muqrinīn* once; مُقْتَرِنين *muqtarinīn* once and قَارُون *qārūn* four times.

قَرْن *qarn* [n.; pl. قُرُون *qurūn*] a generation (variously said to cover 10, 20, 30, 60, 70 or 80 years) (6:6) أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ *do they not realise how many a generation before them We destroyed?*

قَرْنَين *qarnayn* [dual. n.] two horns *(18:83) ذِي الْقَرْنَيْنِ *the one with the two horns*; said by some to be an epithet of Alexander the Great since, in a Syrian legend, Alexander says to God, 'I know that thou hast caused horns to grow upon my head', a theory which is rejected by orthodox scholars. The Qur'an merely refers to him as a man 'established in the land' and given 'the means to achieve everything'.

قَرِين *qarīn* [quasi-act. part.; pl. قُرَناء *quranāʾ*] close companion (41:25) وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ *We have appointed for them companions, and they made their present and their past [seem] fair to them.*

مُقَرَّنِين *muqarranīn* [pl. of pass. part. مُقَرَّن *muqarran*] shackled, bound together (14:49) وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الأَصْفَادِ *you will see the sinners on that Day, bound in fetters.*

مُقْرِنِين *muqrinīn* [pl. of act. part. مُقْرِن *muqrin*] those who shackle, subdue, subordinate, or control (43:13) سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ *glory be to Him who has subjugated this to us; we could not have controlled it [by ourselves].*

مُقْتَرِنِين *muqtarinīn* [pl. of act. part. مُقْتَرِن *muqtarin*] joined together (43:53) فَلَوْلاَ أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلاَئِكَةُ مُقْتَرِنِينَ *if only bracelets of gold had been cast upon him, or angels had come in company with him?*

قَارُون *qārūn* (see alphabetically).

ق/ر/ى *q–r–y* hole in the root of a palm tree where the sap collects; to offer hospitality; to travel; to investigate; to collect, to store; village, town, city. Of this root, three forms occur 56 times in the Qur'an: قَرْيَةٌ *qaryatun* 37 times; قَرْيَتَين *qaryatayn* once and قُرَى *qurā* 18 times.

قَرْيَةٌ *qaryatun* [n.; pl. قُرَى *qurā*] town, city, township, village, dwelling (16:112) وَضَرَبَ اللَّهُ مَثَلاً قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً *God presents the parable of a city that was secure and at ease*; *(42:7) أُمَّ الْقُرَى (epithet for Mecca) *the mother of towns*, *metropolis*; *(43:31) الْقَرْيَتَيْنِ *the two towns*, *Mecca and ʾal-Ṭāʾif.*

ق/س/ر *q–s–r* to compel, to force; lion, hunter, archer, brave; first part of the night; sturdy camels. The word for lion, however, is recognised by some philologists as a borrowing from Ethiopic. Of this root, قَسْوَرَةٌ *qaswaratun* occurs once in the Qur'an.

قَسْوَرَةٌ *qaswaratun* [n. said to be the plural of قَسْوَر *qaswar*] lion, hunter (74:51) فَرَّتْ مِنْ قَسْوَرَةٍ [*like stampeded wild asses*] *fleeing from a lion/a hunter*.

ق/س/س *q–s–s* wise people; seasoned camel drivers; to seek something in the dark, to go after, to enquire; to listen in, a learned person, a priest. Of this root, قِسِّيسُون *qissīsūn* occurs once in the Qur'an.

قِسِّيسُون *qissīsūn* [pl. of n. قِسِّيس *qissīs*] priests (5:82) ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لاَ يَسْتَكْبِرُونَ *that is because from them, there are*

priests and monks and they are not given to arrogance.

ق/س/ط *q–s–ṭ* justice, equity, to do justice, to deny justice; balance, measure, share; instalment, to pay by instalments. Of this root, five forms occur 25 times in the Qur'an: تُقْسِط *tuqsiṭ* three times; قَاسِطُون *qāsiṭūn* twice; أَقْسَطَ *ʾaqsaṭ* twice; مُقْسِطِين *muqsiṭīn* three times and قِسْط *qisṭ* 15 times.

تُقْسِط *tuqsiṭ* [imperf. of v. IV أَقْسَطَ *ʾaqasaṭa*, intrans.] to act justly (4:3) وَإِنْ خِفْتُمْ أَلاَّ تُقْسِطُوا فِى الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ *and if you fear that you cannot deal justly by the orphans [in marrying them], then marry those women who seem agreeable to you.*

قَاسِطُون *qāsitūn* [pl. of act. part. قَاسِط *qāsiṭ*] those acting unjustly, or unrighteously; those who deviate from the right path (72:14) وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا رَشَدًا *and among us there are the ones who surrender, and the ones who deviate: those who surrender have endeavoured to find guidance.*

أَقْسَط *ʾaqsaṭ* [elat.] more/most just (33:5) ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ *name them after their [real] fathers, this is more equitable with God.*

مُقْسِطون *muqsiṭun* [pl. of act. part. مُقْسِط *muqsiṭ*] those who act justly or fairly, those who are even-handed (49:9) فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ *then, if it [the aggressing party] returns, put things right between them equitably, and be just, surely God loves the just.*

قِسْط *qisṭ* **I** [n.] justice (7:29) قُلْ أَمَرَ رَبِّي بِالْقِسْطِ *say, 'My Lord commands justice'* **II** [quasi-act. part.] fair, just (21:47) وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ *and We set the scales, the just ones, for the Day of Resurrection.*

قِسْطَاس *qisṭās* this word is regarded by early philologists as a borrowing from Greek meaning either 'justice' or 'balance'. Other scholars, however, argue that قِسْطَاس *qisṭās* is a borrowing from either Aramaic or Syriac. قِسْطَاس *qisṭās* occurs twice in the Qur'an.

قِسْطَاس *qisṭās* [n.] balance, scales (17:35) وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا

بِالْقِسْطَاسِ الْمُسْتَقِيمِ *and fill up the measure when you measure, and weigh with proper scales*.

ق/س/م *q–s–m* to divide, to partition, to share out; portion, section; to divine, to seek to know the future, to ponder; to swear, oath; truce, allies; countenance, good looks, features; market place. Of this root, 10 forms occur 33 times in the Qur'an: قَسَمَ *qasam* twice; أَقْسَمَ *ʾaqsama* 20 times قَاسَمَ *qāsama* once; تَقَاسَمَ *taqāsama* once; يَسْتَقْسِم *yastaqsim* once; قَسَم *qasam* twice; قِسْمَةٌ *qismatun* three times; مَقْسُوم *maqsūm* once; مُقَسِّمات *muqassimāt* once and مُقْتَسِمِين *muqtasimīn* once.

قَسَمَ *qasama* i [v. trans.] to determine, to share out, to measure out (43:32) أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِى الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ *are they the ones who share out the mercy of your Lord!?–We have shared out between them their livelihood in this life, and raised some of them above others in rank*.

أَقْسَمَ *ʾaqsama* [v. IV, intrans.] **1** to swear (5:107) فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا *let them swear by God, 'Our testimony is more worthy [of being accepted] than theirs'* **2** to vow, to resolve, to firmly decide on a course of action (68:17) إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ *We tested them as We tested the owners of a garden, who vowed that they would harvest its fruits first thing in the morning*.

قَاسَمَ *qāsama* [v. III, trans.] to take a solemn oath; to exchange oaths (7:21) وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ *and he swore to them,* (or, *exchanged oaths with them,*) *'I am giving you sincere advice.'*

تَقَاسَمَ *taqāsama* [v. VI, intrans.] to swear to one another (27:49) قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ *they said, 'Swear to one another by God: we shall attack him and his household in the night.'*

يَسْتَقْسِم *yastaqsim* [imperf. of v. X, intrans.] to seek to divide, to draw lots by means of the divining arrows (أزلام), (q.v.), either to decide upon a course of action, or to distribute what are supposed to be equal parts of a slaughtered animal (5:3) وَأَنْ تَسْتَقْسِمُوا بِالأَزْلاَمِ ذَلِكُمْ فِسْقٌ *and [forbidden to you] is to seek answers by means of drawing divining arrows–that is a heinous practice*.

قَسَم *qasam* [n.] oath (56:76) وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ *and it is a mighty oath, if you only knew.*

قِسْمَةٌ *qismatun* [n.; v. n.] partition, dividing (4:8) وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ *and if [other] kinfolk, orphans and the poor attend the division, make provision for them out of it [of the legacy].*

مَقْسُوم *maqsūm* [pass. part.] apportioned, assigned, allotted (15:44) لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ *it has seven gates, to each belongs an allotted share of them [the inmates].*

مُقَسِّمات *muqassimāt* [pl. of fem. act. part. مُقَسِّمَةٌ *muqassimatun*] those who carry out acts of apportioning (51:4) فَالْمُقَسِّمَاتِ أَمْرًا *who apportion what is ordained.*

مُقْتَسِمِين *muqtasimīn* [pl. of act. part. مُقْتَسِم *muqtasim*] those who divide with others, those who take a share; those who divine, or seek omens (15:90) كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ *like the [warning] We sent down for those who were selective in their beliefs* [lit. *take some parts [of the teachings]*].

ق/س/و–ي *q–s–w/y* hardness, harshness, severity; to be solid, to be hard, to be cruel, to suffer, to be harsh. Of this root, three forms occur seven times in the Qur'an: قَسَت *qasat* three times; قَاسِيَةٌ *qāsiyatun* three times and قَسْوَةٌ *qaswatun* once.

قَسَا *qasā* ū [v. intrans.] to be, or become hard, or cruel (2:74) ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً *even after that, your hearts became hard, as hard as rocks, or even harder.*

قَاسِيَة *qāsiyatun* [quasi-fem. act. part.] cruel, hard (5:13) فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً *on account of their breaking their pledge, We cursed them and hardened their hearts.*

قَسْوَةٌ *qaswatun* [n.] hardness, harshness, cruelty (2:74) ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً *even after that, your hearts became hard, as hard as rocks, or even harder.*

ق/ش/ع/ر *q–sh–ᶜ–r* shudder, tremor, shiver; to tremble, to shudder; (of earth) to dry and crack up, (of skin) to become rough and

hard, to become wrinkled; cucumber. Of this root, تَقْشَعِرّ *taqsha*ᶜ*irr* occurs once in the Qur'an.

تَقْشَعِرّ *taqsha*ᶜ*irr* [imperf. of اِقْشَعَرّ ᵓ*iqsha*ᶜ*arr*, v. intrans.] to tremble, to shiver, to creep, to shudder (39:23) تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ *at which shivers the skins of those who fear their Lord.*

ق/ص/د *q–ṣ–d* to proceed straight away, to intend; to be middle of the road; endeavour, intention, design; poem, to write a poem; bone marrow; wick; killing, to compel. Of this root, five forms occur six times in the Qur'an: اِقْصِد ᵓ*iqṣid* once; قَصْد *qaṣd* once; قَاصِد *qāṣid* once; مُقْتَصِد *muqtaṣid* twice and مُقْتَصِدَةٌ *muqtaṣidatun* once.

اِقْصِد ᵓ*iqṣid* [imper. of v. قَصَدَ *qaṣada*, intrans.] be moderate, be judicious, be temperate (31:19) وَاقْصِدْ فِى مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الأَصْوَاتِ لَصَوْتُ الْحَمِيرِ *walk at a moderate pace and lower your voice, for the ugliest of all voices is the [loud] braying of asses.*

قَصْد *qaṣd* [v. n.] straightening, directing, setting up; purpose, goal (16:9) وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ *it is for God to direct to the straight path* (or, *it is for God to straighten the path*)*, for some of them [the paths] are crooked.*

قَاصِد *qāṣid* [quasi-act. part.] straight, moderate, trouble free (9:42) لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لاَتَّبَعُوكَ *had it been a gain near at hand and an easy journey, they would have followed you.*

مُقْتَصِد *muqtaṣid* [act. part.] one who keeps to the middle of the road, one who is moderate (35:32) فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإذن الله *among them are [those] who wrong themselves and among them are those who middle [do the bare essentials], and those who are [far] ahead in good deeds, by God's leave.*

ق/ص/ر *q–ṣ–r* to be short, brief or small; incapability; negligence; curtailment, confinement, to shorten, to fail to accomplish; chaff; base of the neck, disease paralysing the neck; trunk of a great tree. Of this root, seven forms occur 11 times in the Qur'an: تَقْصُرُوا *taqṣurū* once; يُقْصِرُون *yuqṣirūn* once; قَصْر *qaṣr* twice; قُصُور *quṣūr* twice; قَاصِرات *qāsirāt* three times; مَقْصُورات *maqṣūrāt* once and مُقَصِّرِين *muqaṣṣirīn* once.

تَقْصُرُ *taqṣur* [imperf. of v. قَصَرَ *qaṣara*, trans.] to shorten وَإِذَا ضَرَبْتُمْ فِى الأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلاَةِ (4:101) *there is no blame on you if you shorten [your] prayer when you are travelling in the land.*

يُقْصِرِ *yuqṣir* [imperf. of v. IV أَقْصَرَ *ʾaqṣara*, intrans.] to stop doing, to cease to do, to desist (7:202) وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِى الْغَيِّ ثُمَّ لاَ يُقْصِرُونَ *and their fellows relentlessly lead them into error, then cannot stop.*

قَصْر *qaṣr* [n.; pl. قُصُور *quṣūr*] **1** stone house, fortified dwelling, mansion (7:74) تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا *taking for yourselves fortified dwellings on its plains and hewing the mountains into houses* **2** great tree trunk (77:32) إِنَّها تَرْمِى بِشَرَرٍ كالقَصْرْ *it shoots out sparks as large as tree trunks.*

قَاصِرات الطَرْف *qāṣirāt ʾal-ṭarf* [pl. of fem. act. part. قَاصِرَةٌ *qāṣiratun*, in construct (إضافة)] literally, women who shorten the range of their gaze, who cast down their eyes; modest women, avoiding staring (38:52) وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ *and with them are those restraining their glances, of equal age.*

مَقْصُوراتٌ *maqṣūrātun* [pl. of pass. part. fem. مَقْصُورَةٌ *maqṣūratun*] secluded, sheltered, treasured (55:72) حُورٌ مَقْصُورَاتٌ فِى الْخِيَامِ *Houris [dark-eyed maidens], treasured in pavilions.*

مُقَصِّرِين *muqaṣṣirīn* [pl. of act. part. مُقَصِّر *muqaṣṣir*] those who shorten, those who curtail (48:27) مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لاَ تَخَافُونَ *shaving your heads or cropping [them], having no fear.*

ق/ص/ص *q–ṣ–ṣ* to cut, to clip, to cut off, to shear, to curtail, scissors, chips, cuttings; to match, to retaliate, reprisal; to follow up, to settle accounts on both sides; to relate, story, narrative, tale; to track, tracker; breastbone. Of this root, three forms occur 30 times in the Qur'an: قَصَّ *qaṣṣa* 20 times; قَصَص *qaṣaṣ* six times and قِصَاص *qiṣāṣ* four times.

قَصَّ *qaṣṣa* u [v. trans.] **1** to narrate, to relate (7:101) تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَائِهَا *such were the towns whose annals We relate to you* **2** to mention, to make mention of (12:5) قَالَ يَابُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ *he said, 'My son, do not mention your dreams to your*

brothers’ **3** to tell, to declare (6:57) إِنِ الْحُكْمُ إِلاَّ لِلَّهِ يَقُصُّ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ *judgement is for God alone–He tells the truth, and He is the best of judges* **4** to clarify, to explain (27:76) إِنَّ هَذَا الْقُرْءَانَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ *the Qur’an clarifies to the children of Israel most of what they differ about* **5** to follow unobtrusively, to track, to shadow (28:11) وَقَالَتْ لأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لاَ يَشْعُرُونَ *and she said to his sister, ‘Keep track of him’, so she watched him from the side [a vantage point], while they were unaware.*

قَصَص *qaṣaṣ* **I** [coll. n.] **1** narration, story, history (12:3) نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ *We tell you [Prophet] the best of stories* **2** account, report (28:25) فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لاَ تَخَفْ *so when he came to him and gave him an account [of what had been happening], he said, ‘Have no fear’*; * الْقَصَصَ name of Sura 28, Meccan sura, so-named because of the reference in verses 3–46 to the ‘*Story*’ of Moses **II** [v. n.] (act of) following, tracking, retracing (18:64) فَارْتَدَّا عَلَى ءَاثَارِهِمَا قَصَصًا *so the two turned back, retracing [their footsteps].*

قِصَاص *qiṣāṣ* [v. n.; n.] **1** retribution equal to the crime, just or fair retribution (2:179) وَلَكُمْ فِى الْقِصَاصِ حَيَاةٌ يَاأُولِي الأَلْبَابِ *in just retribution there is survival for you (as a just community), you who are endowed with insight* **2** [jur.] the law governing acts of retribution for killing (2:178) يَاأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِى الْقَتْلَى *you who believe, prescribed for you is just retribution in the [cases of] homicide.*

ق/ص/ف *q–ṣ–f* to break, to shatter, to smash, to snap; to thunder, to rumble, thunder, gale, storm; to rush in, to crowd. Of this root, قَاصِف *qāṣif* occurs once in the Qur’an.

قَاصِف *qāṣif* [act. part.] hurricane, gale, storm (17:69) فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ *and send against you a gale of wind and drown you for your ungratefulness.*

ق/ص/م *q–ṣ–m* to break, to shatter, to snap; to be brittle; catastrophe. Of this root, قَصَمَ *qaṣama* occurs once in the Qur’an.

قَصَمَ *qaṣama* i [v. trans.] to totally demolish, to shatter (21:11) وكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً *how many a community of evildoers We have shattered.*

ق/ص/و–ى *q–ṣ–w/y* to be far, distant or remote; to send far away, to segregate; to penetrate; to boycott. Of this root, three forms occur five times in the Qur'an: قَصِيّ *qaṣiyy* once; أقْصَى *ʾaqṣā* three times and قُصْوَى *quṣwā* once.

قَصِيّ *qaṣiyy* [quasi-act. part.] remote, distant (19:22) فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا *so she conceived him and withdrew with him to a distant place.*

أقْصَى *ʾaqṣā* **I** [elat. masc.; fem. قُصْوَى *quṣwā*] more/most distant, remote; farther/farthest (8:42) إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى *remember when you were on the near side [of the valley], and they were on the farther side*; *(17:1) الْمَسْجِدِ الأَقْصَى *the Furthest Mosque* [in Jerusalem] **II** [n.] most remote part (36:20) وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى *from the furthest part of the city, a man came in haste.*

ق/ض/ب *q–ḍ–b* to cut off, to prune; branch, twig, vegetation; to abridge, to condense; flesh; soft. Of this root, قَضب *qaḍb* occurs once in the Qur'an.

قَضْب *qaḍb* [n.] soft ripe date; vegetation, pasture, herbage (80:27–8) فَأَنْبَتْنَا فِيهَا حَبًّا وَعِنَبًا وَقَضْبًا *so We cause to grow in it grain, vines, and fresh vegetation.*

ق/ض/ض *q–ḍ–ḍ* to swoop down, to descend, to charge; to collapse, to tumble; pebble, to be pebbly; to pierce, to bore; to become dusty; to be rough. Of this root, يَنْقَضّ *yanqaḍḍ* occurs once in the Qur'an.

يَنْقَضّ *yanqaḍḍ* [imperf. of v. VII, intrans.] to crumble, to collapse, to crack up, to fall down, to tumble down (18:77) فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ *they found a wall in it that was on the point of collapsing and he supported it.*

ق/ض/ى *q–ḍ–y* judgement, verdict, to judge, to decree, to ordain;

case, fate; to decide, to plan, to entrust with; to fashion, to cut; to inform, to relate; to consummate, to complete, to carry out, to meet an obligation; death, to die, to expire; to annihilate, to demolish. Of this root, five forms occur 63 times in the Qur'an: قَضَى *qaḍā* 36 times; قُضِيَ *quḍiya* 23 times; قَاضٍ *qāḍin* once; قَاضِيَةٌ *qāḍiyatun* once and مَقْضِيّ *maqḍiyy* twice.

قَضَى *qaḍā* i [v. trans.] **1** to decree, to decide upon (2:117) إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ *when He decrees something, He says only, 'Be' and it is* **2** to bring about, to bring to an end (8:42) وَلَوْ تَوَاعَدْتُمْ لاَخْتَلَفْتُمْ فِى الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولاً *if you had promised each other [to fight/meet], you would surely have differed [in keeping] the appointment [but the battle had to take place] so that God might bring about a matter that was ordained* **3** to judge, to issue a verdict, to pass a sentence (4:65) فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِى أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا *no indeed, by your Lord, they will not be believers until they seek your arbitration in what [issues] arise between them and find no resistance in their souls to your judgements, accepting them totally* **4** to fulfil, to complete (33:23) مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ *among the believers are men who were true to that which they pledged with God: some of them have fulfilled it [by dying in battle], and some are still waiting*; *(22:29) ثُمَّ لْيَقْضُوا تَفَثَهُمْ *then let them perform their acts of cleansing* **5** to satisfy (12:68) وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلاَّ حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَاهَا *and, when they entered as their father had told them, it was of no avail to them against [the will of] God, it was merely a need in Jacob's soul which he satisfied* **6** to create, to fashion out (41:12) فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِى يَوْمَيْنِ وَأَوْحَى فِى كُلِّ سَمَاءٍ أَمْرَهَا *so He fashioned them as seven heavens in two days, and assigned in each heaven its order* **7** to fulfil a purpose, to satisfy a need (33:37) فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لاَ يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِى أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا *and when Zayd had satisfied a purpose with her [and when Zayd's marriage with her came to an end], We gave her to you in marriage so that there should be no fault in believers marrying the spouses of their adopted children after they had satisfied a purpose with them [they were in the same situation]* **8** [with prep.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الأَمْرَ أَنَّ دَابِرَ [إلى] to relate, to make known to (15:66) هَؤُلاَءِ مَقْطُوعٌ مُصْبِحِينَ *We made known to him that decree: that the last remnants of those people would be wiped out as they entered into the morning* **9** [with prep. على] to annihilate, to extirpate, to exterminate, to put an end to (43:77) وَنَادَوْا يَامَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَاكِثُونَ *and they will cry, 'Mālik, let your Lord finish us off': he will say, 'You are to stay.'*

قُضِيَ *quḍiya* [v. pass.] **1** to be judged, arbitrated (10:47) وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ *every community is sent a messenger, and when their messenger comes judgement will be passed between them justly* **2** to be concluded, to be brought to a successful conclusion (11:44) وَغِيضَ الْمَاءُ وَقُضِيَ الأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ *and the water was made to subside and the command was fulfilled and it [the Ark] came to rest on [Mount] Jūdiyy* **3** to be fulfilled, to be accomplished (6:60) وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَى أَجَلٌ مُسَمًّى *He it is who gathers you at night, and knows what you have earned by day, then raises you up again in it [the daytime], that the term specified [for you] is fulfilled* **4** [with prep. على] to be annihilated, to be exterminated (35:36) وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لاَ يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلاَ يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا *as for those who disbelieve, for them is the fire of Hell, they will neither be annihilated and die, nor will they have its torment reduced for them.*

قَاضٍ *qāḍin* [act. part.] one who decrees, one who decides, one who determines (20:72) فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا *so decide whatever you are deciding: you only decide on this present life.*

القَاضِيَةُ *ʾal-qāḍiyatu* [fem. act. part.] one which destroys, or annihilates; death (69:27) يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ *if only it had been death!*

مَقْضِيٌّ *maqḍiyy* [pass. part.] decreed, ordained (19:21) وَلِنَجْعَلَهُ ءَايَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا *and that We may make him a sign to all people, a blessing from Us–and it [the conception of Jesus] was a matter decreed.*

ق/ط/ر *q–ṭ–r* to drip, to dribble, to trickle; to travel around; molten copper; gum from a certain tree; tar; to come in successive groups, to crowd, to flock; train of camels, caravan; quarter, district, region, land. Of this root, three forms occur five times in the Qur'an: قِطْر *qiṭr* twice; أَقْطَار *ᵓaqṭār* twice and قَطِرَان *qaṭirān* once.

قِطْر *qiṭr* [n.] molten copper (18:96) ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا *'Bring me lumps of iron!' Then, when he had made even the space between the two sides of the mountain, he said [to them], 'Blow!', till when he made it a fire, he said, 'Bring me molten copper to pour over it'.*

أَقْطَار *ᵓaqṭar* [pl. of n. قُطْر *quṭr*] regions, confines (55:33) يَامَعْشَرَ الْجِنِّ وَالإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالأَرْضِ فَانْفُذُوا *members of jinn and Humankind, if you can penetrate the regions of heaven and earth, then pass.*

قَطِرَان *qaṭirān* [n.] tar, pitch (14:50) سَرَابِيلُهُمْ مِنْ قَطِرَانٍ وَتَغْشَى وُجُوهَهُمُ النَّارُ *their garments are of pitch and Fire covers their faces.*

قِنْطَار *qinṭār* and **قَنَاطِير** *qanāṭīr* (see **ق/ن/ط/ر** *q–n–ṭ–r*).

قَطِرَان *qaṭirān* (see **ق/ط/ر** *q–ṭ–r*).

ق/ط/ط *q–ṭ–ṭ* to snip, to clip, to rip; edge of a cliff, rim of a hoof; to abate; enough, share, lot; written record; cat; drizzle. Of this root, قِطّ *qiṭṭ* occurs once in the Qur'an.

قِطّ *qiṭṭ* [n.] share; written record (38:16) وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ *and they say, 'Our Lord, advance us our share [of punishment] before the Day of Reckoning!'*

ق/ط/ع *q–ṭ–ᶜ* to sever, to cut off, to scatter; part, piece; to boycott; the edge, the end; to be out of season, to be scarce; to be out of breath, to suffocate; to buy off; to grant, to allot; to cover a distance. Of this root, 10 forms occur 36 times in the Qur'an: قَطَعَ *qaṭaᶜa* 11 times; قُطِعَ *quṭiᶜa* once; قَطَّعَ *qaṭṭaᶜa* nine times; قُطِّعَ

quṭṭi^ca three times; تَقَطَّعَ *taqaṭṭa^ca* five times; قِطْع *qiṭ^c* twice; قِطَع *qiṭ^ca* twice; قَاطِعةٌ *qāṭi^catun* once; مَقْطُوع *maqṭū^c* once and مَقْطُوعَةٌ *maqṭū^catun* once.

قَطَعَ *qaṭa^ca* a [v. trans, pass. قُطِعَ *quṭi^ca*] **1** to cut down, to fell (59:5) مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ *whatever palm trees you may have felled or left standing on their roots–it was done by God's leave* **2** to cut off, to sever (5:38) وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا *as for the thief, male and female, cut off their hands*; *(8:7) يَقْطَعَ دَابِرَ الْكَافِرِينَ *to eradicate* (or, *to root out*) *the last of the disbelievers*; *(29:29) وَتَقْطَعُونَ السَّبِيلَ *you waylay travellers* [lit. *you cut off the road*]; *(3:127) لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا *and that He might cut off a party of the disbelievers' [army]* **3** to separate (2:27) وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ *and [who] sever the bonds that God has commanded to be joined* **4** to cover a distance, to travel, to traverse (9:121) وَلاَ يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلاَ كَبِيرَةً وَلاَ يَقْطَعُونَ وَادِيًا إِلاَّ كُتِبَ لَهُمْ *and they spend neither a little nor a lot [for God's cause], nor do they traverse a mountain pass, but that it is recorded in their favour*.

قَطَّعَ *qaṭṭa^ca* [v. II, trans.] **1** to tear up (47:15) وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ *and they are made to drink boiling water, so it tears their bowels*; *(47:22) وَتُقَطِّعُوا أَرْحَامَكُمْ *and you cut off your [ties of] kinship* **2** to slash (12:31) فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ *and when they saw him, they were awed by him, and [unwittingly] slashed their hand*s **3** to divide up, to separate (7:160) وَقَطَّعْنَاهُمُ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا *and We divided them up into twelve tribes, [distinct] communities*.

قُطِّعَ *quṭṭi^ca* [v. II pass.] **1** to be cut off, to be severed (5:33) أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلاَفٍ *or have their hands and feet cut off on alternate sides* **2** to be split asunder, shattered (13:31) وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى *had it been possible for a discourse to be used in causing mountains to move, the earth to be shattered or the dead to be spoken to [this Qur'an would have done it]* **3** to be cut out, to be fashioned (22:19) فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ *as for those who deny [God], garments of fire will be cut out for them*.

تقَطَّعَ *taqaṭṭa^ca* [v. V] **I** [intrans.] to tear, to sever, to become disjoined (6:94) وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ *and We do not see with you your intercessors whom you claimed were partners [of God] in [controlling] you; indeed all the bonds between you [are] severed*; *(2:166) وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ *all bonds severed*, *they became completely helpless*, *at their wits' end* **II** [trans.] to divide up, to fragment *(21:93) تَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ *they fell into disunity*, *caused a schism amongst themselves* [lit. *they cut up their affair among them*].

قِطْع *qiṭ^c* [n.] portion, part, the first third of the night, the darkness at the end part of the night, dead of night (11:81) فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ *so, travel with your household in the dead* [lit. *end part*] *of night*.

قِطَع *qiṭa^c* [pl. of n. قِطْعَةٌ *qiṭ^catun*] plots, tracts, pieces (13:4) وَفِي الأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ *and in the land there are neighbouring plots*.

قَاطِعَةٌ *qāṭi^catun* [act. part. fem.] one who decides, one who finalises *(27:32) قَالَتْ يَاأَيُّهَا الْمَلأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ *she said, 'Chieftains, give me your counsel in the matter I now face; I would never decide on a matter until you attend [with] me.'*

مَقْطُوع *maqṭū^c* [pass. part.] interrupted, terminated, cut off (56:33) لاَ مَقْطُوعَةٍ وَلاَ مَمْنُوعَةٍ *[abundant fruits] neither terminated, nor forbidden*; *(15:66) دَابِرَ هَؤُلاَءِ مَقْطُوعٌ *the last remnants of those would be wiped out*.

ق/ط/ف *q–ṭ–f* to pluck off, to harvest, fruits on the tree, bunches of grapes; velvet. Of this root, قُطُوف *quṭūf* occurs twice in the Qur'an.

قُطُوف *quṭūf* [pl. of n. قِطْف *qiṭf*] fruits ready for plucking, clusters of ripe fruit (76:14) وَدَانِيَةً عَلَيْهِمْ ظِلاَلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلا *its shades shall be hanging low above them, and its fruits/fruit-clusters shall be brought low, within easy reach*.

ق/ط/م/ر *q–ṭ–m–r* the cleft in the date stone, the membrane enveloping a date stone, a tiny hole in the back of a date stone. Of this root,

قِطْمِير *qiṭmīr* occurs once in the Qur'an.

قِطْمِير *qiṭmīr* [n.] thin membrane enveloping the date-stone (35:13) وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ *those you invoke beside Him do not even control the skin of a date-stone.*

ق/ع/د *q–^{c}–d* to sit down, to take a seat; to abide, to lie in wait; to refrain; (of women) to grow old; to serve; saddle, cushions; young camel; companion, wife; foundations; weight-bearing pillars, cowardly person. Of this root, eight forms occur 31 times in the Qur'an: قَعَدَ *qa^{c}ada* 12 times; قُعُود *qu^{c}ūd* four times; قَاعِد *qā^{c}id* once; قَاعِدٌ *qā^{c}id* six times; قَعِيد *qa^{c}īd* once; قَوَاعِد *qawā^{c}id* three times; مَقْعَد *maq^{c}ad* twice and مَقَاعِد *maqā^{c}id* twice.

قَعَدَ *qa^{c}ada* u [v. intrans.] **1** to sit (6:68) وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلاَ تَقْعُدْ بَعْدَ الذِّكْرَى مَعَ الْقَوْمِ الظَّالِمِينَ *if Satan should make you forget, then, do not sit with the evil-doing people after the Remembrance [has come to you]* **2** to stay behind, to hold back, to deny (3:168) الَّذِينَ قَالُوا لإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا *those who said of their brothers, while [themselves] staying behind, 'If [only] they had listened to us, they would not have been killed'* **3** to lie in wait, to lie in ambush (7:16) فَبِمَا أَغْوَيْتَنِي لأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ *because You have put me in the wrong, I will lie in wait for them all on Your straight path* **4** to become, end up (17:22) لاَ تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولاً *do not set up with God another god [beside Him], or you will end up reproved and forsaken.*

قُعُود *qu^{c}ūd* [v. n.] **1** sitting down (3:191) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ *those who remember God standing, sitting and on their sides* **2** staying behind, denying help, not participating (9:83) لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ *you will never go out [to battle] with me, and will never fight an enemy with me: you chose to stay at home the first time, so stay with those who stayed behind.*

قَاعِد *qā^{c}id* [act. part.; pl. قَاعِدُون *qā^{c}idūn*] **1** one who is sitting down (10:12) وَإِذَا مَسَّ الإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا *when affliction befalls man, he calls Us–on his side, sitting or standing* **2** one staying behind, holding back, denying assistance (4:95) لاَ

يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ *those believers who stay at home, apart from those with an incapacity, are not the equal of those who strive in God's cause with their possessions and their selves.*

قَعِيد *qa^{c}īd* [quasi-act. part. unchangeable for number or gender] one sitting down, companion, close observer (50:17) إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ *when the two receivers receive [him–the individual, one] seated on the left [and another] on the [deceased's] right.*

قَوَاعِد *qawā^{c}id* [pl. of fem. n. قَاعِدَةٌ *qā^{c}idatun*] **1** base, foundation (2:127) وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ *and as Abraham and Ishmael were raising up the foundations of the House [at Mecca]* **2** women past child-bearing age (24:60) وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللاَّتِي لاَ يَرْجُونَ نِكَاحًا *and women past child-bearing age who have no hope of marriage.*

مَقْعَد *maq^{c}ad* **I** [v. n.] the act of staying behind, the act of denying someone assistance (9:81) فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللَّهِ *those who were left behind [and did not join in the Campaign of Tabūk*, year 9 A.H./630 A.D.*] rejoiced at their staying behind the Messenger of God* **II** [n. of place; pl. مَقَاعِد *maqā^{c}id*] **1** seat, sitting place (72:9) وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ *and that we used to sit therein in places for listening* **2** station, position (3:121) وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ *and [remember] when you left your folk at dawn to assign battle positions to the believers* **3** rank (54:55) فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ *secure in the seat of truth in the presence of an all-powerful Sovereign.*

ق/ع/ر *q–^{c}–r* bottom, depth, to excavate, to pierce, to uproot; to hollow; to knock down. Of this root, مُنْقَعِر *munqa^{c}ir* occurs once in the Qur'an.

مُنْقَعِر *munqa^{c}ir* [pass. part. of v. VIII اِنْقَعَرَ *$^\supset$inqa^{c}ara*] uprooted, severed at the root (54:20) تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ *it sweeps people away, as if they were uprooted palm stumps.*

ق/ف/ل *q–f–l* to return; caravan; to dry up, dried timber; bolt, to lock

up; miserly person. Of this root, أَقْفَال *ᵓaqfāl* occurs once in the Qur'an.

أَقْفَال *ᵓaqfāl* [pl. of n. قُفْل *qufl*] locks (47:24) أَفَلاَ يَتَدَبَّرُونَ الْقُرْءَانَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا *will they not contemplate the Qur'an, or do [their] hearts have locks upon them?*

ق/ف/و *q–f–w* back of the neck, nape, back of the head, the reverse; to follow, to track, to send after; to rhyme, poem; to slander, slander; advantage, hospitality. Of this root, two forms occur five times in the Qur'an: تَقْفُ *taqfū* once and قفَّينا *qaffaynā* four times.

تَقْفُو *taqfū* [imperf. of v. قفا *qafā*, trans.] to pursue, to follow, to track, to seek (17:36) وَلاَ تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ *and do not pry into that which you are not supposed to know* [lit. *and do not seek that of which you have no knowledge*].

قَفَّى *qaffā* [v. II, intrans.] to cause to follow, to cause to come after (5:46) وَقَفَّيْنَا عَلَى ءَاثَارِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ *We caused Jesus, son of Mary, to follow in their footsteps, confirming the Torah [that had come] before him.*

ق/ل/ب *q–l–b* to turn over, around, upside down or inside out; to reverse, to twist; to waver, to dissuade; to investigate; to revert to; brains, heart, inner part, the essence; form, mould; well (in particular, an unlined well). Of this root, 12 forms occur 168 times in the Qur'an: تُقْلَبُون *tuqlabūn* once; قَلَّبَ *qallaba* five times; تُقَلَّب *tuqallab* once; تَتَقَلَّب *tataqallab* once; اِنْقَلَبَ *ᵓinqalaba* 17 times; تَقَلُّب *taqallub* five times; مُتَقَلَّب *mutaqallab* once; مُنْقَلِبون *munqalibūn* three times; مُنْقَلَب *munqalab* twice; قَلْب *qalb* 19 times; قَلْبَين *qalbayn* once and قُلُوب *qulūb*112 times.

تُقْلَب *tuqlab* [imperf. pass. v.] to be returned, to be handed over (29:21) وَإِلَيْهِ تُقْلَبُونَ *and to Him you will all be returned.*

قَلَّبَ *qallaba* [v. II, trans.] **1** to turn over (18:18) وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ *you would have thought they were awake, though they lay asleep, while We turned them over, to the right and to the left*; *(18:42) فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا *and there he was, wringing his hands over what he had spent on it* **2**

to cause to be in a sequence, to alternate (24:44 يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ *God alternates night and day* **3** to cause to waver; to cause to contemplate (6:110 وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَانِهِمْ يَعْمَهُونَ *just as they did not believe in it the first time, We will make their hearts and their eyes waver, and leave them to flounder in their obstinacy*; *(9:48 وَقَلَّبُوا لَكَ الأُمُورَ *and they stirred up troubles for you.*

تُقَلَّب *tuqallab* [imperf. pass. v. II] to be turned over, to be turned around, to be tossed about (33:66 يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى النَّارِ *on the Day when their faces are being turned about in the fire*.

تَتَقَلَّب *tataqallab* [imperf. v. V, intrans.] to turn over, to wriggle, to twist, to tremble (24:37 يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَارُ *they fear a day when hearts and eyes will writhe* (or, *will have different abilities, understanding and seeing things which were in the past outside their capabilities*).

اِنْقَلَبَ *ʾinqalaba* [v. VII, intrans.] **1** to return, to come back, to go back (83:31 وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ *and when they return to their own people they return jesting*; *(3:144 انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ *you revert to your old ways*, *you renege [on the faith]* [lit. *you turn on your heels*] **2** to become (7:119 فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ *they were defeated there and became utterly humiliated.*

تَقَلُّب *taqallub* [v. n.; n.] **1** turning about, turning around (2:144) قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِى السَّمَاءِ *many a time We have seen you [Prophet] turning your face from one side to the other, gazing into the sky* **2** activity, behaviour, conduct, movement (26:219 الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقَلُّبَكَ فِى السَّاجِدِينَ *He who sees you when you stand [in prayer, going about your duties] and your activities among the worshippers* **3** success in worldly affairs (3:196 لاَ يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِى الْبِلاَدِ *do not be deceived by the disbelievers' [lucrative] trading to and fro in the land.*

مُتَقَلَّب *mutaqallab* [v. n.; n. of place or time] daily endeavour; place or time of going about one's business (47:19 وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ *God knows whenever/wherever you move, and whenever/ wherever you rest* (or, *He knows when you are being active and when you are resting*).

مُنْقَلِب *munqalib* [act. part.] one who goes back, one who returns (26:50) إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ *to our Lord we are sure to return.*

مُنْقَلَب *munqalab* [v. n.; n. of place] returning, turning into something else; place to which one returns, or turns (26:227) وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ *the evildoers will come to know to what final place they will return* (or, *what kind of an outcome they will meet with*).

قَلْب *qalb* [n.; dual قَلْبَين *qalbayn*; pl. قُلُوب *qulūb*] heart (5:41) الَّذِينَ قَالُوا ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ *those who said with their mouths, 'We believe,' while their hearts did not believe*; *(2:93) وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ *they were made to imbibe [the love of] the calf [deep] into their hearts*; *(4:155) قُلُوبُنَا غُلْفٌ *our minds are sealed* [lit. *our hearts are encased* or, *encasing]* [also in another interpretation: *our minds are stores [of learning*)]; *(6:46) خَتَمَ عَلَى قُلُوبِكُمْ *made you unable to understand* [lit. *and put a seal on your hearts*]; *(9:60) وَالْمُؤَلَّفَةِ قُلُوبُهُمْ *the new converts to the faith* [lit. *those whose hearts are being reconciled*]; *(9:127) صَرَفَ اللَّهُ قُلُوبَهُمْ *may God cause their hearts to turn away [from guidance]!*; *(10:88) وَاشْدُدْ عَلَى قُلُوبِهِمْ *harden their hearts [against the faith]*; *(23:63) قُلُوبُهُمْ فِي غَمْرَةٍ *their hearts are in total oblivion*; *(24:37) يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَار *a day in which hearts and sights will turn over* (or, *will have different abilities, understanding things which were in the past outside their capabilities*); *(28:10) رَبَطْنَا عَلَى قَلْبِهَا *We strengthened her resolution*; *(33:4) مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ *God has not made it possible for a human to hold two persons at exactly the same level of endearment* [lit. *God has not assigned to any man two hearts within his breast*]; *(37:84) بِقَلْبٍ سَلِيمٍ *with a heart free from all impurity* (or, *with a heavy saddened heart*); *(40:18) الْقُلُوبُ لَدَى الْحَنَاجِرِ *the hearts rise up to the throats [in anxiety]*; *(47:29) الذين فِي قُلُوبِهِمْ مَرَضٌ *who are corrupt at heart* [lit. *those in whose hearts is sickness*]; *(59:14) قُلُوبُهُمْ شَتَّى *they are divided, at odds with one another* [lit. *their hearts are divergent/different*]; *(66:4) صَغَتْ قُلُوبُكُمَا *your hearts have deviated.*

ق/ل/د *q–l–d* water store; to overwhelm; to twist metal together,

braided bracelet; key, treasure, safe; neckband, to adorn with a necklace, to honour, (of animals) to mark with a neckband, to entrust with a task, to appoint, to undertake a task; cream; share; to emulate, to follow blindly. إقْلِيد *ʾiqlīd*, key, is described by some philologists as a possible borrowing. Of this root, two forms occur twice each in the Qur'an: قَلائد *qalāʾid* and مَقَالِيد *maqālīd*.

قَلائِد *qalāʾid* [pl. of n. قِلادَةٌ *qilādatun*] necklaces, neckbands, ornamental neckbands, garlands [put around necks of sacrificial animals], wreaths (5:2) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تُحِلُّوا شَعَائِرَ اللَّهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلاَئِدَ وَلاَ ءَامِّينَ الْبَيْتَ الْحَرَامَ *you who believe, do not violate the sanctity of God's rites, the sacred month, the offerings, [particularly] the garlands, nor those going to the Sacred House.*

مَقَالِيد *maqālīd* [pl. of n. مِقْلاد *miqlād* or a pl. with no singular] key; treasury, case (42:12) لَهُ مَقَالِيدُ السَّمَوَاتِ وَالأَرْضِ *to Him [belong] the keys of the heavens and the earth.*

ق/ل/ع *q–l–ᶜ* to pull out, to uproot, to remove; castle, stronghold; to cease, to desist, to abstain, to abandon; sail, to sail; fever, ulcerated stomach. Of this root, أَقْلِعِي *ʾaqliᶜī* occurs once in the Qur'an.

أَقْلَعَ *ʾaqlaᶜa* [v. IV, intrans.] to cease action, to abate (11:44) وَقِيلَ يَاأَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي *then it was said, 'Earth, swallow up your water, and sky, cease [raining].'*

ق/ل/ل *q–l–l* to be, or become little, small, or few; to trifle with; to lift up; to accompany; summit of a mountain; to travel around, to be agile. Of this root, seven forms occur 75 times in the Qur'an: قَلَّ *qalla* once; قَلَّلَ *qallala* once; أَقَلَّ *ʾaqalla* once; قَلِيل *qalīl* 68 times; قَلِيلُون *qalīlūn* once; قَلِيلَةٌ *qalīlatun* once and أَقَلّ *ʾaqall* twice.

قَلَّ *qalla* i [v. intrans.] to be or become less, to decrease (4:7) وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ *and to the women is a share of what the parents and kinsmen leave, be it little or much.*

قَلَّلَ *qallala* [v. II, trans.] to cause to decrease, to cause to appear less (8:44) وَيُقَلِّلُكُمْ فِى أَعْيُنِهِمْ *and He made you seem few in*

their eyes [estimation].

أَقَلَّ *ʾaqalla* [v. IV, trans.] to raise, to carry off, to bear (7:57) وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا أَقَلَّتْ سَحَابًا ثِقَالا سُقْنَاهُ لِبَلَدٍ مَيِّتٍ *He it is who sends the winds, as good news ahead of His coming grace–until when they bear a heavy cloud, We drive it to a dead land.*

قَلِيل *qalīl* [quasi-act. part; n.; pl. قَلِيلُون *qalīlūn*] **1** a few (4:66) وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلاَّ قَلِيلٌ مِنْهُمْ *if We had decreed for them [saying], 'Lay down your lives'* [also interpreted as: *kill yourselves*] (or, *leave your homes*), *they would not have done so, except for a few of them* **2** small (2:79) لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلا *in order to make some small gain* **3** short, little (4:77) قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ *say, 'Little/short-lived is the enjoyment in this world'*; *(23:40) عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ *soon they will be filled with regret.*

أَقَلّ *ʾaqall* [elat.] less, least, fewer, fewest, smaller, smallest (72:24) فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا *they will realise who has the weaker protector and the smaller number.*

ق/ل/م *q–l–m* to cut, to clip; reed, pen. The word قَلَم *qalam* 'pen', is recognised as an early borrowing from Greek. Of this root, two forms occur twice each in the Qur'an: قَلَم *qalam* and أَقْلام *ʾaqlām*.

قَلَم *qalam* [n.; pl. أَقْلام *ʾaqlām*] **1** pen, reed (31:27) وَلَوْ أَنَّمَا فِي الأَرْضِ مِنْ شَجَرَةٍ أَقْلاَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ *even if all the trees on earth were pens and the sea had seven seas [more] to replenish it [as ink], the words of God would not run out*; * القلم name of Sura 68, Meccan sura, so-named because of the reference in verse 1 to '*the Pen*' **2** lots, divining arrows (3:44) وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ *you were not present among them when they cast lots [to decide] which of them might become guardian of Mary.*

ق/ل/و–ي *q–l–w/y* to dislike, to hate, to shun, to desert, to boycott; to roast; to toss about; to climb. Of this root, two forms occur once each in the Qur'an: قَلاَ *qalā* and قَالِين *qālīn*.

قَلاَ *qalā* ū [v. trans.] to come to shun, to come to dislike (93:3)

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى *your Lord has neither forsaken you [Prophet], nor [has He come to] hate [you].*

قَالِين *qālīn* [pl. of act. part. قَالِى *qālī*] one who hates, loathes or detests (26:168) إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ *truly, I am one of those who detest what you do.*

ق/م/ح *q–m–ḥ* to twist the neck; to be humbled, debased or forced into submission; (said of animals) to refuse to drink, to drink one's fill. Of this root, مُقْمَحُون *muqmaḥūn* occurs once in the Qur'an.

مُقْمَحُون *muqmaḥūn* [pl. of pass. part. مُقْمَحُ *muqmaḥ*] those who raise the head in refusal of what is being offered, shun assistance, shun guidance; ones who cannot see (36:8) إِنَّا جَعَلْنَا فِى أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الأَذْقَانِ فَهُمْ مُقْمَحُونَ *We have placed fetters on their necks, right up to their chins, so they have their heads forced up.*

ق/م/ر *q–m–r* moon, moonlight; whiteness, greyness; to hunt; to win in gambling, to stake; to deceive. Of this root, قَمَر *qamar* occurs 27 times in the Qur'an.

قَمَر *qamar* [n.] **1** the moon (36:39) وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ *and the moon, We have set it in phases* [lit. *measured it into stations*] *until it becomes like a shrivelled, old, date-palm stalk*; * الْقَمَر name of Sura 54, Meccan sura, so-named because of the reference in verse 1 to '*the Moon*' **2** a moon (25:61) تَبَارَكَ الَّذِي جَعَلَ فِى السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا *exalted is He who placed constellations in the heavens, and placed in them a great lantern and an illuminating moon.*

ق/م/ص *q–m–ṣ* shirt, garment, inner garment, dress, gown, wrap, shield, to wear a shirt, to masquerade; to quake, to be jumpy, to be agile, to gallop. It has been suggested that قَمِيص *qamīṣ* may be a borrowing from Greek through Syriac or Ethiopic. Of this root, only قَمِيص *qamīṣ* occurs six times in the Qur'an.

قَمِيص *qamīṣ* [n.] tunic, shirt, garment (12:18) وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ *and they came with false blood on his shirt.*

ق/م/ط/ر *q–m–ṭ–r* a sturdy, strong, fast-moving camel, short strong man; to reach a crisis; to scowl, to look angry; to pull tight the mouth of a water skin. Of this root, قَمْطَرِير *qamṭarīr* occurs once in the Qur'an.

قَمْطَرِير *qamṭarīr* [quasi-act. part.] grim, difficult, stressful, calamitous (76:10) إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا *indeed, we fear from our Lord a scowling, grim Day.*

ق/م/ع *q–m–^{c}* to subdue, to vanquish, to tame, to bridle; to abate; earlobes, heads; sty on the eye; dust storm; curved iron rod. Of this root, مَقَامِع *maqāmi^c* occurs once in the Qur'an.

مَقَامِع *maqāmi^c* [pl. of n. of instrument مِقْمَعَةٌ *miqma^{c}atun*] hooked iron rods (22:21) وَلَهُمْ مَقَامِعُ مِنْ حَدِيدٍ *and iron rods will be prepared for them.*

ق/م/ل *q–m–l* lice, to become louse-infested, dirty, (of people, plants and animals) to become blackened; to increase in population; to be insignificant; grasshopper. Of this root, قُمَّل *qummal* occurs once in the Qur'an.

قُمَّل *qummal* [generic n., sing. قُمَّلَةٌ *qummalatun*] lice, grasshoppers, termites, ticks (7:133) فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ ءَايَاتٍ مُفَصَّلاَتٍ *and so We let loose on them the flood, locusts, lice, frogs and blood–a succession of clear signs.*

ق/ن/ت *q–n–t* to stop talking; to be obedient, submissive, humble (before God), devoutness, piety, to ask God in prayer, to pray. Of this root, four forms occur 13 times in the Qur'an: يَقْنُت *yaqnut* twice; قَانِت *qānit* twice; قَانِتَات *qānitāt* three times and قَانِتُون *qānitūn* six times.

يَقْنُت *yaqnut* [imperf. of v. intrans.] **1** to be obedient (33:31) وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ *whosoever of you submits to God and His Messenger and does right, We shall give her twice her reward* **2** to devote oneself to God (3:43) يَامَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ *Mary, devote yourself to your Lord, prostrate yourself in worship and bow down with those who bow.*

قَانِت *qānit* [act. part.; pl. قَانِتُون *qānitūn*] **1** one who is devout, one who is obedient to God (4:34) فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ *so the righteous women [wives] are devout, guarding in secret that which God has guarded* **2** one standing long, or who is constant, in performing the prayer (39:9) أَمْ مَنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ … *is he who is constant at his prayers throughout the night, prostrating himself and standing [on his feet], fearing the Day of Judgement and hoping for the mercy of his Lord ….*

ق/ن/ط *q–n–ṭ* despair, to fall into despair, to be despondent. Of this root, three forms occur six times in the Qur'an: قَنَطَ *qanaṭa* four times; قَانِطِين *qāniṭīn* once and قَنُوط *qanūṭ* once.

قَنَطَ *qanaṭa* a [v. intrans.] to despair (39:53) قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لاَ تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ *say, '[God says] My servants, who have been excessive [in sinning] against themselves, do not despair of God's mercy.'*

قَانِطُون *qāniṭūn* [pl. of act. part. قَانِط *qāniṭ*] one who is in despair (15:55) قَالُوا بَشَّرْنَاكَ بِالْحَقِّ فَلاَ تَكُنْ مِنَ الْقَانِطِينَ *they said, 'We have given you the good news in truth, so do not be one of the despairing.'*

قَنُوط *qanūṭ* [intens. act. part.] one who is in utter despair, in utter despondence (41:49) لاَ يَسْأَمُ الإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ *man never tires of praying for good, but if evil touches him, then he is hopeless, despondent.*

ق/ن/ط/ر *q–n–ṭ–r* to tie together, to arch; to leave the desert and live in urbanised areas; large amounts of money, sums and/or weights of various measures; cunning person. Philologists recognise قِنْطَار *qinṭār* as a borrowing. Of this root, three forms occur four times in the Qur'an: قِنْطَار *qinṭār* twice; قَنَاطِير *qanāṭīr* once and مُقَنْطَرَةٌ *muqanṭaratun* once.

قِنْطَار *qinṭār* [n.; pl. قَنَاطِير *qanāṭīr*] measure of weight and/or measure of number, regarding the exact amount of which the sources differ significantly. Given the particular contexts in which the two words are used in the Qur'an, it is appropriate to

render them simply as ‘a great amount’ or ‘a fortune’ (3:75) وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنْهُ بِقِنْطَارٍ يُؤَدِّهِ إِلَيْكَ *of the people of the Book there is he who, if you trust him with a ton of gold, he will return it to you.*

مُقَنْطَرَةٌ *muqanṭaratun* [pass. part.] stacked up in heaps (3:14) زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ *made alluring to humankind is the love of passions–women, sons, heaped piles of gold and silver.*

ق/ن/ع *q–n–^{c}* to be content; to be convinced, to persuade, temperance; greed; to crane the neck in submission; camel hump; mask, veil, to mask. Of this root, two forms occur once each in the Qur’an: قَانِع *qāni^c* and مُقْنِعِي *muqni^{c}ī.*

قَانِع *qāni^c* [act. part.] one who is content with his meagre lot, one who asks for alms gently (22:36) فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ *so eat of it and feed the one who does not ask, and the one who begs.*

مُقْنِعِي *muqni^{c}ī* [pl. of act. part. مُقْنِع *muqni^c*, in construct (إضافة)] one who lifts up the head (14:43) مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ *rushing forward, craning their necks.*

ق/ن/و–ي *q–n–w/y* to acquire livestock primarily for breeding, to possess; to cause to acquire wealth, to be content; rivulet; a spear shaft, branch, stalks of dates with or without the dates. Of these roots, two forms occur once each in the Qur’an: قِنْوَان *qinwān* and أَقْنَى *$^\circ$aqnā.*

قِنْوَان *qinwān* [pl. of n. قِنْو *qinw*] clusters of date-carrying stalks (6:99) وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ *and from the date palm, from its pollen, [spring] low-hanging clusters of dates.*

أَقْنَى *$^\circ$aqnā* [v. IV, trans.] to cause to possess, to cause to have property; to cause to be content (53:48) وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى *that it is He who enriches and causes to possess/to be content.*

ق/ه/ر *q–h–r* to conquer, to subjugate, to compel, to subdue; to be scanty. Of this root, four forms occur 10 times in the Qur’an: تَقْهَر *taqhar* once; قَاهِر *qāhir* twice; قَاهِرُون *qāhirūn* once and قَهَّار *qahhār* six times.

تَقْهَر *taqhar* [imperf. of v. trans.] to oppress (93:9) فَأَمَّا الْيَتِيمَ فَلاَ تَقْهَرْ *as for the the orphan, never oppress him.*

قَاهِر *qāhir* **I** [act. part.; pl. قَاهِرُون *qāhirūn*] one who subdues, one prevailing, one who compels (7:127) وَإِنَّا فَوْقَهُمْ قَاهِرُونَ *indeed we have complete power over them* **II** [with the definite article, القَاهِر *ʾal-qāhir*, nominalised act. part.] [an attribute of God] the One in indisputable control, the Master (6:18) الْقَاهِرُ فَوْقَ عِبَادِهِ *the Supreme Master over His servants.*

القَهَّار *ʾal-qahhār* [nominalised intens. act. part.] [attribute of God] the One who holds absolute power over all (12:39) الْوَاحِدُ الْقَهَّارُ *the One, the All-powerful.*

ق/و/ب *q–w–b* to dig, to hollow out, to uproot, to break open, to peel off; short span, a distance, to be quite near, imminent. Of this root, قَابَ *qāba* occurs once in the Qur'an.

قَابَ *qāba* [n.] length, span, distance (53:9) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى *until he [the Archangel Gabriel] became two bow-lengths away or [even] closer.*

ق/و/ت *q–w–t* food, sustenance, to feed, to subsist; to sustain, to guard over. Of this root, two forms occur once each in the Qur'an: أَقْوَات *ʾaqwāt* and مُقِيت *muqīt*.

أَقْوَات *ʾaqwāt* [pl. of n. قُوت *qūt*] food, nourishment, sustenance, provisions (41:10) وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا *then He placed solid mountains on it, blessed it, and measured out its [various] provisions.*

مُقِيت *muqīt* [act. part.] sustainer, guardian, overseer (4:85) وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتًا *and God is ever watching/guarding over everything.*

ق/و/س *q–w–s* bow, arch, to shoot a bow; to bend, to curve; hermitage; hard times. Of this root, قَوْسَين *qawsayn* occurs once in the Qur'an.

قَوْسَين *qawsayn* [dual of n. قَوْس *qaws*] two bows (53:9) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى *until he [the Archangel Gabriel] became two bow-*

lengths away or [even] closer.

ق/و/ع *q–w–ᶜ* lowland, plain or level land, marshland, bottom; courtyard. Of this root, two forms occur each in a single place in the Qur'an: قَاع *qāᶜ* and قِيعَةٌ *qīᶜatun*.

قَاع *qāᶜ* [n.] barren, desolate plain (20:106) وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا فَيَذَرُهَا قَاعًا صَفْصَفًا *and they ask you [Prophet] about the mountains: say, [on that day] my Lord will blast them into dust and leave them as a flat plain.*

قِيعَةٌ *qīᶜatun* [n.] open, desolate plain (24:39) وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ *but the deeds of those who disbelieve are like a mirage in a barren plain.*

ق/و/ل *q–w–l* speech, talk, to speak, to say, to tell, to attribute; to fabricate lies, to gossip, to spread rumours; tongue; king, leader; to surmise; to demand; to exchange. Of this root, eight forms occur 1621 times in the Qur'an: قَالَ *qāla* 1475 times; قِيلَ *qīla* 52 times; تَقَوَّلَ *taqawwala* twice; قَوْل *qawl* 82 times; أَقَاوِيل *ᵓaqāwīl* once; قِيل *qīl* four times; قَائِل *qāᵓil* four times and قَائِلِين *qāᵓilīn* once.

قَالَ *qāla* ū [v. intrans.] **1** to speak, to say (5:12) وَقَالَ اللَّهُ إِنِّي مَعَكُمْ *and God said, 'I am with you'* **2** to testify, to voice an opinion (6:152) وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى *and if you speak/testify, be just, even if he [the person you testify against/for] is kin* **3** to instruct, to command (24:30) قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ *[Prophet] command believing men to lower their gaze* **4** to inspire (18:86) قُلْنَا يَاذَا الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا *We inspired/said, Dhū'l-Qarnayn, 'You may either punish or adopt [a policy of] good treatment with them'* **5** to submit, to fall into a system (41:11) ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلأَرْضِ اِئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ *then He turned to the sky, while it was smoke, and said to it and to the earth, 'Come, willingly or unwillingly!' They submitted, 'We come, obedient'* **6** to confess a belief in (22:40) الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلاَّ أَن يَقُولُوا رَبُّنَا اللَّهُ *those who have been driven unjustly from their homes only for believing [declaring], 'Our Lord is God'* **7** [with prep. لِ] to describe, call or label as (2:154) وَلاَ تَقُولُوا لِمَنْ يُقْتَلُ فِى سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لاَ تَشْعُرُونَ *and*

do not call those who are killed in the way of God ‘dead’; indeed, they are alive, only you do not perceive [it] **8** [with prep. على] to attribute falsely, to say something false against (2:80) أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لاَ تَعْلَمُونَ *or are you attributing to God things of which you have no knowledge?*

قِيلَ *qīla* [pass. v.] **1** to be said, to be told (7:162) فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلا غَيْرَ الَّذِي قِيلَ لَهُمْ *so the unjust among them substituted another saying for the one that was said to them* **2** to be commanded (77:48) وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لاَ يَرْكَعُونَ *and if it is said to them, ‘Bow down,’ they bow not.*

تَقَوَّلَ *taqawwala* [v. V, trans.] to falsely attribute a statement to someone, to fabricate (69:44) وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الأَقَاوِيلِ *if he [the Prophet] had attributed some fabrications to Us.*

قَوْل *qawl* [v. n.; n.] **1** something said, what is said, statement (24:51) إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا *the saying of the believers, when they are summoned to God and His messenger so that He may judge between them, is only, ‘We hear and we obey’*; *(11:53) وَمَا نَحْنُ بِتَارِكِي ءَالِهَتِنَا عَنْ قَوْلِكَ *and we will not forsake our gods [merely] on the strength of your word* **2** message, teachings (73:5) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلا ثَقِيلا *We shall cast upon you a weighty message* **3** sentence, verdict (11:40) قُلْنَا احْمِلْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلاَّ مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ *We said, ‘Carry on it a pair of each [species], and your own family–except those against whom the sentence has already been passed’* **4** punishment (27:85) وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لاَ يَنْطِقُونَ *indeed, the punishment will befall them because of their wrongdoing: so they will not speak* **5** opinion (51:8) إِنَّكُمْ لَفِي قَوْلٍ مُخْتَلِفٍ *indeed, you are of opposing opinions.*

أَقَاوِيل *ᵓaqāwīl* [pl. of pl. أَقوَال *ᵓaqwāl*] falsely fabricated statements (69:44) وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الأَقَاوِيلِ *if he [the Prophet] had attributed some fabrications to Us.*

قِيل *qīl* [v. n.] saying, speaking (56:26) إِلاَّ قِيلا سَلاَمًا سَلاَمًا *only agreeable speech [will they hear there]* [lit. *but saying ‘Peace, peace’*].

قَائِل *qāᵓil* **I** [act. part., pl. قَائِلِين *qāᵓilīn*] one who speaks (33:18)

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلاَ يَأْتُونَ الْبَأْسَ إِلاَّ قَلِيلا *God may know [take to task] the hinderers among you, those who say to their brothers, 'Come join us,' and they come to battle but little* **II** [n.] speaker (37:51) قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ *a speaker of them said, 'I had a close companion [on earth].'*

ق/و/م *q–w–m* to stand, to halt, to stand up, to rise; to revolt, to resist, to rebel; to erupt, outbreak; to set up, to reside, location, to be constant; to be straight, to estimate, value, justice; backbone, to support, pillar, substance, overseer, to guard over, guardian, leader. ʾal-Suyūṭī suggests that the word قَيوّم *qayyūm* might be a borrowing from Syriac. Of this root, 25 forms occur 652 times in the Qur'an: قَامَ *qāma* 33 times; أَقَامَ *ʾaqāma* 54 times; اِسْتَقَامَ *ʾistaqāma* 10 times; قَائم *qāʾim* eight times; قَائمُون *qāʾimūn* twice; قَائمَةٌ *qāʾimatun* five times; قِيَام *qiyām* seven times; قَوَّامُون *qawwāmūn* three times; قَيوّم *qayyūm* three times; أَقْوَم *ʾaqwam* four times; مَقَام *maqām* 14 times; مُقَام *muqām* three times; مُقَامَةٌ *muqāmatun* once; مُقِيم *muqīm* eight times; مُقِيمِين *muqīmīn* twice; قَيِّم *qayyim* five times; قَيِّمَةٌ *qayyimatun* twice; قَوَام *qawām* once; قِيَم *qiyam* once; إِقَام *ʾiqām* twice; إِقَامَةٌ *ʾiqāmatun* once; تَقْوِيم *taqwīm* once; مُسْتَقِيم *mustaqīm* 37 times; قِيَامَةٌ *qiyāmatun* 70 times and قَوْم *qawm* 382 times.

قَامَ *qāma* ū [v. intrans.] **1** to stand up (4:142) وَإِذَا قَامُوا إِلَى الصَّلاَةِ قَامُوا كُسَالَى *when they stand up to pray, they do so sluggishly* **2** to shoulder or undertake a difficult/great task, to assume [a big responsibility] (74:1–2) يَاأَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ *you, wrapped up in your cloak [and lying down], assume your responsiblity and warn [all]* **3** to rise from the dead (2:275) الَّذِينَ يَأْكُلُونَ الرِّبَا لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ *those who take usury will [not] rise [on the Day of Resurrection] except like one scourged by Satan's touch* **4** to be about to act, to undertake (5:6) يَاأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلاَةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ *you who believe, when you are about to pray, wash your faces and your hands up to* [also interpreted as: *including*] *the elbows* **5** to stop, to halt, to stand still (2:20) كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا *whenever it flashes on them they walk on in it and when it darkens around them they stand still* **6** to stand in for, to be in the place of (5:107) فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا *two*

others [should] stand in for them **7** [with prep. على] to stand over (9:84) وَلاَ تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلاَ تَقُمْ عَلَى قَبْرِهِ *and never pray over any of them who die, and never stand over his grave* **8** to depart from, to rise from (27:39) أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ *I will bring it to you before you rise from your place* **9** to worship, to pray (9:108) لاَ تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ *never worship in it–a mosque founded from the first day on consciousness of God is a more fitting place in which you worship* **10** to function, to exist (30:25) وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالأَرْضُ بِأَمْرِهِ *and [one] of His wonders, is that the heavens and the earth function by His command* **11** to take place, to come to be held (14:41) رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ *Lord, forgive me, and my parents and the believers, on the Day when the Reckoning is held* **12** to discharge one's duties, to undertake a task, maintain/establish (4:127) وَأَنْ تَقُومُوا لِلْيَتَامَى بِالْقِسْطِ *and that you discharge your duties towards the orphans in fairness* **13** to object to, to rebel (18:14) وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا *We braced their hearts when they rebelled and said, 'Our Lord is the Lord of the heavens and the earth; we will never call upon any god other than Him, for that would be an outrageous thing to say.'*

أَقَامَ *ʾaqāma* [v. IV, trans.] **1** to prop up, to erect, to support (18:77) فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ فَأَقَامَهُ *and they found a wall in it that was on the point of collapsing* [lit. *wanting to collapse*] *so then he set it up* (or, *supported it*); *(30:30) فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً *devote yourself entirely* [lit. *set up your face*] *to the religion* **2** to observe, to maintain (9:11) فَإِنْ تَابُوا وَأَقَامُوا الصَّلاَةَ *if they turn to God and maintain the prayer* **3** to arrange, to organise, to set up, to conduct (4:102) وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلاَةَ *when you [Prophet] are with them, and you conduct the prayer for them* **4** to institute, to keep up, to maintain (11:114) وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِنَ اللَّيْلِ *and keep up the prayer at both ends of the day, and during parts of the night* **5** to abide by, to stand by, to uphold (5:66) وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ *if they had upheld the Torah and the Gospel and what was sent down to them from their Lord* **6** to straighten, to establish, to perform in an upright manner (65:2) وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ *and give witness [correctly] for the sake of God* **7**

to assign to (18:105) فَلاَ نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا *We will not hold any weighing for them [their deeds], on the Day of Resurrection* (or, *We shall not assign any weight to them on the Day of Resurrection*).

اِسْتَقَامَ *ʾistaqāma* [v. X, intrans.] to go straight, to become upright, to follow the correct path (46:13) إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا *those who say, 'Our lord is God,' and then become upright*; *(9:7) فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ *so long as they remain true to you be true to them*.

قَائم *qāʾim* **I** [act. part.; pl. قَائمُون *qāʾimūn*] **1** one standing (3:39) فَنَادَتْهُ الْمَلاَئكَةُ وَهُوَ قَائمٌ يُصَلِّي فِي الْمِحْرَابِ *so the angels called out to him, while he stood praying in the sanctuary* **2** watching, observing (13:33) أَفَمَنْ هُوَ قَائمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ *is He who is aware of the actions of every soul [as he who is aware of nothing?]* **3** one being constant at (3:75) وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ لاَ يُؤَدِّهِ إِلَيْكَ إِلاَّ مَا دُمْتَ عَلَيْهِ قَائمًا *but of them is he who, if you trust him [over] with a [single] dinar, will not return it to you, unless you persist in standing over him* **4** that which is taking place, coming true (18:36) وَمَا أَظُنُّ السَّاعَةَ قَائمَةً *I do not think the Hour will take place* **5** supporting, upholding (3:18) شَهِدَ اللَّهُ أَنَّهُ لاَ إِلَهَ إِلاَّ هُوَ وَالْمَلاَئكَةُ وَأُولُو الْعِلْمِ قَائمًا بِالْقِسْطِ *God bears witness, that there is no god but He, as do the angels and those imbued with knowledge, upholding justice* **II** [quasi-act. part.] upright (3:113) مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائمَةٌ يَتْلُونَ ءَايَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ *among the People of the Book there is an upright group who recite God's revelations throughout the night*.

قِيَام *qiyām* **I** [v. n.] **1** rising, standing up (51:45) فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ *they could not manage to stand and never were they able to defend themselves* **2** supporting, providing security, a standard (5:97) جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ *God has made the Kaʿba–the Sacred House–a standard for humankind* **II** [v. n.; n.] support, mainstay, livelihood (4:5) وَلاَ تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا *and do not entrust to the feeble-minded your property* (or, *the properties of the feeble-minded*) *over which God has assigned to you responsibilty* **III** [pl. of act. part. قَائم *qāʾim*] those who are standing up, those who are rising up (39:68) ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ *then it is blown another [time] and, behold, they are*

standing, looking on.

قَوَّامُون *qawwāmūn* [pl. of intens. act. part. قوّام *qawwām*] **1** those who are most upright, those who are steadfast, guardians (4:135) كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ *be upholders of justice and bear witness for God* **2** those who are responsible for, take care of, in charge of (4:34) الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ *men are in charge of women by virtue of what God has bestowed on some of them in preference to others and by the spending of their money [on women].*

قَيُّوم *qayyūm* [intens. act. part.] constant, eternal, guardian, benefactor *(2:255) الْقَيُّوم [an attribute of God] *the Supporter [of all]*, *the Constant*, *the Everlasting*, *the Independent*.

أَقْوَم *ʾaqwam* [elat.] **1** more/most upright (2:282) ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ *this way is more equitable in God's eyes, and more reliable as testimony* **2** more/most precise (73:6) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلا *night worshipping is most taxing [on those who conduct it]* (or, *makes a deeper impression*) *but far reaching in prayer* [lit. *speech*].

مَقَام *maqām* **I** [v. n.] staying (10:71) إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ *if my staying among you and my reminding [you] of God's signs are burdensome on you* **II** [n. of place] **1** physical place, location (2:125) وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى *and take the spot where Abraham stood as a place of prayer* **2** seat, seating place (27:39) أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ *I will bring it to you before you rise from your seat* **3** rank, position, status (37:164) وَمَا مِنَّا إِلاَّ لَهُ مَقَامٌ مَعْلُومٌ *there is not a single one of us but has a known rank*; *(5:107) فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا *two others [should] replace them* (or, *stand in their place*) **4** situation, abode, dwelling (26:58) وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ *treasures and a noble dwelling*.

مُقَام *muqām* [n. of place] **1** place; stand (33:13) يَاأَهْلَ يَثْرِبَ لاَ مُقَامَ لَكُمْ فَارْجِعُوا *people of Yathrib, there is no place for you [among the defending army], so go back!* **2** abode, position (25:76) خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا *abiding there forever–fair it is as a station and abode*.

مُقَامَةٌ *muqāmatun* [n. of place; v. n.] place, abode of

permanence; act of staying (35:35) الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ *He who has, from His bounty, settled us in the home of permanence.*

مُقِيم *muqīm* [quasi-act. part; pl. مُقِيمُون *muqīmūn*] **1** one who is/that which is lasting, constant (9:21) لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ *in which they will have lasting bliss* **2** one who observes, maintains, upholds (14:40) رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ *my Lord, make me constant in performing the prayer* **3** that which is straight; lasting (15:76) وَإِنَّهَا لَبِسَبِيلٍ مُقِيمٍ *indeed, they [the towns of the people of Lot and Midian] are on a highway [till now] remaining.*

قَيِّم *qayyim* [quasi-act. part.] straight, true (12:40) ذَلِكَ الدِّينُ الْقَيِّمُ *that is the true faith.*

قَوَّامًا *qawāma* [n.] straightness, correct balance (25:67) وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَّامًا *and there are those who, when they spend, they neither waste nor are stingy, but keep between these to a just balance.*

قِيَم *qiyam* [quasi-act. part.] true, straight, upright (6:161) إِنَّنِي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا *my Lord has guided me to a straight path, an upright religion.*

إِقَام *ᵓiqām* (= **إِقَامَة** *ᵓiqāmatun*) [v. n. of v. IV, trans. (with the final ة elided as means of directing attention to the context in which the word appears)] act of observing, maintaining, upholding (21:73) وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ *and We inspired in them the doing of good, the upholding of prayer and the giving of alms.*

إِقَامَةٌ *ᵓiqāmatun* [v. n. of v. IV] act of staying (16:80) وَجَعَلَ لَكُمْ مِنْ جُلُودِ الأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ *and He provided for you, from the hides of cattle, [houses] tents [that] you find light on the day you travel and on the day you settle down.*

تَقْوِيم *taqwīm* [v. n. of v. II; n.] forming, moulding; stature (95:4) لَقَدْ خَلَقْنَا الإِنْسَانَ فِى أَحْسَنِ تَقْوِيمٍ *and indeed, We fashioned humankind in the best of statures.*

مُسْتَقِيم *mustaqīm* [quasi-act. part.] straight, upright, righteous (46:30) يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ *guiding to the truth and to a straight path.*

القِيَامَةِ *ʾal-qiyāmatu* [n.] the rising, the resurrection *(19:95) يَوْمَ الْقِيَامَةِ *the Day of Resurrection*; * القِيَامَةِ name of Sura 75, Meccan sura, so-named because of the reference in verse 1 to the '*Resurrection*'.

قَوْم *qawm* [coll. n.] **1** a people (13:11) إِنَّ اللَّهَ لاَ يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ *God does not change the condition of a people unless they change what is in themselves* **2** a specified group of people (7:59) لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ *We sent Noah to his people; he said, 'My people, worship God'* **3** [with the definite article الْقَوْم *ʾal-qawm*] a certain people (4:104) وَلاَ تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ *and do not be faint-hearted in pursuing [those people] the enemy: for if you are suffering hardship then they, too, are suffering* **4** ones, individuals, anyone (49:11) لاَ يَسْخَرْ قَومٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ *no men [no individuals] should jeer at others; as they may [after all] be better than them*.

ق/و/ى *q–w–y* strength, to be, or become, strong; seriousness; barren land, to be without food or provision, to be forsaken, to be desolate. Of this root, four forms occur 42 times in the Qur'an: قُوَّةٌ *quwwatun* 29 times; قُوَى *quwā* once; قَوِيّ *qawiyy* 11 times and مُقْوِين *muqwīn* once.

قُوَّةٌ *quwwatun* [n.; pl. قُوَى *quwā*] **1** might, power (81:20) ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ *endowed with might, in the sight of/by the Lord of the Throne, secure* **2** affluence, prosperity (11:52) وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ *and He will increase you in prosperity on top of your prosperity* **3** strength (30:54) اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً *it is God who creates you out of weakness, then He brings about after weakness strength* **4** resolution (19:12) يَايَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ *John, hold on to the Scripture resolutely* **5** firmness, tightness (16:92) وَلاَ تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا *do not be like a woman who unravels her yarn into fibres [lose your unity], after [it has been spun] tightly*.

قَوِيّ *qawiyy* [quasi-act. part.] **1** mighty (22:74) إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ *God is truly strong and mighty*; *(11:66) الْقَوِيُّ [an attribute of God] *the Strong* **2** strong (28:26) قَالَتْ إِحْدَاهُمَا يَاأَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ

اسْتَأْجَرْتَ الْقَوِيُّ الأَمِينُ *one of the two women said, 'Father, hire him, the strong, trustworthy man is the best person you could hire'* **3** capable, able (27:39) أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ *I will bring it to you before you rise from your seat; for this [the throne], I am capable and trustworthy.*

مُقْوِين *muqwīn* [pl. of act. part. مُقْوِي *muqwī*] the needy, the destitute; those who seek means of livelihood (56:73) نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقْوِينَ *We made it [the fire] a reminder and of use to the users.*

ق/ي/ض *q–y–ḍ* egg shells, to hatch, to crack; to barter, to compensate; to foreordain, to destine; to assign, to facilitate, to prepare. Of this root, قَيَّض *qayyaḍa* occurs twice in the Qur'an.

قَيَّضَ *qayyaḍa* [v. II, trans.] to assign, to facilitate, to put in the way (41:25) وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ *We have appointed for them companions, who made their present and their past [seem] fair to them.*

ق/ي/ل *q–y–l* the noon, siesta, to take a midday nap, a midday resting place; to annul; to help out of difficulty; chief. Of this root, two forms occur 11 times each in the Qur'an: قَائِلُون *qāʾilūn* and مَقِيل *maqīl*.

قَائِل *qāʾil* [act. part. of v. قَالَ *qāla*; imperf. يَقِيل *yaqīl*] one who rests or sleeps at midday (7:4) فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ *so Our punishment came to it by night or while they slept in the afternoon.*

مَقِيل *maqīl* [n. of place; v. n.] a place for repose, a place for a midday siesta; resting at midday, repose (25:24) أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلا *those in the Garden will have on that Day a better home and a fairer place to rest.*

ك / *kāf*

الكاف *ʾal-kāf* the 22nd letter of the alphabet; it represents a voiceless velar plosive sound.

ك *ka* occurs some 291 times in the Qur'an and functions as: **I** a pronominal suffix (ضَمير مُتَّصِل), it occurs in two basic forms: 2nd person sing. masc. كَ *ka* [dual كما *kumā;* pl. *kum* كم] (17:14) اقْرَأْ كِتَابَكَ *read your record* and 2nd person sing. fem. كِ *ki* [dual كما *kumā*; pl. كُنَّ *kunna*] (19:21) قَالَ رَبُّكِ *your Lord said* **II** a particle of address (حَرْف خِطَاب) augmenting the attention-drawing function of the demonstratives to which it is attached, 'there (such-and-such) for you to see!'. It varies like a 2nd person pronominal suffix: كَ for sing. masc. (3:40) كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ *in such a manner [as you can see], God does whatever He will*; كِ for sing. fem. (19:21) كَذَلِكِ قَالَ رَبُّكِ *in this way [you have been told], your Lord has spoken*; كُمَا for dual (12:37) ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي *that [there for you to see] is part of what my Lord has taught me*; كُم for pl. masc. (48:15) كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ *in this way [as you have just been told], God has said this before*; and كُنَّ for pl. fem. (12:32) فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ *that [there for you to see] is the one you blamed me for*. The 2nd person sing. masc. form is also used in the Qur'an in addressing a group of people, treating them, as it were, as a single entity, (4:94) كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ *in such a situation [as has just been described to you] you yourselves were [once]* **III** preposition (حَرْف جَرّ) denoting: **1** mainly similitude or comparison (التَّشْبِيه), 'as', 'like', 'in the way of', 'similar to', 'resembling' (3:49) أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ *I will fashion for you out of clay [something] resembling the form of birds* **2** causality (السَّبَبِيَّة) 'on account of', 'in return for', 'because', 'as' (2:198) وَاذْكُرُوهُ كَمَا هَدَاكُمْ *remember Him because He has guided you* **3** emphasis (التَّأكِيد) in the very unusual context

where the word مِثْل (*mithl*), 'like' follows prep. كَ. Only a single example of this type occurs in the Qur'an (42:11) لَيْسَ كَمِثْلِهِ شَيْءٌ *similar to Him there is none* [lit. *there is none similar to the like of Him*].

كأس *kaʾs* (no verbal root) considered to be an early borrowing, perhaps from Aramaic, wine, a cup or glass containing wine (not when it is empty). Of this root, كَأس *kaʾs* occurs six times in the Qur'an.

كَأس *kaʾs* [n.] **1** wine (37:45–6) يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ *a cup from a gushing spring will be passed around for them, white, delicious to the drinkers* **2** cups or glasses of wine (52:23) يَتَنَازَعُونَ فِيهَا كَأْسًا لاَ لَغْوٌ فِيهَا وَلاَ تَأْثِيمٌ *in it [the Garden] they exchange cups of wine, in which there is neither intoxication nor a cause of sin.*

كَأَنَّ *kaʾanna* [a sister of **إِنَّ** *ʾinna* (مِن أخوات إنَّ) (q.v.), a comparative conjunctive (للتشبيه), occurring 31 times in the Qur'an; it introduces a nominal clause] 'like', 'as if', 'as though', 'it is as if' (55:58) كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ *as if they are rubies and coral.*

كَأَيِّن *kaʾayyin* a composite interjection consisting of the كَ *ka* of comparison + relative noun أَىّ *ʾayy* + تَنْوِين *tanwīn* = كَأَىٍّ but rendered orthographically in Qur'anic script as كَأَيِّن *kaʾayyin*. It occurs seven times in the Qur'an and denotes exclamation over the high frequency of the occurrence of the noun following it, 'how many a …!' The exclamation conveyed by *kaʾayyin* is further emphasised by the use of the so-called 'redundant' preposition مِن after it (12:105) وَكَأَيِّنْ مِنْ ءَايَةٍ فِى السَّمَوَاتِ وَالأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ *and how many a sign is there in the heavens and the earth which they pass by while they are turning away from them!*

كَادَ *kāda* (see **ك/و/د** *k–w–d*).

كَافُور *kāfūr* grape blossoms before they open up, leaves enveloping bunches of grapes; sheath of palm tree pollen, the pollen itself;

plant pods of any type; mixture of perfume paste; certain plant with white flowers; camphor tree. It is attributed to a borrowing from Persian, according to ʾal-Jawālīqī, or from an Indian dialect, according to others; it occurs once in the Qur'an.

كافُور *kāfūr* [n.] camphor; a mixture of chosen scents; a name of a spring in Paradise (76:5) إِنَّ الأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا *the pious shall drink of a cup/wine whose mixture is camphor.*

ك/ب/ب *k–b–b* (see also: **ك/ب/ك/ب** *k–b–k–b*) to overthrow, to topple, to knock to the ground; to apply oneself; skein of wool; detachment of horses; crowdedness; hillock of rippled, moist sand. Of this root, two forms occur once each in the Qur'an: كُبَّت *kubbat* and مُكِبّ *mukibb*.

كُبَّ *kubba* [pass. v.] to be flung down (on one's face) (27:90) وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى النَّارِ *and whoever comes with evil deeds; their faces will be cast into the fire.*

مُكِبّ *mukibb* [act. part.] one who is prone to looking down, keeping his sight turned downwards (67:22) أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ *is he who goes along grovelling on his face better able to find his way, or the one who goes upright on a straight path?*

ك/ب/ت *k–b–t* knocking down, to crush, to humiliate, to suppress. Of this root, two forms occur three times in the Qur'an: يَكْبِت *yakbit* once and كُبِتَ *kubita* twice.

يَكْبِت *yakbit* [imperf. of v. كَبَتَ *kabata*, trans.] to suppress, to frustrate, to overwhelm, to crush (3:127) لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ *and that He might cut off a part of the disbelievers' [army] or overwhelm them.*

كُبِتَ *kubita* [pass. v.] to be suppressed, to be overwhelmed, to be brought low (58:5) إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ *those who oppose God and His Messenger will be brought low, as the ones before them were brought low.*

ك/ب/د *k–b–d* liver, the interior, heart, centre, the zenith; content; the

earth's metals; hard boulder; great hardship, struggle, to suffer, to afflict. Of this root, كَبَد *kabad* occurs once in the Qur'an.

كَبَد *kabad* [v. n./n.] (the act of) suffering, toiling, struggling; hardship, struggle (90:4) لَقَدْ خَلَقْنَا الإِنْسَانَ فِى كَبَدٍ *indeed, We have created man for toil and trial* (or, *for hardship and suffering*).

ك/ب/ر *k–b–r* to grow big, to increase, to augment, to gain significance, to grow tall; majority, magnitude; to become old, to become infirm; honour, pride, to show pride; to become serious; to be awed; worst part of something, great sin, great crime; dignitaries, leaders, chiefs; praise, exaltation, glorification, deference, regard. Of this root, 24 forms occur 159 times in the Qur'an: كَبُرَ *kabura* seven times; يَكْبَر *yakbar* once; كَبَّرَ *kabbara* four times; أَكْبَرَ *ᵓakbara* **(1)** once; تَكَبَّرَ *tatakabbara* twice; اسْتَكْبَرَ *ᵓistakbara* 40 times; تَكْبِير *takbīr* once; مُتَكَبِّر *mutakabbir* three times; مُتَكَبِّرِين *mutakabbirīn* four times; اِسْتِكْبَار *ᵓistikbār* twice; مُسْتَكْبِر *mustakbir* twice; مُسْتَكْبِرين *mustakbirīn* four times; كِبْر *kibr* twice; كِبَر *kibar* six times; كَبِير *kabīr* 39 times; كُبَرَاء *kubarāᵓ* once; كَبِيرَةٌ *kabīratun* four times; كَبائِر *kabāᵓir* three times; كُبَّار *kubbār* once; أَكْبَر *ᵓakbar* **(2)** 23 times; أَكابِر *ᵓakābir* once; كُبْرَىَ *kubrā* six times; كُبَر *kubar* once and كِبْرِياء *kibriyāᵓ* twice.

كَبُرَ *kabura* u [v. intrans.] **1** to be great, to be awesome (17:50–1) قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا أَوْ خَلْقًا مِمَّا يَكْبُرُ فِى صُدُورِكُمْ *say, 'Be [as hard as] stone, iron, or any other substance that may inspire awe in your bosoms'*; *(18:5) كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ *what a monstrous assertion that comes out of their mouths!* **2** [with prep. على] to cause distress; to be burdensome, to be intolerable, to become too much to bear (6:35) وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ *and if their turning away has greatly distressed you.*

يَكْبَر *yakbar* [imperf. of v. كَبِرَ *kabira*, intrans.] to increase in age, to grow up, to reach maturity, to grow old (4:6) فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلاَ تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا *if you find they have sound judgement, hand over their property to them; do not consume it wastefully and in haste before they come of age.*

كَبَّرَ *kabbara* [v. II, trans.] **1** to glorify [God], to magnify, to

exalt [Him] (2:185) وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ *and to glorify God for having guided you* **2** to utter the invocation الله أكبر *God is the greatest*; (22:37) كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ *thus He subjected them to you that you may glorify His name for His having guided you.*

أَكْبَرَ *ʾakbara* **(1)** [v. IV, trans.] to deem great, formidable or awesome (12:31) فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ *and when they saw him, they were awed by him, and [unwittingly] slashed their own hands.*

تَتَكَبَّر *tatakabbara* [imperf. of v. V, intrans.] to show pride, to act arrogantly (7:13) قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا *He said, 'Descend from it!: it is not for you to act arrogantly in it.'*

اسْتَكْبَرَ *ʾistakbara* [v. X, intrans.] to behave arrogantly, haughtily, proudly, or insolently (25:21) لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا *they have become too proud of themselves, and greatly violated all bounds of propriety.*

تَكْبِير *takbīr* [v. n. used adverbially] glorifying, exalting (17:111) وَكَبِّرْهُ تَكْبِيرًا *and glorify Him limitlessly.*

مُتَكَبِّر *mutakabbir* [act. part., pl. مُتَكَبِّرون *mutakabbirūn*] one who is arrogant, proud or haughty (39:72) فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ *so, how evil is the abode of the arrogant*; *(59:23) المُتَكَبِّر [an attribute of God] *Possessor of all glory*, *the truly Great*, *the Proud*.

اِسْتِكْبَار *ʾistikbār* [v. n.] acting with insolent pride (35:43) اسْتِكْبَارًا فِي الأَرْضِ *acting arrogantly in the land.*

مُسْتَكْبِر *mustakbir* [act. part.; pl. مُسْتَكْبِرون *mustakbirūn*] one who is puffed up with pride (31:7) وَإِذَا تُتْلَى عَلَيْهِ ءَايَاتُنَا وَلَّى مُسْتَكْبِرًا *and when Our verses are recited to him, he turns away disdainfully.*

كِبْر *kibr* [n.] **1** pride, conceit (40:56) إِنْ فِي صُدُورِهِمْ إِلاَّ كِبْرٌ مَا هُمْ بِبَالِغِيهِ *there is nothing in their hearts but conceit which they will never satisfy* **2** the greatest share (of something bad) (24:11) وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ *and he who took upon himself the greatest part in it [the slander], will have a painful chastisement.*

كِبَر *kibar* [n./v. n.] old age, infirmity (2:266) وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ

ضُعَفَاءُ *when he became stricken with old age while having feeble offspring.*

كَبِير *kabīr* **I** [quasi-act. part.] **1** great, much (2:219) يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ *they ask you [Prophet] about intoxicants and gambling: say, 'There is great sin in both'* **2** intense, grave, serious, heinous (2:217) يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ *they ask you [Prophet] about fighting in the prohibited month; say, 'Fighting in it is a grave offence'* **3** old, infirm (28:23) وَأَبُونَا شَيْخٌ كَبِيرٌ *and our father is an old man* **II** [n., pl. كُبَرَاء *kubarā*ʾ] chief, leader, dignitary (33:67) إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلاَ *We obeyed our leaders and our nobility, so they led us astray from the guidance* [lit. *path*]; *(13:9) الكَبِير [an attribute of God] *the All-Great.*

كَبِيرَةٌ *kabīratun* **I** [quasi-act. part. fem.] **1** great, much (9:121) وَلاَ يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلاَ كَبِيرَةً وَلاَ يَقْطَعُونَ وَادِيًا إِلاَّ كُتِبَ لَهُمْ *and they do not spend a little or a lot [for God's cause], nor traverse a mountain pass, but all is recorded to them* [lit. *the reward is credited to them*] **2** hard, difficult (2:45) وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلاَةِ وَإِنَّهَا لَكَبِيرَةٌ إِلاَّ عَلَى الْخَاشِعِينَ *seek help with steadfastness and prayer–though this is hard, indeed, for anyone but the humble* **II** [n., pl. كَبَائِر *kabāʾir*] great sin (4:31) إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ *if you avoid the great sins of the things We have forbidden you, We will wipe out your [minor] misdeeds.*

كُبَّار *kubbār* [quasi-act. part.] awesome, formidable, mighty (71:22) وَمَكَرُوا مَكْرًا كُبَّارًا *and they have hatched a mighty plot.*

أَكْبَر ʾ*akbar* **(2)** [elat.] **1** greater/greatest (9:72) وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ *and acceptance from God is greater still* **2** bigger/biggest (34:3) وَلاَ أَصْغَرُ مِنْ ذَلِكَ وَلاَ أَكْبَرُ إِلاَّ فِي كِتَابٍ مُبِينٍ *nor anything smaller or bigger, but all is recorded in a clear Record*; *(21:103) الْفَزَعُ الأَكْبَرُ variously interpreted as: *blowing of the trumpet heralding the Day of Resurrection*, *Hell Fire* or *death* [lit. *the greatest Terror*]; *(32:21) العَذابُ الأكْبَر *torment in the Hereafter* [lit. *the greatest chastisement*].

أكابر ʾ*akābir* [pl. of n. كَاْبَر *kābir* (and possibly كبار *kubbār*)] the greatest in nobility and dignity (6:123) وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ

مُجْرِمِيهَا *thus We have appointed in every city chiefs for its evildoers.*

كُبْرَى *kubrā* [elat. fem., pl. كُبَر *kubar*] **1** the greater/the greatest (79:20) فَأَرَاهُ الآيَةَ الْكُبْرَى *so, he showed him the greatest sign/miracle* **2** mighty event, greatest thing (74:35) إِنَّهَا لَإِحْدَى الْكُبَرِ *indeed, it [Hellfire] is one of the mighty things.*

كِبْرِياء *kibriyāʾ* [n.] pride, greatness, glory (45:37) وَلَهُ الْكِبْرِيَاءُ فِى السَّمَوَاتِ وَالأَرْضِ *true pride in the heavens and the earth is His.*

ك/ب/ك/ب *k–b–k–b* (also see **ك/ب/ب** *k–b–b*) to throw something face down, to throw in a pit, to throw on top of one another; to be wrapped up, to be mixed up, a great number. Of this root, كُبْكِبُوا *kubkibū* occurs once in the Qur'an.

كُبْكِبَ *kubkiba* [pass. quad. v.] to be gathered and thrown (into an abyss) on top of one another (26:94) فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ *and then they will all be thrown headlong into it [Hell], they and those who misled them.*

ك/ت/ب *k–t–b* to gather together, layers of material; to put letters together (i.e. to write), to write down, book, letter, record; army regiment; to ordain, prescribed, decreed, to impose, to contract; a set amount. Of this root, nine forms occur in 314 places in the Qur'an: كَتَبَ *kataba* 35 times; كُتِبَ *kutiba* 14 times; اِكْتَتَبَ *ʾiktataba* once; كَاتَبَ *kātaba* once; كَاتِب *kātib* four times; كَاتِبُون *kātibūn* twice; كِتَاب *kitāb* 250 times; كُتُب *kutub* six times and مَكْتُوب *maktūb* once.

كَتَبَ *kataba* u [v. trans.] **1** to write (2:79) فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ *so woe to those who write a text with their own hands and then say, 'This is from God'* **2** to write down, to record or take down in writing (10:21) إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ *indeed, Our messengers record in writing all your scheming* **3** to predestine, to decide, to ordain (9:51) قُلْ لَنْ يُصِيبَنَا إِلاَّ مَا كَتَبَ اللَّهُ لَنَا *say, 'Only what God has ordained for us will befall us'* **4** to decree, to make obligatory (5:32) كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا *We decreed upon the Children of Israel that he who kills a person–not in retribution*

for [the killing of] another nor for spreading corruption in the land–it is as if he has killed all of humanity collectively **5** to prescribe, to make incumbent (6:12) كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ *He has taken it upon Himself to be merciful.*

كُتِبَ *kutiba* [pass. v.] **1** to be recorded, to be taken down (43:19) سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ *their claim will be written down and they will be questioned [about it]* **2** to be ordained, to be prescribed كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ (2:180) *it is prescribed for you, when any one of you is on the point of death, if he is leaving property behind him, that he bequeaths [it] to parents and close relatives* **3** to be predestined (3:154) قُلْ لَوْ كُنْتُمْ فِى بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ *tell them, 'Even if you were at home, those who were destined to be killed would still have gone out to the places of their deaths.'*

اِكْتَتَبَ *ʾiktataba* [v.VIII, trans.] to seek to have something written, to cause to be written (25:5) وَقَالُوا أَسَاطِيرُ الأَوَّلِينَ اكْتَتَبَهَا *and they said, '[It is just] fables of the ancients, that he has sought to have written down.'*

كَاتَبَ *kātaba* [v. III, trans.] [jur.] to contract a slave to work for his/her freedom (24:33) وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا *those of your slaves who wish to contract for their freedom, make a contract with them, if you know they have good in them.*

كَاتِب *kātib* **I** [n.] scribe (2:282) وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ *and have a scribe write it down justly between you* **II** [act. part.] one who writes, one who records (21:94) فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلاَ كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ *as for one who does good deeds and is a believer, his efforts will not be rejected and We are recording them for him.*

كِتَاب *kitāb* **I** [n., pl. كُتُب *kutub*] **1** written document, written text (17:93) وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرَؤُهُ *[even then], we will not believe in your ascension until you bring down on us a book we [can] read* **2** letter (27:28) اذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهِ إِلَيْهِمْ *take this letter of mine and deliver it to them* **3** divine record containing the grand design and knowledge of all (57:22) مَا أَصَابَ مِنْ مُصِيبَةٍ فِى الأَرْضِ وَلاَ

فِى أَنْفُسِكُمْ إِلاَّ فِى كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا *no calamity befalls either* [lit. *in*] *the earth or you, yourselves, except that it is [recorded] in a book before we bring it into being*; *(13:39) أُمُّ الْكِتَابِ *the origin* [lit. *the mother*] *of the book* variously interpreted as: اللَّوح المَحْفُوظ *ʾal-lawḥ ʾal-maḥfūẓ* (q.v.) *the Eternal Record*, *the Preserved Tablet*, *Divine knowledge*, or *the first Sura of the Qur'an* **4** divine record of all that takes place (6:59) وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَابٍ مُبِينٍ *[there is] not a thing, fresh or withered, but it is in a clear record* **5** individual record for each person (84:7) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ *as for him who is given his record in his right hand* **6** divine revelation (3:81) ... وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا ءَاتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ *and when God took a pledge from the prophets, saying, '[If] after I have given you scripture and wisdom …'* [also interpreted as: *'For my bestowing scripture and wisdom upon you'*] **7** particular revealed books, scriptures: **a)** the Torah (37:117) وَءَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ *and We gave them both [Moses and Aaron] the clarifying Book* **b)** the New Testament (19:30) قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا *he said: 'I am a servant of God, He has granted me the Scripture and made me a prophet'*; *(3:64) أَهْلَ الْكِتَابِ *people of the book* [referring to the Jews in particular or the Christians] **c)** the Qur'an (39:2)إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ *indeed, We have sent down the Qur'an to you with the Truth* **8** teachings, divine writ (19:12) يَايَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ *John, hold on to the divine writ firmly* **9** decree, verdict, an ordinance (8:68) لَوْلاَ كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ *and had it not been for an ordinance by God that had come previously, a severe punishment would have come upon you for what you have taken* **10** appointed time (13:38) لِكُلِّ أَجَلٍ كِتَابٌ *for everything there is an appointed time* **11** prescribed period of time (2:235) وَلاَ تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ *and do not confirm the marriage tie until the prescribed period [of waiting] reaches its end* **12** decreed, or predestined lot, prescribed punishment (7:37) فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ *who is more wrong than the person who forges lies concerning God or rejects His revelations?, [for] such people, their share of prescribed retribution will catch up with them* **13** written scrolls (21:104) يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ *on the Day, We will roll up the skies the way a scribe rolls up written scrolls*

(or, *the way a [folded up] scroll rolls in the writings*) **14** [pl. كُتُب *kutub*] writing (in an interpretation of 21:104) يَوْمَ نَطْوِي السَّمَاء كَطَيِّ السِّجِلِّ لِلْكُتُبِ *on the Day We roll up the skies the way a scroll rolls in the writing on it* **II** [v. n.] **1** the act of writing; the act of writing something down (78:29) وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا *We have accounted for everything in writing* **2** [jur.] contracting a slave to work for his/her freedom (24:33) وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا *those of your slaves who wish to contract for their freedom, make a contract with them [accordingly], if you know they have good in them.*

مَكْتُوب *maktūb* [pass. part.] that which is written, recorded, described in writing (7:157) الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالإِنْجِيلِ *the one [mention of whom] they find recorded [in writing] with them [the People of the Book] in the Torah and in the Gospel*.

ك/ت/م *k–t–m* to hide, to conceal; to restrain, to suppress, to smother; to be silent. Of this root, كَتَمَ *katama* occurs 21 times in the Qur'an.

كَتَمَ *katama* u [v. trans.] **1** to conceal, to hide (40:28) وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ *and a believing man of the family of Pharaoh, who was hiding his faith, said* **2** to keep back, to suppress (2:283) وَلاَ تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ ءَاثِمٌ قَلْبُهُ *do not hold back testimonies: anyone who does so has a sinful heart.*

ك/ث/ب *k–th–b* nearness, proximity, to approach; to heap up, to collect; sand dunes; small amount. Of this root, كَثِيب *kathīb* occurs once in the Qur'an.

كَثِيب *kathīb* [n.] heap of sand, sand dune (73:14) وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلاً *and the mountains will become a heap of running sand.*

ك/ث/ر *k–th–r* to increase in number, to outnumber, to happen frequently; to show pride in wealth and/or children; to be rich, plentiful, abundance; river. Of this root, 10 forms occur in 167 places in the Qur'an: كَثُرَ *kathura* twice; كَثَّرَ *kaththara* once; أَكْثَرَ *ʾakthara* **(1)** twice; اِسْتَكْثَرَ *ʾistakthara* three times; كَثْرة *kathratun* twice; كَثِير *kathīr* 63 times; كَثِيرةٌ *kathīratun* 11 times; أَكْثَر *ʾakthar* **(2)** 80 times; تَكاثُر *takāthur* twice and الكَوْثَر *ʾal-kawthar* once.

كَثُرَ *kathura* u [v. intrans.] to be or become a lot. many, much, numerous (4:7) وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ *and to the women a share of what the parents and kinsmen leave, whether it be little or much.*

كَثَّرَ *kaththara* [v. II, trans.] to cause to increase in number, or to multiply (7:86) وَاذْكُرُوا إِذْ كُنتُمْ قَلِيلا فَكَثَّرَكُمْ *and remember [His favour upon you] when you were few and He increased you in number.*

أَكْثَرَ *ʾakthara* **(1)** [v. IV, trans.] to do something in great quantities or frequently; to cause something to increase or multiply (89:12) فَأَكْثَرُوا فِيهَا الْفَسَاد *and so they spread much corruption there*.

اِسْتَكْثَرَ *ʾistakthara* [v. X, trans.] to seek or obtain something in volume, great number, or often (7:188) وَلَوْ كُنتُ أَعْلَمُ الْغَيْبَ لاَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ *and if I had the ability to know the future I would seek to acquire much good and harm would not touch me.*

كَثْرَةٌ *kathratun* [v. n.] multiplicity, abundance, multitude (9:25) وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ *and on the day of the battle of Ḥunayn, when you were pleased with your great numbers.*

كَثِير *kathīr* **I** [quasi-act. part; fem. كَثِيرَةٌ *kathīratun*] many, abundant (4:1) وَبَثَّ مِنْهُمَا رِجَالا كَثِيرًا وَنِسَاءً *and from the pair of them He generated a great number of men and women* **II** [adverbially] often, a lot (9:82) فَلْيَضْحَكُوا قَلِيلا وَلْيَبْكُوا كَثِيرًا *let them laugh a little; they will weep a lot.*

أَكْثَر *ʾakthar* **(2)** [elat.] **1** more than (4:12) فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ *but if they are more than that* **2** most, the greater number (12:40) أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ *most people do not know.*

تَكَاثُر *takāthur* [v. n.] (the act of) seeking to increase, to obtain more; vying to accumulate more (102:1) أَلْهَاكُمُ التَّكَاثُرُ *the drive to accumulate [worldly riches] continues to distract you*; * التَّكَاثُر name of Sura 102, Meccan sura, so-named because of the reference in verse 1 to the '*Accumulation*' of wealth.

الكَوْثَر *ʾal-kawthar* [intensive v. n./proper name] abundance, multitude; name of a river in Paradise (108:1) إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ *We have given in abundance to you [Prophet]* (or, given you the river

ʾ*al-kawthar*); * الْكَوْثَرَ name of Sura 108, Meccan sura, so-named because of the reference in verse 1 to the '*Abundance*' of goodness (or, the name of the river) granted to the Prophet.

ك/د/ح *k–d–ḥ* to scratch or scrape off the skin; to bite; to scratch a living; hardship; drudgery. Of this root, two forms occur once each in the Qur'an: كَدْح *kadḥ* and كَادِح *kādiḥ*.

كَدْح *kadḥ* [v. n.] applying oneself diligently, striving hard, labouring after (84:6) يَاأَيُّهَا الإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلاقِيهِ *Humankind, you are laboriously toiling towards your Lord, and you will meet Him.*

كَادِح *kādiḥ* [act. part.] one who strives hard, labours after, toils, applies himself diligently (84:6) يَاأَيُّهَا الإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلاقِيهِ *Humankind, you are laboriously toiling towards your Lord, and you will meet Him.*

ك/د/ر *k–d–r* to be muddy, grimy, dreary; to be troubled; cloud of dust; to assail, to scatter. Of this root, اِنْكَدَرَت ʾ*inkadarat* occurs once in the Qur'an.

اِنْكَدَرَ ʾ*inkadara* [v. VII, intrans.] to become murky, to become dim (81:2) وَإِذَا النُّجُومُ انْكَدَرَتْ *when the stars are dimmed.*

ك/د/ي *k–d–y* big boulder; obstacle; to deny assistance, to be mean, (of water or plants) to cease to give, to be sluggish. Of this root, أَكْدَى ʾ*akdā* occurs once in the Qur'an.

أَكْدَى ʾ*akdā* [v. IV, intrans.] to hold back, to cease to act, to dry up (53:34) وَأَعْطَى قَلِيلا وَأَكْدَى *and he only gave a little and then he ceased.*

ك/ذ/ب *k–dh–b* to lie, to deceive; to refute, to accuse of lying, to give the lie to; to run away from battle; to be wrong, to be wasted on, to fail to be up to a job; to be compulsory. Of this root, 13 forms occur in 281 places in the Qur'an: كَذَبَ *kadhaba* 10 times; كُذِبَ *kudhiba* once; كَذَّبَ *kadhdhaba* 171 times; كُذِّبَ *kudhdhiba* five times; كَذِب *kadhib* 32 times; كَاذِب *kādhib* four times; كَاذِبُون

kādhibūn 26 times; كَاذِبَة *kādhibatun* twice; كَذّاب *kadhdhāb* five times; كِذّاب *kidhdhāb* twice; مَكْذُوب *makdhūb* once; تَكْذِيب *takdhīb* once and مُكَذِّبُون *mukadhdhibūn* 21 times.

كَذَبَ *kadhaba* i [v.] **I** [intrans.] to lie (12:27) وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ *but if his shirt has been torn from behind, then she has lied and he is one of the truthful* **II** [trans.] **1** to lie to, to make a false statement to (9:90) وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ *and those who lied to God and His Messenger stayed behind* **2** [with inanimate object] to deny, to distort (53:11) مَا كَذَبَ الْفُؤَادُ مَا رَأَى *the heart [of the Prophet] did not distort what he saw.*

كُذِبَ *kudhiba* [pass. v.] to be denied, to be reckoned or deemed as liars (12:110) حَتَّى إِذَا اسْتَيْئَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا *till when the messengers lost all hope and thought that they had been dismissed as liars.*

كَذَّبَ *kadhdhaba* [v. II] **I** [intrans. with prep. بِـ] to subject to denial, to make an object of denial, to reject as false (6:66) وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ *your people rejected it, even though it is the truth* **II** [trans. with object often elided] **1** [with object] to deny, to accuse of being false (6:147) فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ *if they give the lie to you, say, 'Your Lord is of immense mercy'* **2** [with elided object] to refuse, to reject (20:48) إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى *it has been revealed to us that punishment falls on whoever rejects [the truth] and turns his back [on it].*

كُذِّبَ *kudhdhiba* [pass. of v. II] to be disbelieved, to be accused of falsehood (6:34) وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ *other messengers were denied before you.*

كَذِب *kadhib* **I** [n./v. n.] **1** lying (40:28) إِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ *if he is lying, then upon him is his lying* **2** falsehood (16:116) وَلاَ تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلاَلٌ وَهَذَا حَرَامٌ *do not describe the falsehood your tongues utter, [saying] 'This is lawful and that is forbidden'* **II** [adjectival] false (12:18) وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ *and they came with false blood on his shirt.*

كَاذِب *kādhib* **I** [act. part.; pl. كَاذِبُون *kādhibūn*] one who tells lies, one who lies, lying person (9:43) حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ *till it became clear to you which of them spoke the truth and you*

[came to] know the liars **II** [كَاذِبَةٌ *kādhibatun* used possibly as v. n. or fem. n. referring to نَفْس *nafs*] denying, stopping; denier (in an interpretation of 56:1–2) إِذَا وَقَعَتِ الْوَاقِعَةُ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ *when that which is coming arrives, there will be no denying it* (or, *stopping it*, or, *no one denying it*).

كَذَّاب *kadhdhāb* [intens. act. part.] one who is constantly lying, habitual liar, incorrigible liar (54:25) أَؤُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ *has the Message been sent down upon him from amongst all of us? [No indeed], rather he is an incorrigible liar!*

كِذَّاب *kidhdhāb* [intensified v. n. (said to be of the dialect of the Yemen) used adverbially for intensification] adamantly denying, strongly accusing of lying (78:28) وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا *and they vehemently rejected Our messages.*

مَكْذُوب *makdhūb* [pass. part.] falsely stated, belied (11:65) ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ *this is a promise that will not be proved false.*

تَكْذِيب *takdhīb* [v. n.] adamant, obstinate denial (85:19) بَلِ الَّذِينَ كَفَرُوا فِى تَكْذِيبٍ *yet still the disbelievers persist in obstinate denial.*

مُكَذِّبُون *mukadhdhibūn* [pl. of act. part. مُكَذِّب *mukadhdhib*] those who strongly deny or give the lie to (16:36) فَسِيرُوا فِى الأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ *so travel through the earth and see how was the end of those who denied.*

ك/ر/ب *k–r–b* to twist together, to tighten, to enclose; to depress, to oppress; grief, distress; supporting ropes; the broad base of palm tree leaves. Of this root, كَرْب *karb* occurs four times in the Qur'an.

كَرْب *karb* [n.] adversity, affliction, distress (6:64) اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ *God delivers you from it and from every distress.*

ك/ر/ر *k–r–r* to return, to repeat, to turn around, day and night; to assail; to be undecided; cough. Of this root, two forms occur five times in the Qur'an: كَرَّةٌ *karratun* four times and كَرَّتَين *karratayn* once.

كَرَّةٌ *karratun* [n. of unit, dual كَرَّتَين *karratayn*] turn, another chance, another time; assailment, overrunning (an enemy) (17:6) ثُمَّ

رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ *then we returned the scales and allowed you a turn against them* [lit. *then We gave back the turn to you against them*].

ك/ر/س *k–r–s* a mass of animal droppings, to stick together, multi-layered; to become matted; group; root; seat, throne. The word كُرْسِيّ *kursiyy*, which is derived by Arab philologists from this root, is considered to be a borrowing from either Aramaic or Syriac. Of this root, كُرْسِيّ *kursiyy* occurs twice in the Qur'an.

كُرْسِيّ *kursiyy* [n.] **1** throne, seat (38:34) وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ *We certainly tested Solomon and placed on his throne a [lifeless] body, then he repented* **2** knowledge, power, reign, sovereignty, throne (2:255) وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالأَرْضَ *His knowledge* [lit. *throne*] *embraces the heavens and the earth.*

ك/ر/م *k–r–m* to be generous, to be high-minded, to be noble-hearted, to honour, to do favours, to treat with hospitality, obliging, beneficent, precious; (of land) to be fertile; thoroughbred, noble; vine and grapes. Of this root, nine forms occur 47 times in the Qur'an: كَرَّمَ *karrama* twice; أَكْرَمَ *ᵓakrama* four times; كَرِيم *karīm* 27 times; كِرَام *kirām* three times; أَكْرَم *ᵓakram* twice; إِكْرَام *ᵓikrām* twice; مُكَرَّمَةٌ *mukarramatun* once; مُكْرِم *mukrim* once and مُكْرَمِين *mukramīn* twice.

كَرَّمَ *karrama* [v. II, trans.] **1** to honour (17:70) وَلَقَدْ كَرَّمْنَا بَنِي ءَادَمَ *We have honoured the children of Adam* **2** to favour, to single out for favour (17:62) قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ *he said, 'Do You see this one whom You have honoured above me?'*

أَكْرَمَ *ᵓakrama* [v. IV trans.] **1** to treat with generosity, to honour (89:15) فَأَمَّا الإِنْسَانُ إِذَا مَا ابْتَلاَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ *as for man, whenever his Lord puts him to the test by honouring him and granting him ease of living* **2** to treat with kindness (89:17) كَلاَّ بَل لاَ تُكْرِمُونَ الْيَتِيمَ *no indeed!, you [people] do not show kindness to the orphan*; *(12:21) أَكْرِمِي مَثْوَاهُ *look after him well*, *treat him hospitably* [lit. *honour his abode*].

كَرِيم *karīm* [quasi-act. part.; pl. كِرَام *kirām*] **1** generous (27:40)

فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ *then my Lord is All-sufficient, All-generous*; *(23:116) الْكَرِيمِ [an attribute of God] *the Most Generous* **2** plentiful (8:4) وَرِزْقٌ كَرِيمٌ *and plentiful provision* **3** noble (26:58) وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ *treasures and a noble dwelling/station/position* **4** dignified, one who behaves with dignity, one who behaves with self-respect (25:72) وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا *and when they come across some frivolity, they pass on with dignity.*

أَكْرَم *ʾakram* [elat.] **1** the most honoured, the noblest (49:13) إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ *the most noble among you with God are the most God-fearing among you* **2** [attribute of God] the Most Exalted, the Most Bountiful (96:3) اقْرَأْ وَرَبُّكَ الأَكْرَمُ *read!, your Lord is the Most Bountiful One.*

إِكْرَام *ʾikrām* [v. n.] exalting, honouring (55:78) تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالإِكْرَامِ *blessed is the name of your Lord, the Lord of Majesty and Honour-giving.*

مُكَرَّم *mukarram* [pass. part. of v. II] honoured, venerated (80:13) فِي صُحُفٍ مُكَرَّمَةٍ *on honoured leaves.*

مُكْرِم *mukrim* [act. part.] one who honours (22:18) وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ *as for the one God disgraces, he has no one to honour him.*

مُكْرَمُون *mukramūn* [pl. of pass. part. مُكْرَم *mukram*] those who are honoured (21:26) بَلْ عِبَادٌ مُكْرَمُونَ *no!, they are only [His] honoured servants.*

ك/ر/ه *k–r–h* hardship; to dislike, to loathe, antipathy; to force; calamity. Of this root, nine forms occur 41 times in the Qur'an: كَرِهَ 17 times; كَرَّهَ *karraha* once; أَكْرَهَ *ʾakraha* four times; أُكْرِهَ *ʾukriha* once; كَرْه *karh* five times; كُرْه *kurh* three times; كَارِهُون *kārihūn* seven times; إِكْرَاه *ʾikrāh* twice and مَكْرُوه *makrūh* once.

كَرِهَ *kariha* a [v. trans.] **1** to dislike (2:216) وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ *and perhaps you may dislike something although it is good for you* **2** to be against, to be averse to (9:46) وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ *but God was averse to their going forth, so He discouraged them.*

كَرَّهَ *karraha* [v. II trans. with prep. إِلَى] to cause to be hated, loathed, disliked (49:7) وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ *and He has made hateful to you disbelief, mischief and disobedience.*

أَكْرَهَ *ʾakraha* [v. IV trans.] to compel, to force (10:99) أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ *would you [Prophet] compel people so as to become believers?*

أُكْرِهَ *ʾukriha* [pass. v. IV] to be compelled (16:106) إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ *except for him who is compelled whilst his heart remains at rest in the faith.*

كَرْه *karh* [v. n. used adverbially] (the act of) compelling, imposing, forcing (4:19) لاَ يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا *it is not lawful for you to inherit women against their will.*

كُرْه *kurh* [v. n.] (the act of) hating, loathing (2:216) كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ *fighting is ordained for you, though it is loathsome to you.*

كَارِهُون *kārihūn* [pl. of act. part. كَارِه *kārih*] those who hate, loathe, dislike (23:70) بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ *indeed, he has brought them the truth but most of them hate the truth.*

إِكْرَاه *ʾikrāh* [v. n.] (the act of) compelling, forcing (2:256) لاَ إِكْرَاهَ فِي الدِّينِ *there should be no compulsion in religion.*

مَكْرُوه *makrūh* [pass. part.] hated, loathed, loathsome, hateful (17:38) كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا *the evil of all these [actions] is hateful to your Lord.*

ك/س/ب *k–s–b* to earn one's living, to profit, to acquire; to gather, acquisition; birds of prey. Of this root, two forms occur 67 times in the Qur'an: كَسَبَ *kasaba* 62 times and اِكْتَسَبَ *ʾiktasaba* five times.

كَسَبَ *kasaba* i [v. trans.] **1** to earn, to gain (111:2) مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ *neither his wealth nor what he has gained will avail him* **2** to commit (5:38) وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا *as for the male and female thief, cut off their hands as a punishment for what they have committed* **3** to do (52:21) كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ *each person is in pledge for what he did* **4** to intend, to mean

لاَ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِى أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ (2:225) *God will not take you to account for oaths you have uttered unintentionally, but He will take you to account for what your hearts have intended.*

اِكْتَسَبَ *ʾiktasaba* [v. VIII, trans.] to commit, to acquire a bad thing (2:286) لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ *God does not burden any soul beyond its capacity: for it is [only] that which it has gained and against it [only] that which it has committed.*

ك/س/د *k–s–d* (of the market) to be dull, market depression, to be sluggish, to be stagnant. Of this root, كَسَاد *kasād* occurs once in the Qur'an.

كَسَاد *kasād* [v. n.] slackness of commerce, sluggishness of trade (9:24) وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا *and a trade you fear may become stagnant.*

ك/س/ف *k–s–f* eclipse, to become dark; to cast one's sight down, to be dejected; to cut off, to cut up, piece of cloud. Of this root, two forms occur five times in the Qur'an: كِسْف *kisf* once and كِسَف *kisaf* four times.

كِسْف *kisf* [n.; pl. كِسَف *kisaf*] **1** piece, part, segment (26:187) فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ *so make bits of the heavens fall down on us, if you are telling the truth* **2** [adverbially] in pieces (17:92) أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا *or make the sky fall on us, in pieces, as you have claimed.*

ك/س/ل *k–s–l* laziness, to be sluggish, to be idle, to be negligent. Of this root, كُسَالَى *kusālā* occurs twice in the Qur'an.

كُسَالَى *kusālā* [pl. of quasi-act. part. كَسْلان *kaslān* and كَسِل *kasil*, used adverbially] lazily, reluctantly, sluggishly (4:142) وَإِذَا قَامُوا إِلَى الصَّلاَةِ قَامُوا كُسَالَى *and when they stand up to pray, they do so sluggishly.*

ك/س/و *k–s–w* clothes, attire, to clothe, to wear, to be garbed. Of this

root, two forms occur five times in the Qur'an: كَسَا *kasā* three times and كِسْوَةٌ *kiswatun* twice.

كَسَا *kasā* u [v. trans.] **1** to garb, to clothe (4:5) وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ *make provision for them from it and clothe them* **2** to cover, to encase (23:14) فَكَسَوْنَا الْعِظَامَ لَحْمًا *then We clothed the bones with flesh.*

كِسْوَةٌ *kiswatun* [n./v. n.] clothing, providing the clothing (5:89) فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ *the atonement for it is feeding ten poor people of the average of what you feed your own household, clothing them or liberating a slave.*

ك/ش/ط *k–sh–ṭ* to peel away, to peel off, to flay, to scratch off. Of this root, كُشِطَت *kushiṭat* occurs once in the Qur'an.

كُشِطَ *kushiṭa* [pass. v.] to be peeled off, to be stripped off, to be peeled away (81:11) وَإِذَا السَّمَاءُ كُشِطَتْ *when the sky is peeled away.*

ك/ش/ف *k–sh–f* to uncover, to remove, to bare, to reveal, to disclose; to have a receding hairline; to weaken in battle. Of this root, seven forms occur 20 times in the Qur'an: كَشَفَ *kashafa* 13 times; يُكْشَفُ *yukshaf* once; كَشْف *kashf* once; كَاشِف *kāshif* twice; كَاشِفُوا *kāshifū* once; كَاشِفَةٌ *kāshifatun* once and كَاشِفَاتٌ *kāshifātun* once.

كَشَفَ *kashafa* i [v. trans.] **1** to bare, to uncover (27:44) حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا *she took it to be a deep pool of water, and bared her legs* **2** to relieve from (23:75) وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ *even if We had showed them mercy and removed the affliction that is upon them* **3** to take off, to remove (50:22) فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ *We have removed from you your covering, so your sight today is sharp,*

يُكْشَفُ *yukshaf* [imperf. pass. v.] to be bared, to be exposed *(68:42) يَوْمَ يُكْشَفُ عَنْ سَاقٍ *on the Day when matters become dire, the Day of Judgement* [lit. *the Day when legs are bared*],

كَشْف *kashf* [v. n.] (the act of) removing, taking away (17:56) فَلاَ يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلاَ تَحْوِيلا *they have no power of removing harm from you nor of averting [it].*

كَاشِف *kāshif* [act. part.; pl. كَاشِفُون *kāshifūn*; fem. كَاشِفَةٌ *kāshifatun*; pl. كَشِفَات *kāshifāt*] one who removes, takes away, bares (39:38) إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ *if God desires harm for me, are they able to remove His harm?*

ك/ظ/م *k–ẓ–m* to suppress, to conceal, to keep silent; to be oppressed, to put a stop to; breathing tract. Of this root, three forms occur six times in the Qur'an: كَاظِمِين *kāẓimīn* twice; كَظِيم *kaẓīm* three times and مَكْظُوم *makẓūm* once.

كَاظِمِين *kāẓimīn* [pl. of act. part. كَاظِم *kāẓim*] **1** one who suppresses, one who keeps a very tight control (3:134) وَالْكَاظِمِينَ الْغَيْظَ *those who restrain [their] anger* **2** that which blocks, chokes, firmly obstructs (40:18) وَأَنْذِرْهُم يَومَ الأَزِفَة إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ *and warn them of the Day of the approaching doom, when hearts come next to the throats, choking [them]* [also interpreted as: *keeping silent or grieving silently*].

كَظِيم *kaẓīm* [quasi-act./pass. part.] suppressing the feelings, keeping feelings under tight control; choked with grief, distressed, grieved, grief stricken (12:84) وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ *and his eyes went blind* (or, *became flooded with tears*) *and he was grief stricken.*

مَكْظُوم *makẓūm* [quasi-pass. part.] distressed (68:48) وَلاَ تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ *and do not be like the fellow of the whale, when he called out [only] when he was in distress.*

ك/ع/ب *k–ᶜ–b* ankle, ankle bone, heel; cube, dice, to fold in a square shape, square building; honour; the Ka'ba; busty, (of women) well-formed; to speed up. Of this root, three forms occur four times in the Qur'an: كَعْبَين *kaᶜbayn* once; الكَعْبَةُ *ᵓal-kaᶜbatu* twice and كَوَاعِب *kawāᶜib* once.

كَعْبَين *kaᶜbayn* [dual of n. كَعْب *kaᶜb*] [jur.] ankle bones (also said to mean heels) (5:6) وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ *wipe your heads and your feet up to* [also interpreted as: *including*] *the ankles/heels.*

الكَعْبَةُ *ᵓal-kaᶜbatu* [proper n.] the Ka'ba, the Sacred House in

Mecca (5:97) جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ *God has made the Kaʻba–the Sacred House–a standard for humankind.*

كَوَاعِب *kawāᶜib* [pl. of fem. n. كَاعِب *kāᶜib*] well-formed maidens, women whose breasts have formed (78:33) وَكَوَاعِبَ أَتْرَابًا *nubile companions.*

ك/ف/أ *k–f–ᵓ* equality, capability, credentials; to reward; peer, alike; to turn over face down, to tilt, to shield; yield. Of this root, كُفُواً *kufuwan* (also read as كُفُؤاً *kufuᵓan*) occurs once in the Qur'an.

كُفُواً *kufuwan* [quasi-act. part.] equal, peer (112:4) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ *and equal to Him there is none.*

ك/ف/ت *k–f–t* to alter, to change; to detain, hiding place, place for burying things/people; to compete; difficulty; livelihood; small cooking pot, to sheathe; death. Of this root, كِفَات *kifāt* occurs once in the Qur'an.

كِفَات *kifāt* [v. n. as n. of place] terrain, territory, holding place, home, habitat, environment (77:25–6) أَلَمْ نَجْعَلِ الأَرْضَ كِفَاتًا أَحْيَاءً وَأَمْوَاتًا *did We not make the earth a home for the living and the dead?*

ك/ف/ر *k–f–r* to cover, to hide, to cover seed in the soil, to plant seeds, planter; to wear a garment over the shield; to be ungrateful, to hide God's existence, to deny God, not to believe, to blaspheme, to be an infidel; darkness of night, night; the sea; great valley; rain; to prostrate, to show humility. ᵓal-Suyūṭī quotes an opinion that كَفِّر *kaffir* is a borrowing from either Nabataean or Hebrew. Of this root, 17 forms occur 510 times in the Qur'an: كَفَرَ *kafara* 286 times; كُفِرَ *kufira* three times, كَفَّرَ *kaffara* 14 times; أَكْفَرَ *ᵓakfara* once; كُفْر *kufr* 37 times; كَافِر *kāfir* five times; كَافِرُون *kāfirūn* 114 times; كَفَرَةٌ *kafaratun* once; كُفَّار *kuffār* 21 times; كَافِرَةٌ *kāfiratun* once; كَوَافِر *kawāfir* once; كُفُور *kufūr* three times; كَفُور *kafūr* 12 times; كَفَّار *kaffār* five times; كَفَّارَةٌ *kaffāratun* four times; كُفْرَان *kufrān* once and كَافُور *kāfūr* once which philologists classify under this root although they recognise it as a borrowing.

كَفَرَ *kafara* u **I** [v. intrans.] **1** [also with prep. بِ] to disbelieve, to

reject or deny God (31:23) وَمَنْ كَفَرَ فَلاَ يَحْزُنْكَ كُفْرُهُ *and whosoever disbelieves, let not his disbelief sadden you [Prophet]*; * الَّذِينَ كَفَرُوا [with no further qualifications, a generic term for 'those who do not recognise the existence of God', atheists or idolaters. It is contrasted with الَّذِينَ ءَامَنُوا 'those who believe' (q.v.)] (2:6) إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَه أَمْ لَمْ تُنْذِرْهُمْ لاَ يُؤْمِنُونَ *as for those who disbelieve, it makes no difference whether you warn them or not: they will not believe* **2** to blaspheme, to attribute to God that which He rejects (5:73) لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلاَثَةٍ *they surely disbelieve who say God is the third of three* **3** to deny or reject the Message of Muḥammad (98:1) لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ *the ones who confessed disbelief [in the Message of Muḥammad] from among the People of the Book and the idolaters would never desist [abandon their position] till the Clear Sign came to them* **4** to disobey or ignore a command of God (2:102) وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ *and [instead] they followed what the devils taught about the Kingdom of Solomon–not that Solomon disobeyed [the command of God] but [it is] the devils who disobeyed [the command of God] teaching people witchcraft* **5** [with prep. بِـ] to deny any of God's signs or attributes (19:77) أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لأُوتَيَنَّ مَالا وَوَلَدًا *have you considered the one who rejects Our revelation, who says, 'I will certainly be given wealth and children'?* **6** to fail to be grateful for a favour done, particularly by God, to deny a favour given (27:40) هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ *this is by the grace of my Lord, to test me whether I shall give thanks or shall be ungrateful* **7** [contrasted with doing good] to behave outrageously, to be irreligious, to behave irreligiously (30:44) مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلأَنْفُسِهِمْ يَمْهَدُونَ *whosoever commits evil deeds, his bad deeds will be against him, and whosoever does good deeds, it is for themselves that they make provision* **8** to reject someone or some idea (2:256) فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ *so whoever rejects false deities and believes in God* **II** [v. trans.] to reject, to deny, to turn away from (11:68) كَأَنْ لَمْ يَغْنَوْا فِيهَا أَلاَ إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ أَلاَ بُعْدًا لِثَمُودَ *as though they had never lived and flourished there. Indeed, the Thamūd denied their Lord–so, away with the Thamūd.*

كُفِرَ *kufira* [pass. v. with. prep. بِـ] **1** to be denied, to be rejected (4:140) إِذَا سَمِعْتُمْ ءَايَاتِ اللَّهِ يُكْفَرُ بِهَا *if you hear the revelation of God being denied* **2** to be begrudged or denied the reward of one's work (3:115) وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ *and whatsoever they do of good, [the reward of] it will not be begrudged them.*

كَفَّرَ *kaffara* [v. II trans. with prep. عَنْ] (of God) to acquit or relieve one from sins or bad deeds (8:29) إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ *if you remain conscious of God, He will give you a criterion of discrimination [between right and wrong], acquit you of your evil deeds and forgive you.*

ما أكْفَرَه *mā ᵓakfarah* [exclamation] 'what an ingrate he is!' (80:17) قُتِلَ الإِنْسَانُ مَا أَكْفَرَهُ *perish man!, how ungrateful he is!*

كُفْر *kufr* [v. n.] **1** denial of God (31:23) وَمَنْ كَفَرَ فَلاَ يَحْزُنْكَ كُفْرُهُ *and whosoever disbelieves, let not his disbelief sadden you* **2** [with prep. بِـ] rejection of God's signs and other attributes (4:155) فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ *and because of their breaking their pledge and for their rejecting God's revelations/signs* **3** ingratitude in the face of God's favours (14:28) أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا *have you given thought to those who exchange God's favour for ingratitude.*

كافِر *kāfir* **I** [n., pl. كُفَّار *kuffār*] **1** a disbeliever (47:34) إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ *God will not forgive those who disbelieve, who bar others from God's path, and die as disbelievers* **2** husbandman, planter, farmer (57:20) كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ *like a rain the growing power of which delights the sowers* **II** [act. part./n., pl. كَافِرُون *kāfirūn*] **1** one who rejects or denies God (9:55) وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ *and their souls perish while they are disbelieving*; * الْكَافِرُونَ name of Sura 109, Meccan sura, so-named because of the reference in verse 1 to the '*Disbelievers*' **2** one who rejects God's teachings (2:41) وَلاَ تَكُونُوا أَوَّلَ كَافِرٍ بِهِ *do not be the first to disbelieve in it* **3** one who does not live by God's commands (5:44) وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ *those who do not judge according to what God has sent down are [in fact] rejecting God* **III** [quasi-act. part.] disbeliever (12:87) إِنَّهُ لاَ يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلاَّ الْقَوْمُ الْكَافِرُونَ *indeed, none despair of*

the Mercy of God except the people who disbelieve.

كَفَرَةٌ *kafaratun* [intens. pl. of كَافِر *kāfir*] obstinate infidels (80:42) أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ *such will be the obstinate disbelievers, the debauched.*

كَافِرَةٌ *kāfiratun* [quasi-act. part. fem., pl. كَوَافِر *kawāfir*] feminine infidel (60:10) وَلاَ تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ *and do not hold on to marriage ties with disbelieving women.*

كُفُور *kufūr* [v. n.] **1** rejecting or denying God (17:99) فَأَبَى الظَّالِمُونَ إِلاَّ كُفُورًا *but the wrongdoers refuse everything except disbelief* **2** rejecting God's guidance (25:50) وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلاَّ كُفُورًا *many times have We repeated this to people so that they might take heed, but most persist in their rejection.*

كَفُور *kafūr* [intens. act. part.] obstinate ingrate, determined rejecter of God (17:67) وَكَانَ الإِنْسَانُ كَفُورًا *man is ever ungrateful.*

كَفَّار *kaffār* [intens. act. part.] determined ingrate, obstinate rejecter of God (14:34) وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لاَ تُحْصُوهَا إِنَّ الإِنْسَانَ لَظَلُومٌ كَفَّارٌ *if you count God's blessings you will never number them–man is truly unjust and ungrateful.*

كَفَّارَةٌ *kaffāratun* [intens. act. part. fem. functioning as a n.] [jur.] retribution, atonement, expiation, an act or something offered as expiation (5:95) أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينُ *or the atonement of feeding the needy.*

كَافُور *kāfūr* (see alphabetically).

ك/ف/ف *k–f–f* palm of the hand, to take by the hand, to cease, to fend off; (of eyesight) to be lost; to gather together, the masses; to ask for alms, modest means. Of this root, three forms occur 15 times in the Qur'an: كَفَّ *kaffa* eight times; كَفَّيه *kaffayh* (with elided ن before pron. suffix) twice and كَافَّةً *kāffatan* five times.

كَفَّ *kaffa* u [v. trans.] to restrain, to hold back, to ward off, to curb (4:84) عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا *God may curb the power of the disbelievers*; *(5:11) فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ *He restrained them* [lit. *He stayed their hands from you*].

كفّيه *kaffayh* [dual of n. كَفّ *kaff* + pron. suffix ه] two palms (of the hand), two hands (13:14) كَبَاسِطِ كَفَّيْهِ إِلَى الْمَاءِ *like someone stretching forth his two hands towards water*; *(18:42) فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا *and there he was, wringing his hands* [lit. *turning his hands from one side to the other*] *over what he had spent on it.*

كافّةً *kāffatan* [act. part.] **I** [used adverbially] altogether (9:36) وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً *and fight the polytheists altogether just as they fight you altogether* **II** [intens. act. part. also adverbial] one who puts a stop to something, a restrainer; altogether (34:28) وَمَا أَرْسَلْنَاكَ إِلاَّ كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا *We have sent you [Prophet] only to bring good news and warning to all people* (or, *to put a stop to the evil of humankind*).

ك/ف/ل *k–f–l* posterior, rump, buttocks; to undertake, to guarantee, to provide for, to sponsor, guardian; share, equal amount. كِفْلَيْن *kiflayn*; 'twice the amount'; is considered by some philologists to be a borrowing from Ethiopic. Of this root, six forms occur 10 times in the Qur'an: يَكْفُل *yakful* three times; كَفَّلَ *kaffala* once; أَكْفَلَ *ᵓakfala* once; كِفْل *kifl* three times; كِفْلَيْن *kiflayn* once and كَفِيل *kafīl* once.

يَكْفُل *yakful* [imperf. of v. كَفَلَ *kafala*] to foster, to take responsibility for a child (3:44) وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ *you were not present among them when they cast lots to see which of them should become guardian of Mary.*

كَفَّلَ *kaffala* [v.II doubly transitive] to place someone under the guardianship of another, to entrust someone to the charge of another (3:37) فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا *so her Lord received her with gracious favour and made her grow in goodness and placed her under the guardianship of Zachariah.*

أكْفَلَ *ᵓakfala* [v. IV, doubly trans.] to transfer the responsibility of something/someone to another (38:23) إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا *this my brother has ninety-nine ewes and I have one ewe, so he said, 'Put her in my charge.'*

كِفْل *kifl* [n.] part, portion, share (4:85) وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ

كِفْلٌ مِنْهاَ *and whoever intercedes with a bad intercession will have a share of it*; *(21:85) ذَا الْكِفْلِ *Dhā'l-Kifl*; according to the commentators this is the name of a particular prophet whom they name as Elijah, Joshua, Zachariah or Ezekiel. He was so-named because he undertook to take responsibility either for some people or for some charitable work and he fulfilled his promise.

كِفْلَيْن *kiflayn* [dual of n. كِفْل *kifl*] two shares, double share, large share (57:28) يَاأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ *believers, be mindful of God and have faith in His Messenger–He will give you generously* [lit. *a double share*] *of His mercy.*

كَفِيل *kafīl* [n.] guarantor, surety (16:91) وَلاَ تَنْقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلا *and do not break oaths after their being confirmed, when you have made God your surety [over them]* (reference to the practice of concluding agreements, written or verbal, by the invocation (28:28) والله على ما نقول وكيل *and God is witness over what we say*).

ك/ف/ي *k–f–y* livelihood, food; sufficiency, modest income; to stand for someone; to spare, to protect. Of this root, two forms occur 33 times in the Qur'an: كَفَى *kafā* 32 times and كافى *kāfī* once.

كَفَى *kafā* ī **I** [v. trans.] **1** to be enough, sufficient, satisfying (29:51) أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ *does it not suffice them as a [proof] that We have sent the Book down to you, which is being recited to them?*; * كَفَى بِ *kafā bi* [with intensifying prep. بِ (q.v.) prefixed to the grammatical subject of كَفَى *kafā*] sufficient indeed it is to have (such-and-such) as (such-and-such) (4:45) وَكَفَى بِاللَّهِ وَلِيًّا *God is indeed sufficient as an ally* **II** [v. doubly trans.] **1** to spare someone the trouble of something, to take care of a problem for someone (33:25) وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ *and God spared the believers fighting* **2** to stand in for someone in a difficult situation, to protect someone from someone or something (15:95) إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ *We sufficed you against the mockers, We took care of them for you.*

كافى *kāfī* [act. part.] one who protects; one who suffices (some commentators derive this single occurrence of كافى from the root

ك/ف/أ *k–f–ᵓ*, meaning one who rewards) (39:36) أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ *does not God suffice/protect his servant?*

ك/ل/أ *k–l–ᵓ* pasture, vegetation, herbage; to guard over; to stay awake at night; shore, to bring a boat in to port. Of this root, يَكْلَؤكُم *yaklaᵓukum* occurs once in the Qur'an.

يَكْلأ *yaklaᵓ* [imperf. of v. كَلأ *kalaᵓa*, trans.] to shelter, defend, protect, to give sanctuary to (21:42) قُلْ مَنْ يَكْلَؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ *say, 'Who could shelter you night and day other than* [lit. *away from*] *the Lord of Mercy?'*

كِلا *kilā* [masc. n. occurring once in the Qur'an; fem. كِلْتَا *kiltā*, also occurring once, and always in construct (إضافة) with a definite noun or pronominal suffix] both of (18:33) كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا *both gardens produced their [proper] yield.*

ك/ل/ب *k–l–b* dog, any wild animal, to train animals and birds for hunting; to become fierce; rabies; to fight over; hanging hook; gluttony. Of this root, two words occur six times in the Qur'an: كَلْب *kalb* five times and مُكَلِّبِين *mukallibīn* once.

كَلْب *kalb* [n.] dog (7:176) فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ *so his likeness is as the likeness of a dog, if you attack him, he pants [with his tongue out] and if you leave him alone, he pants [with his tongue out].*

مُكَلِّبين *mukallibīn* [pl. of act. part. مُكَلِّب *mukallib*] one who trains animals or birds or keeps them for hunting (5:4) أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ *permitted to you [for food] are all good things and [the catch of] such predatory creatures as you train to hunt.*

كِلْتَا *kiltā* (see **كِلا** *kilā*).

ك/ل/ح *k–l–ḥ* scowling, frowning, to be grave, austere; hardship, famine; succession of thunderbolts. Of this root, كَالِحُون *kāliḥūn* occurs once in the Qur'an.

كَالِحُون *kāliḥūn* [pl. of act. part. كَالِح *kāliḥ*] scowling, glowering, gloomy (23:104) تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ *the Fire will scorch their faces and they will abide in it scowling [in pain].*

ك/ل/ف *k–l–f* freckles, vitiligo; to be fond of; cost, task; to take the trouble; to be keen, to be in charge; to feign. Of this root, three forms occur eight times in the Qur'an: نُكَلِّف *nukallif* five times; تُكَلَّف *tukallaf* twice and مُتَكَلِّفِين *mutakallifīn* once.

نُكَلِّف *nukallif* [imperf. of v. II trans.] to charge someone with (a task), to burden someone with (a task) (23:62) وَلاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا *we do not charge/burden any soul with more than it can bear.*

تُكَلَّف *tukallaf* [imperf. pass. v. II] to be charged with, to be burdened with, to be made responsible for (4:84) فَقَاتِلْ فِي سَبِيلِ اللَّهِ لاَ تُكَلَّفُ إِلاَّ نَفْسَكَ *so fight in God's cause; you are made responsible only for yourself.*

مُتَكَلِّفِين *mutakallifīn* [pl. of act. part. مُتَكَلِّف *mutakallif*] pretender, impostor, one who affects something, one who feigns (38:86) قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ *[Prophet] say, 'I ask no reward whatsoever of you for this, nor am I one of the impostors.'*

ك/ل/ل *k–l–l* to fatigue; the blunt side of a knife; to be childless, to die without leaving children to inherit; to be a burden on someone; head gear, crown, to surround. Of this root, two forms occur three times in the Qur'an: كَلّ *kall* once and كَلاَلَةٌ *kalālatun* twice.

كَلّ *kall* [quasi-act. part.] dependent (16:76) أَحَدُهُمَا أَبْكَمُ لاَ يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلاَهُ *one of them is dumb, having no power over anything, and he is entirely dependent upon his master.*

كَلاَلَةٌ *kalālatun* [v. n., also used adverbially] [jur.] the state of having no children, no parents and no inheritors from the father's side (4:12) وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلاَلَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ *and if a man or a woman ['s legacy] is inherited [while they are] as a* '*kalālatun*' (i.e. leaving no children or parents, but half brother/s and/or half sister/s on the mother's side) *while having a brother or sister [on the mother's side] for each of them is one sixth, but if they were*

more than that [two], they share one third.

كُلّ *kull* [determiner] every, all. It occurs 356 times in the Qur'an, always in a construct (إضَافَة) (28:45) كُلُّ شَيْءٍ *everything*. It sometimes appears elliptically, in which case it always has the nunation of compensation (تَنْوين التَعْويض) (q.v.) (4:130) وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلا مِنْ سَعَتِهِ *but if the two [husband and wife] do separate, God will provide for each [one of them] out of His plenty*. When negated, كُلّ *kull* conveys the meaning of 'not any (one)' but not 'not every (one)', or 'not each (one)' as it is sometimes rendered (68:10) وَلاَ تُطِعْ كُلَّ حَلاَّفٍ مَهِينٍ *and do not yield to any contemptible swearer*. The second term of the construct with كُلّ *kull* could be either definite or indefinite and in either case the whole construct, including كُلّ *kull*, could play a nominal, adjectival or adverbial role, as follows: **I** [nominal (إسمية)] **1** [with countable n.] every, each (10:30) هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَا أَسْلَفَتْ *there and then every soul will experience what it did in the past* **2** [with mass n.] all (3:93) كُلُّ الطَّعَامِ كَانَ حِلا لِبَنِي إِسْرَائِيلَ *all food was lawful to the children of Israel* **II** [adjectival, the emphatic (المؤكِّدة)] every single one, every bit (3:119) وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ *and you believe in all and every one of the revelations* **III** [adverbial (مفعول مطلق)] extremely, to the extreme, all the way (17:29) وَلاَ تَبْسُطْهَا كُلَّ الْبَسْطِ *and do not spread it out wide* [lit. *with complete spreading*].

كُلَّما *kullamā* [conjunction, occurring 17 times in the Qur'an, consisting of كُلّ *kull* + adverbial *mā* (مَا الظَّرفِيَّة); joining two verbal clauses in a time sequence, each of which begins with a verb in the perfect form.] each time, whenever (2:20) كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ *whenever it [lightning] flashes on them they walk on in it.*

كلاًّ *kallā* [particle of response occurring 33 times in the Qur'an] **1** [rebuke and repulsion (رَدْع وَزَجْر), so described by the grammarians] 'not at all!', 'never!', 'certainly not!', 'by no means!' (19:79) كَلاَّ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا *no indeed!, [desist!] We shall record what he says and shall assuredly prolong for him the chastisement* **2** [emphasis (التَّأكيد)] no way, not ever (83:7) كَلاَّ إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ *no indeed!, the list of the*

wicked is in Sijjīn [a clearly numbered list].

ك/ل/م *k–l–m* to cut, to wound; speech, utterance, word, to speak, conversation. Of this root, eight forms occur 75 times in the Qur'an: كَلَّمَ *kallama* 19 times; كُلِّمَ *kullima* once; يَتَكَلَّم *yatakallam* four times; كَلام *kalām* four times; كَلِمَةٌ *kalimatun* 28 times; كَلِمَات *kalimāt* 14 times; كَلِم *kalim* four times and تَكْلِيم *taklīm* once.

كَلَّمَ *kallama* [v. II, trans.] to speak to, to talk to (6:111) وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلاَئِكَةَ وَكَلَّمَهُمُ الْمَوْتَى *even if We sent the angels down to them, and the dead spoke to them.*

كُلِّمَ *kullima* [pass. of v. II] to be spoken to, to be talked to (13:31) ... وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَى *if there were ever to be a discourse with which mountains could be moved, the earth shattered or the dead spoken to ...*

يَتَكَلَّم *yatakallam* [imperf. of v. V, intrans.] to speak, to talk (78:38) يَوْمَ يَقُومُ الرُّوحُ وَالْمَلاَئِكَةُ صَفًّا لاَ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَنُ *on the Day when the Spirit and the angels stand in line, they will not speak save for the one to whom the Beneficent gives permission.*

كَلام *kalām* [n.] **1** speech, talk, utterance, spoken words (2:75) وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلاَمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ *when a group of them used to hear the words of God and then pervert them, [even] after they had understood them* **2** [v. n.] (the act of) speaking (7:144) قَالَ يَامُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالاَتِي وَبِكَلاَمِي *He said, 'Moses, I have chosen you over other people by [giving you] My messages and by my speaking [to you].'*

كَلِمَةٌ *kalimatun* [n.] **1** word (14:24) كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ *a good word is like a good tree*; *(4:17) كَلِمَتُه (epithet for Jesus) *His Word*; *(3:45) كَلِمَةٌ مِنْه *a Word from Him* [epithet for Jesus]; *(3:39) بِكَلِمَةٍ مِنَ اللَّهِ (epithet for Jesus) *in a Word from God* **2** mere words, empty talk (23:100) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلاَّ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا *'that I might act righteously in the things I neglected,' no indeed!, this is a [mere] word [only words] he is saying* **3** advise, message, instruction (43:27) وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِى عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ *and he bequeathed this advice to his descendants that they might return [to God]* **4** decree (10:33) كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ

لاَ يُؤْمِنُونَ *in this way, your Lord's decree about those who defy [the Truth] has come true–they do not believe* **5** status, position, cause (9:40) وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا *and He brought down the cause of the disbelievers; God's cause is always uppermost* **6** promise (6:115) وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلا لاَ مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ *the words of your Lord have come to pass in truth and justice: no one can change His words* **7** direct creation, miraculous creation (epithet for Jesus) (4:17) كَلِمَتُه *His Word*; (3:45) كَلِمَةٌ مِنْه *a Word from Him*; (3:39) بِكَلِمَةٍ مِنَ اللَّهِ *of a Word from God*]

كَلِمَات *kalimāt* [pl. of n. كَلِمَةٌ *kalimatun*] **1** words (18:27) وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لاَ مُبَدِّلَ لِكَلِمَاتِهِ *follow what has been revealed to you of your Lord's Scripture: there is no changing His words* **2** revelation (66:12) وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ *she accepted the truth of her Lord's revelations and Scriptures* **3** commandments (2:124) وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ *when Abraham's Lord tested him with certain commandments, which he fulfilled* **4** guidance, instructions (2:37) فَتَلَقَّى ءَادَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ *then Adam received guidance, from his Lord and [followed it]–He accepted his repentance* **5** promises, pledges (10:64) لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ لاَ تَبْدِيلَ لِكَلِمَاتِ اللَّهِ *there is good news for them in this life and in the Hereafter; there is no alteration in God's words/promises.*

كَلِم *kalim* [pl. of n. كَلِمَةٌ *kalimatun*] **1** words (35:10) إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ *to Him ascend good words* **2** revelation (4:46) مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ *some of those who are Jews distort words [of revelation] out of their contexts.*

تَكْلِيم *taklīm* [v. n. used adverbially for emphasis] (the act of) speaking (4:164) وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا *and to Moses God spoke directly.*

كَم *kam* a nominal occurring 21 times in the Qur'an and functioning as: **I** [interrogative noun (اسم استفهام)] 'how many?', 'how much?' (2:259) قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ *he said, 'How many [days] have you remained [like that]?', he answered, 'A day, or part of a day'* **II** [exclamatory noun (خَبَرِيّة), often followed by prep. مِنْ for

added emphasis] 'how many a…!', 'how much!' (53:26) وَكَمْ مِنْ مَلَكٍ فِى السَّمَوَاتِ لاَ تُغْنِي شَفَاعَتُهُمْ شَيْئًا *how many an angel there is in heaven whose intercession will not be of any use!*

كم *kum* (see **ك** *k*).

كما *kumā* (see **ك** *k*).

ك/م/ل *k–m–l* completeness, to become whole; to conclude, to perfect, maturity. Of this root, three forms occur five times in the Qur'an: أَكْمَلَ *ʾakmala* twice; كَامِلَين *kāmilayn* once and كَامِلَةٌ *kāmilatun* twice.

أَكْمَلَ *ʾakmala* [v. IV, trans.] to complete, to perfect (5:3) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ *today I have completed/perfected your religion for you.*

كَامِلَةٌ *kāmilatun* [quasi-act. fem.; dual كَامِلَين *kāmilayn*] complete, in full (16:25) لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ *so that on the Day of Resurrection they will bear their full burden.*

ك/م/م *k–m–m* to cover up, to conceal, to wrap up; sleeve, sheath, the outer part of a flower (perianth); headgear; blinkers. Of this root, أَكْمَام *ʾakmām* occurs once in the Qur'an.

أَكْمَام *ʾakmām* [pl. of n. كُمّ *kumm*] sheaths (of fruits, flowers and blossoms) (41:47) وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلاَ تَضَعُ إِلاَّ بِعِلْمِهِ *and no fruits burst forth from their sheaths, nor does a female conceive or give birth, but with His knowledge.*

ك/م/ه *k–m–h* blindness from birth, to come into darkness, to be born blind; to become mad, dust covering the sun. Of this root, أَكْمَه *ʾakmah* occurs twice in the Qur'an.

أَكْمَه *ʾakmah* [n./ quasi-act. part.] one born blind and with sealed eyelids (3:49) وَأُبْرِئُ الأَكْمَهَ وَالأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ *I will heal the blind and the leper [the one suffering from vitiligo] by God's permission.*

ك/ن/د *k–n–d* barren land, to deny assistance to others; to beat one's

servant; to be ungrateful. Of this root, كَنُود *kanūd* occurs once in the Qur'an.

كَنُود *kanūd* [quasi-intens. act. part.] most ungrateful, terrible ingrate (100:6) إِنَّ الإِنْسَانَ لِرَبِّهِ لَكَنُودٌ *indeed, humankind is most ungrateful to his Lord.*

ك/ن/ز *k–n–z* treasure, buried valuables; to fill up a water skin, to amass, to hoard. Of this root, three forms occur nine times in the Qur'an: كَنَزَ *kanaza* three times; كَنْز *kanz* four times and كُنُوز *kunūz* twice.

كَنَزَ *kanaza* i [v. trans.] to stock up treasure, to hoard (9:34) وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلاَ يُنْفِقُونَهَا فِى سَبِيلِ اللَّهِ *those who hoard gold and silver and do not spend them in the way of God.*

كَنْز *kanz* [n.; pl. كُنُوز *kunūz*] treasure (18:82) وَأَمَّا الْجِدَارُ فَكَانَ لِغُلاَمَيْنِ يَتِيمَيْنِ فِى الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا *as for the wall, it belonged to two young orphans in the town and beneath it was a treasure that belonged to them.*

ك/ن/س *k–n–s* den, lair, (of a deer) to hide in its shelter, a deer in its shelter; receding stars; to sweep; church, synagogue. Of this root, كُنَّس *kunnas* occurs once in the Qur'an.

كُنَّس *kunnas* [pl. of quasi-act. part. كَانِس *kānis*] (those) retreating into their homes, setting along a course of their own (81:16) الْجَوَارِ الْكُنَّسِ *the runners, the sinkers [the rising, orbiting, setting celestial bodies].*

ك/ن/ن *k–n–n* to conceal, to shelter, to protect; to value; quiver (for arrows); daughter-in-law; shelter, hide-out, nest; to abate; awning. Of this root, four forms occur 12 times in the Qur'an: أَكَنَّ *ʾakanna* three times; أَكْنَان *ʾaknān* once; أَكِنَّةٌ *ʾakinnatun* four times and مَكْنُون *maknūn* four times.

أَكَنَّ *ʾakanna* [v. IV, trans] to conceal, to hide (27:74) وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ *and indeed, your Lord knows what their hearts conceal and what they reveal.*

أَكْنَان *ʾaknān* [pl. of n. كِنّ *kinn*] shelters, hide-outs, places of

refuge (16:81) وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا *and He has made for you from the mountains places of shelter.*

أَكِنَّةٌ *ʾakinnatun* [pl. of n. كِنّ *kinn*] concealments, coverings, encasings (41:5) وَقَالُوا قُلُوبُنَا فِى أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ *and they say, 'Our hearts are encased against what [the faith] you call us to.'*

مَكْنُون *maknūn* [quasi-act. part.] closely kept, treasured, hidden, well-guarded, highly valued (56:23) كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ *like treasured pearls.*

كن *kunn* (see **ك** *k*).

ك/ه/ف *k–h–f* cave, cavern, hollow, refuge, helpful person. Of this root, كَهْف *kahf* occurs six times in the Qur'an.

كَهْف *kahf* [n.] cave, cavern (18:10) إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ *when the young men took refuge in the cave*; *(18:9) أَصْحَابَ الْكَهْفِ *Sleepers of the Cave*, *Companions of the Cave.* The Qur'an speaks of the Companions of the Cave as being a group of young people who believed in God. As a result of persecution by the rulers of their time, they escaped to a secluded cave where, together with their dog, they went to sleep. There they remained in a state of slumber for three hundred and nine years until the time came for them to be woken. Unaware of the length of their sojourn, they sent one of their number out for provisions in disguise and to ascertain how long they had been sleeping. Despite his being discovered, due to the use of outdated coins, the Companions of the Cave were much honoured by those people of the time who, like them, recognised the true God. The story is given in the Qur'an in answer to a riddle which the Jews of Medina put to the Prophet concerning the identity and the number of the group and the time they tarried in the cave. * الْكَهْفِ name of Sura 18, Meccan sura, so-named because of the reference in verses 9–26 to the story of the Companions in '*the Cave.*'

ك/ه/ل *k–h–l* the back of the torso, the base of the neck; to burden, a person supporting the family; to be at the height of one's strength; middle-aged person. Of this root, كَهْل *kahl* occurs twice in the

Qur'an.

كَهْل *kahl* [quasi-act. part.] of full age, in maturity, in manhood (3:46) وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلاً *and he will address people in [his] cradle/childhood and in his adulthood.*

ك/ه/ن *k–h–n* to predict the future, to prophesy, divination, soothsaying, fortune-telling, priesthood, priest. The word كَاهِن *kāhin* is attributed by some to a borrowing from either Hebrew or Ethiopic. Of this root, كَاهِن *kāhin* occurs twice in the Qur'an.

كَاهِن *kāhin* [n.] soothsayer, practising divination, oracle (52:29) فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلاَ مَجْنُونٍ *so [Prophet] remind, for you are, by the favour of your Lord, neither a soothsayer nor a madman.*

كَهيَعَص *kāf–hā–yā–ʿayn* (variant *ʿayyin*)*–ṣād* the opening letters of sura number 19, Maryam (see الرَ *ʾalif-lām-rā*).

ك/و/ب *k–w–b* cup, goblet without a handle or spout, to drink from such a cup; to be large of head but slender of neck; dice; drums. It was originally suggested by some scholars that كُوب *kūb* is an early borrowing from Nabataean. Recently, however, it has been linked to Greek through a chain which includes Aramaic, Syriac and Byzantine. Of this root, أَكْوَاب *ʾakwāb* occurs four times in the Qur'an.

أَكْوَاب *ʾakwāb* [pl. of n. كُوب *kūb*] cup, goblet, glass (43:71) يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ *dishes of gold will be passed around for them, and goblets.*

ك/و/د *k–w–d* to be on the point of doing, to almost do; to pile up. Of this root, كَادَ *kāda* occurs 24 times in the Qur'an.

كَادَ *kāda* a [v. no imper. governing a subject and a verbal-clause predicate whose verb is always in the imperfect. Semantic ambiguity arises in some cases in which كَادَ *kāda*/يكاد *yakādu* or its predicate are negated. Grammarians often say that negated كَادَ *kāda* denotes that an action has already taken place,

whereas in the affirmative كَادَ *kāda* denotes that an action has not taken place; cf. كادَ يَفْعَل (*kāda yafᶜal*) *he almost did* and كَادَ لا يفْعَل (*kāda lā yafᶜal*), *he almost did not, but he did with difficulty*] 'to be on the point of' **(1)** [in the affirmative] (7:150) إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي *these people deemed me weak and almost killed me!* **(2)** [in the negative] (24:40) إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا *if he holds out his hand, he is scarcely able to see it.*

ك/و/ر *k–w–r* travel gear; bellows; to twist a turban around the head, to roll up; to harvest, to gather; succession of day and night; township. كُوَّرَت *kuwwirat* is described by some philologists as a borrowing from Persian. Of this root, two forms occur three times in the Qur'an: يُكَوِّر *yukawwir* twice and كُوِّرَ *kuwwira* once.

يُكَوِّر *yukawwir* [imperf. of v. II] to roll up, to twist *(39:5) يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ *He sets the night to outstrip the day and the day to outstrip the night* [lit. *He wraps the night around the day and the day around the night*].

كُوِّرَ *kuwwira* [pass. of v. II] to be gathered, to be folded up, to be covered up in darkness (81:1) إِذَا الشَّمْسُ كُوِّرَتْ *when the sun is shrouded in darkness.*

* **التَّكوير** *ᵓal-takwīr* name of Sura 81, Meccan sura, so-named because of the reference in verse 1 to the '*Shrouding*' of the sun in darkness.

ك/و/ك/ب *k–w–k–b* star, planet; blossoms; to shine; water; centre of importance, leader; party. Of this root, two words occur five times in the Qur'an: كَوْكَب *kawkab* three times and كَوَاكِب *kawākib* twice.

كَوْكَب *kawkab* [n., pl. كَوَاكِب *kawākib*] planets (37:6) إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ *We have adorned the lowest heaven with an adornment, the planets.*

ك/و/ن *k–w–n* place, status; to become submissive; existence, to exist, to be; to form, to create; happenings. Of this root, three forms occur 1315 times in the Qur'an: كَانَ *kāna* 1283 times; مَكَان *makān*

27 times and مَكَانَةٌ *makānatun* five times.

كانَ *kāna* u [v. functioning in three ways] **I** the incomplete or relative *kāna* (كَانَ النَاقِصَة), (together with 12 other verbs called *kāna*'s sisters (أَخْوَات كَانَ)) governing a nominal clause, with the subject in the nominal case and the predicate in the accusative. *kāna*'s sisters are semantically a limited number of roots that indicate time reference for the predicate: أَصْبَح *ʾaṣbaḥa*, the morning; أَضْحَى *ʾaḍḥā*, mid-morning; ظَلَّ *ẓalla*, midday to mid-afternoon; أَمْسَى *ʾamsā*, mid-afternoon to nightfall; باتَ *bāta* the night; ما زال *mā zāla*, continuously etc. (see under the various entries). The ن *nūn* of the imperfect form يَكُون *yakūn* may elide, for sound harmony, under certain conditions (19:20) وَلَمْ أَكُ بَغِيًّا *and I am no unchaste [woman]*. In context the incomplete or relative كَانَ *kāna* (كَانَ النَاقِصَة) denotes the following: **1** to be (3:95) وَمَا كَانَ مِنَ الْمُشْرِكِينَ *he was never one of the idolaters* **2** to become, to change into (55:37) فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ *when the sky is torn apart and becomes rose-red, like red hide* (or, *like molten fat*) **3** emphasising a fact with no time reference (3:110) كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *you are the best nation that has been brought forth for humankind* **4** [preceded by negation and followed with *lām* of absolute denial (لام الجُحُود) (q.v.)] absolutely not for, beyond the capability of, absolutely not fitting for (24:16) مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا *it is not [proper/in the realm of possibility] for us to speak of this* **5** [in reference to God] eternally, for eternity (4:17) وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا *God is All-Knowing, All-Wise* **II** [the complete *kāna* (كَانَ التامة), taking a subject but no accusative] to be, to come into being, to exist, to materialise (36:82) إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ *His command when He intends a thing is only that He says to it, 'Be'–and it is* **III** [so-called redundant, or, emphatic كَانَ *kāna* (كَانَ الزَائِدَة), occurring after a negative] ever, whosoever, whatsoever (33:38) مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ *there is no reproach whatsoever upon the Prophet in [carrying out] what God has ordained for him.*

مَكَان *makān* **I** [n.] **1** place (22:31) أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ *or the wind flings him into a faraway place*; أَنْتُمْ شَرٌّ مَكَانًا (12:77)* *you are in a far worse situation* **2** direction, side (10:22) وَجَاءَهُمُ الْمَوْجُ مِنْ

كُلِّ مَكَانٍ *and waves come on them from every side* **II** [interjection] ‘stop where you are!’, ‘no more of that!’ (10:28) وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاؤُكُمْ *on the Day We gather them all together, We will say to those who associate partners with God, ‘Stay in your place, you and your partner-gods.’*

مَكَانَةٌ *makānatun* [n.] **1** place (36:67) وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلاَ يَرْجِعُونَ *and had We willed, We would have transmuted them where they stood, so that they could not move forward nor return* **2** status, rank, position, ability, power (11:121) وَقُلْ لِلَّذِينَ لاَ يُؤْمِنُونَ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنَّا عَامِلُونَ *say to those who do not believe, ‘Act according to your power: We too are [so] acting.’*

ك/و/ي *k–w–y* to burn, to brand, to cauterise, to sting; hot iron; aperture, small round window. Of this root, تُكْوَى *tukwā* occurs once in the Qur’an.

تُكْوَى *tukwā* [pass. imperf. of v. كَوَى *kawā*] to be seared, to be branded, to be cauterised (9:35) يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ *on the day when it [the hoarded gold and silver] will be heated in the fire of Hell, and their foreheads, sides and backs will be branded by them.*

كَي *kay* [particle indicating reason (حَرْف تَعْلِيل), occurring 10 times in the Qur’an] so that. This particle precedes a verb in the subjunctive (مَنْصوب) (20:40) فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلاَ تَحْزَنَ *so We returned you to your mother, that she may be tranquil and not grieve*. It is often preceded by prep. لِ for emphasis (3:153) فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلاَ تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلاَ مَا أَصَابَكُمْ *so He rewarded you with grief for [the previous] grief* [also interpreted as: *He rewarded you with grief upon grief*] *so that you may not sorrow for what you missed or for what has happened to you.*

ك/ي/د *k–y–d* plot, to plot, to deceive, to connive, to conspire, ruse, machination; to wish to harm. Of this root, three forms occur 35 times in the Qur’an: كَادَ *kāda* eight times; كَيْد *kayd* 26 times and مَكِيدُون *makīdūn* once.

كَادَ *kāda* i **I** [v. intrans.] to plot, to connive, to devise a harmful scheme (12:5) قَالَ يَابُنَيَّ لاَ تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا *he said, 'My son, do not relate your dream to your brothers, lest they devise against you a harmful scheme'* **II** [v., trans.] to harm, to upset, (11:55) فَكِيدُونِي جَمِيعًا ثُمَّ لاَ تُنْظِرُونِ *so try your utmost against me, all of you, and give me no respite.*

كَيْد *kayd* [n./v. n.] **1** guile, ploy (4:76) إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا *Satan's ploys are truly weak* **2** contrivance, machination, cunning (12:28) فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ *when he saw that the shirt was torn at the back, he said, 'This is another instance of your cunning: your cunning is indeed great'* **3** harmful plot (21:70) وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الأَخْسَرِينَ *they intended to harm him, but We made them suffer the greatest loss* **4** stratagem, scheming (40:37) وَمَا كَيْدُ فِرْعَوْنَ إِلاَّ فِى تَبَابٍ *and Pharaoh's scheming led only to ruin* **5** planning, arrangements, preparation (20:64) فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا *so muster your resources and form a line* **6** taking to task, punishment (7:183) وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ *I give them respite; indeed, My punishment is sure.*

مَكِيدُون *makīdūn* [pl. of pass. part. مَكِيد *makīd*] one who is caught in a plot, entrapped (52:42) أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ *do they seek to trap [you]?–it is the disbelievers who will be trapped.*

ك/ي/ف *k–y–f* to cut; manner, mode, fashion, state. Of this root, كَيْفَ *kayfa* occurs 83 times in the Qur'an.

كَيْفَ *kayfa* **1** [interrogative n., of which instances occurring in the Qur'an seem to function as rhetorical questions] 'How!, In what way!' (19:29) فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِى الْمَهْدِ صَبِيًّا *she pointed towards him, [but] they said, 'How can we converse with one who is [still] in the cradle, a [mere] baby boy?!'* **2** [adverbial] manner in which action is performed or takes place (25:45) أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ *have you not considered the way of your Lord, how He lengthens the shadow?*

ك/ي/ل *k–y–l* volume, measurement, to measure in volume, dry measure; to compare, to evaluate, to pay back in kind. كَيْل *kayl* is described by some as a borrowing from Syriac. Of this root, four

forms occur 16 times in the Qur'an: كَالَ *kāla* twice; اِكْتَالَ *ᵓiktāla* twice; كَيْل *kayl* 10 times and مِكْيَال *mikyāl* twice.

كَالَ *kāla* i [v. trans.] to measure out in volume (17:35) وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ *and fill up the measure when you measure.*

اِكْتَالَ *ᵓiktāla* [v.VIII, intrans.] to receive or to seek to receive in measure (83:2) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُون *those who when they take measure from people demand it in full.*

كَيْل *kayl* ī **I** [v. n.] measuring out, selling, buying (12:63) فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَاأَبَانَا مُنِعَ مِنَّا الْكَيْلُ *when they returned to their father, they said, 'Father, we have been denied [any more] buying [of corn]* **II** [n.] unit of measuring, measure (12:65) وَنَزْدَادُ كَيْلَ بَعِيرٍ *we will have the increase of a camel-load [of grain].*

مِكْيَال *mikyāl* [n./v. n.] dry measuring vessel, measuring unit, dry measuring (11:85) وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ *my people, give full measure and weight in fairness.*

ك/ي/ن *k–y–n* the substantive word for 'clitoris', كَيْن *kayn*, seems to be the source from which this root is derived. The word اِسْتَكَانَ *ᵓistakāna*, to be humbled, to become abased, to abase oneself, which is derived from this root, is also considered by some scholars to be a derivative from the root س/ك/ن *s–k–n* or ك/و/ن *k–w–n*. Such confusion is characteristically common in the case of roots with weak radicals. Of this root, اِسْتَكَانُوا *ᵓistakānū* occurs twice in the Qur'an.

اِسْتَكَانَ *ᵓistakāna* [v. X, intrans.] to abase oneself, to humble oneself, to submit to greater power (23:76) وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ *We have already tried them with torment, yet they did not submit to their Lord: and they do not plead for mercy.*

ل / *lām*

اللام *ʾal-lām* the twenty-third letter of the alphabet; it represents a voiced dento-alveolar lateral sound.

لَ *la-* intensifying particle (لام التَوْكِيْد), indeed, no doubt, surely, certainly, truly; occurs, together with لِ *li*, (q.v.) some 3838 times in the Qur'an and functions as: **I** inceptive *la-* (لام الابْتِدَاء) which may introduce **1** the subject of a nominal sentence (59:13) لأَنْتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِمْ مِنَ اللَّه *indeed, you are an object of more fear in their hearts than God is* **2** the predicate of *ʾinna* (إنَّ) (q.v.) (68:4) وَإِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ *truly you are of great moral character* **3** the postponed subject of *ʾinna* (إنَّ) (92:12–13) إِنَّ عَلَيْنَا لَلْهُدَى وَإِنَّ لَنَا لَلآخِرَةَ وَالأُولَى *incumbent on Us, indeed, is guidance–Ours is the Hereafter and Ours is [the First] this life* **II** complement of (لام الجَواب): **1** an oath (لام القَسَم) (12:91) تَاللَّهِ لَقَدْ ءَاثَرَكَ اللَّهُ عَلَيْنَا *by God! God did, indeed, favour you over us* **2** *law* (لَو) (q.v.) (48:25) لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا *had they been clearly separated, We would definitely have chastised the disbelievers among them with a painful chastisement* **3** *law lā* (جَواب لَولا) (28:82) لَوْلاَ أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا *had God not been gracious to us, He would have indeed caused [the earth] to swallow us [too]* **4** facilitating *la-* (اللّام المُوَطِّئَة), prefixed to a conditional particle to indicate that the complement, the apodosis, is subject to an elided oath, as in (59:12) لَئِنْ أُخْرِجُوا لاَ يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لاَ يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الأَدْبَارَ *[by God] if they are driven out, they will certainly never leave with them; if they are attacked, they will never help them and even if they do come to their aid, they will soon turn tail and flee.*

لِ *li-* particle occurring, together with لَ *la-*, (q.v.) some 3838 times in

the Qur'an and functioning as **I** requisition/command *lām* لام) الطَّلَب/الأمر) prefixed to an imperfect in the jussive (مَجْزُوم), 'let it be done', 'it should be carried out' (65:7) لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ *the wealthy should spend of their wealth*. The vowel /i/ elides, as a rule, when لِ *li-* is prefixed by conjunctives **1** وَ *wa* (3:104) وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ *let there be a community from among you* [also interpreted as: *and there should be a community from among you*] *who call to goodness* **2** فَ *fa-* (65:7) وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ *whoever is strained in his provision should spend according to what God has given him* **3** ثُمَّ *thumma* (22:29) ثُمَّ لْيَقْضُوا تَفَثَهُمْ *then they should perform their acts of cleansing*. Such elision of the vowel /i/ does not occur in the case of other functions of *li* as in the following example of *li-* of purpose (لام التَّعْلِيل) (see **II** below) (48:20) وَلِتَكُونَ ءَايَةً لِلْمُؤْمِنِينَ *and so as to be a sign for the believers*. The subject of the command directed by the *lām* of requisition/command, as in the case of all commands, is usually in the 2nd or 3rd persons. A rare example of it occurring with a 1st person is (29:12) وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ *those who disbelieve say to those who believe, 'Follow our path and we will obligate ourselves to bear your sins'* **II** *li-* of purpose (لام التَعْلِيل), a conjunction prefixed to an imperfect verb in the subjunctive (مَنْصُوب), (14:4) وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ *We never sent any messenger except [one speaking] in the tongue of his people, that he may make [the message] clear for them. li-* of purpose often occurs with the transitive verb يُرِيد '[he] wants', for emphasis as in (4:26) يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ *indeed, God wishes to make [His laws] perfectly clear to you* **III** preposition (حَرْف جَرّ) [when prefixed to a pronominal suffix, except for 1st sing., *li-* (لِ) becomes *la-* (لَ)] denoting various meanings, among which are the following (contexts in which prepositions are used generally allow more than one interpretation): **1** ownership (المِلْكِيَّة) (2:115) وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ *and to God belong the East and the West* **2** a sense of attribution in an assortment of relations (الاخْتِصَاص) of which the following are six examples (4:11) فَإِنْ كَانَ لَهُ إِخْوَةٌ *but if he has brothers*; (90:8) أَلَمْ نَجْعَلْ لَهُ عَيْنَيْن *did We not make for him two eyes?*; (7:148) عِجْلا جَسَدًا لَهُ خُوَارٌ *a calf in body with a lowing sound*; (14:12) وَمَا لَنَا أَلاَّ نَتَوَكَّلَ عَلَى اللَّهِ *what [reason] do we have for not*

relying upon God?; (20:118) إِنَّ لَكَ أَلاَّ تَجُوعَ فِيهَا وَلاَ تَعْرَى *it is [granted] to you that in it [the Garden] you will neither go hungry, nor go naked*; (47:8) وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ *as for the disbelievers, misfortune is due to be their lot* **3** deservedness (الاسْتِحْقَاق) (1:2) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ *praise is due to God, Lord of the Worlds* **4** the *lām* of utter denial (لام الجُحُود والإِنْكَار), occurring as the third part of a cohesive unit consisting of a preceding negative particle plus the verb كَانَ/يَكُون 'it is not for…', 'it is beyond the competence of…', 'it is not in the realm of acceptability to' (3:145) وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلاَّ بِإِذْنِ اللَّهِ *it is not for any soul to die except with God's permission*; (4:168) إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلاَ لِيَهْدِيَهُمْ طَرِيقًا *those who have rejected the faith and do evil, far be it from God to forgive them or guide them onto any road* **5** reason (السببية), 'because of' (100:8) وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيد *and he, because of his love of wealth, is mean* (or, *he is truly niggardly in his love of wealth*) **6** the sense of *ʾilā* (مُوافَقة حَرف الجَر إِلَى) until, to, towards (13:2) وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لأَجَلٍ مُسَمًّى *and He has subjected the sun and the moon, each one running to an appointed time* **7** the sense of *ᶜalā* (مُوافَقَة عَلَى) on, upon (37:103) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ *when they had both submitted [to God], and he had laid him down on his forehead*; (17:107) يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا *they fall down on their faces* **8** the sense of *fī* (مُوَافَقَة فِي) in, at the time of (7:187) لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ *none will manifest it at its due time but He* **9** the sense *ᶜan* (مُوافقة عَنْ) about, of, concerning (46:11) وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ *and those who disbelieve said, concerning the believers, 'If it [the new faith] were any good, they [the believers] would not have beaten us to [embracing] it'* **10** the sense of *baᶜd* (مُوافقة بَعْد), after (17:78) أَقِمِ الصَّلاَةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ *establish the prayer from the going down of the sun* (or, *the time it goes past the zenith at midday*) *until the darkness of the night* **11** the *lām* of [unexpected] outcome (لام العاقِبَة أَو الصَيْرُورَة), '… only to' (28:8) فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا *so the family of the Pharaoh took him in [only for him] to become for them an enemy and a source of grief* **12** so-called 'redundant' *lām* for emphasis (اللام الزَائدَة), (11:107) إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ *your Lord is sure to carry out whatever He wills* **13** specifying the subject of a verb (تَعيين الفاعِل) (23:36) هَيْهَاتَ هَيْهَاتَ لِمَا

تُوعَدُونَ *preposterous [remote, remote]* [lit. *far away, far away*], *indeed, is that which you are being promised!* **14** specifying the (intended) object (تَعْيِين المَفْعُول) (12:23) وَقَالَتْ هَيْتَ لَكَ *and she said, 'Come here, you.'*

لا *lā* particle occurring some 1723 times in the Qur'an and functioning as **I** prohibitive *lā* (النَّاهِيَة) negative imperative, demanding cessation of action, it precedes an imperfect in the jussive (2:237) وَلاَ تَنسَوُاْ الْفَضْلَ بَيْنَكُمْ *so do not forget to be charitable towards one another.* Because one does not 'command', but rather 'invokes' God, the variety of prohibitive *lā* used in imploring Him is termed invocative *lā* (دُعَائِيَّة) (2:286) رَبَّنَا لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا *Lord, do not take us to task if we forget or make mistakes* **II** negative particle (نَافِيَة) of various types: **1** negating the species, or denoting categorical negation (نَافِيَة لِلْجِنْس), it governs a nominal sentence, the same way as إِنَّ, but always with an indefinite subject 'not a single one', 'none whatsoever' (47:19) لاَ إِلَهَ إِلاّ اللَّهُ *there is no deity but God* **2** [non-categorical] negative (نَافِيَة), it may precede a verbal sentence whose verb is either in the imperfect (6:90) لاَ أَسْأَلُكُمْ عَلَيْهِ أَجْرًا *I do not ask you [for] a wage for it [the Faith/Qur'an]* or, in the perfect in which case it would be repeated, 'neither … nor' (75:31) فَلاَ صَدَّقَ وَلاَ صَلَّى *he neither believed nor prayed.* It may also precede a nominal sentence, in which case it is also repeated 'neither … nor' (36:40) لاَ الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلاَ اللَّيْلُ سَابِقُ النَّهَار *it is not for the sun to overtake the moon, nor can the night outrun the day.* It may also precede a non-sentence item (i.e. مُفْرَد), in which case it would be repeated (2:68) إِنَّهَا بَقَرَةٌ لاَ فَارِضٌ ولا بِكْرٌ *it is a cow which should neither be too old nor too young*. However, it occurs singly in (2:71) إِنَّهَا بَقَرَةٌ لاَ ذَلُولٌ *it is a cow which is not broken in.* Some grammarians are of the opinion that when preceded with negative مَا an imperfect verb denotes the present whereas it denotes the future when preceded with negative لاَ. However, in the following two parallel verses the imperfect in each seems to denote the present with both particles (2:9) يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ *they try to beguile God and those who believe but they only beguile themselves although they do not perceive [the reality of what they*

do]; (2:12) أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَـٰكِن لاَّ يَشْعُرُونَ *indeed, they are the corrupting ones although they do not perceive [the reality of what they do]* **3** so-called ‘redundant’ (reminiscent of the doubly negative) (زَائِدَة) also called emphatic *lā* (مُؤَكِّدَة), a variety of the negative *lā* occurring in some four verses in the Qur’an and lending emphasis to the whole context (20:93) مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلاَّ تَتَّبِعَنِ *what prevented you from not following me when you had seen that they had gone astray?*; (21:95) وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لاَ يَرْجِعُونَ *a ban [is imposed] upon communities We have destroyed: they shall not return [to Us]* [lit. *it is forbidden to any community We have destroyed that it not return (on the Last Day)*]; (57:29) لِئَلاَّ يَعْلَمَ أَهْلُ الْكِتَابِ أَلاَّ يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ *so that the People of the Scripture should indeed* [lit. *not*] *know that they have no power over any of God’s grace*; (7:12) مَا مَنَعَكَ أَلاَّ تَسْجُدَ إِذْ أَمَرْتُكَ *what had prevented you from* [lit. *not*] *bowing down when I commanded you?* Redundancy of *lā* in this latter verse is borne out, so the commentators state, by comparing it with the parallel verse in which *lā* does not occur (38:75) مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ *what had prevented you from prostrating yourself to what I have created with My two hands?* In contexts where لا *lā* frequently occurs before an oath, it is also considered by some commentators to be of the emphatic/redundant type (75:1–2) لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ وَلاَ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ *[indeed], I do swear by the Day of Resurrection and I do swear by the ever self-reproaching soul* (also considered as functioning as a negative particle: *I do not swear by …* or, *No, I swear by …*).

لاتَ *lāta* negating word occurring once in the Qur’an and operating specifically with the word حين *ḥīn*, time. The nature of this word appears to mystify the grammarians, some of whom consider it a type of the perfect verb, while others analyse it into negative *la* + *ā* + fem. suffix *-t*, and others still consider it to be, together with حين, one unit made of the two words *lā* + *taḥīn*] ‘not the time for’. Modern scholarship, however, equates it with لَيْسَ *laysa* (q.v.) (38:3) كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلاَتَ حِينَ مَنَاص *how many a generation before them We have destroyed, so they cried out when it was no longer the time for escape.*

اللاتَ *ʾallāta* (see ل/و/ت *l–w–t*).

ل/أ/ل/أ *l–ʾ–l–ʾ* pearls, to shine, to shimmer, to glitter, to radiate; (of fire) to rage; (of animals, deer, in particular) to flash the tail. Of this root, لؤلؤ *luʾluʾ* occurs six times in the Qur'an.

لؤلؤ *luʾluʾ* [generic noun.] pearls (55:22) يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ *pearls and coral come forth from both of them.*

ل/ب/ب *l–b–b* kernel, core, the edible inside of nuts and fruits; the essence; heart, mind, reason; veins in the heart said to be the source of kindness, amiable person, diligent person, upper part of the chest. Of this root, only أَلْبَاب *ʾalbāb* occurs 22 times in the Qur'an.

أَلْبَاب *ʾalbāb* [pl. of n. لُبّ *lubb*] cores, minds, discerning faculties, reason, hearts, intellects (3:190) إِنَّ فِى خَلْقِ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلاَفِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لأُولِي الأَلْبَابِ *truly, in the creation of the heavens and earth, and in the alternation of night and day, are signs for those with minds/reason.*

ل/ب/ث *l–b–th* to stay, to be slow, to tarry, to be late in coming, to abide, stopover, lingering; mixture. Of this root, three forms occur 31 times in the Qur'an: لَبِثَ *labitha* 29 times; لابِثِين *lābithīn* once and تَلَبَّثوا *talabbathū* once.

لَبِثَ *labitha* a [v. intrans.] to remain, to stay, to tarry (18:19) كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ *'How long have you remained?' They said, 'We remained a day or part of a day'*; * ما لَبِثَ أَنْ 'no sooner … than', 'without delay', 'straight away' (11:69) فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ *and without delay he brought in a roasted calf.*

لابِثِين *lābithīn* [pl. of act. part. لابِث *lābith*] those who tarry, those who remain in a place, those who spend time in a place (78:21–3) إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا لِلطَّاغِينَ مَآبًا لَابِثِينَ فِيهَا أَحْقَابًا *Hell lies in wait, a home for transgressors, there to abide for a long, long time.*

تَلَبَّث *talabbatha* [v. V. intrans.] to seek to tarry, to hesitate (33:14) وَمَا تَلَبَّثُوا بِهَا إِلاَّ يَسِيرًا *and would have hesitated over it but*

very little.

ل/ب/د *l–b–d* mane; felt; ticks, locusts, crowd; to stay, to accumulate, to congregate; to patch up; to be stuck to the earth. Of this root, two forms occur once each in the Qur'an: لُبَد *lubad* and لِبَد *libad*.

لُبَد *lubad* [quasi-act. part, also said to be pl. of n. لُبْدَةٌ *lubdatun*] an accumulation (of something), much, great, a lot, vast (90:6) يَقُولُ أَهْلَكْتُ مَالا لُبَدًا *he says, 'I have squandered great wealth.'*

لِبَد *libad* [pl. of n. لِبْدَةٌ *libdatun* or لُبْدَةٌ *lubdatun*] crowds of people, in dense crowds (72:19) وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا *yet when God's Servant stood up to pray to Him, they almost fell upon him in [their] crowds.*

ل/ب/س *l–b–s* to wear, to put on, to clothe, garment, clothes, armour, cover; to confuse; wife, husband; condition; to tarry or to remain in a place. Of this root, five forms occur 23 times in the Qur'an: لَبَسَ *labasa* seven times; لَبِسَ *labisa* four times; لَبْس *labs* once; لِبَاس *libās* 10 times and لَبُوس *labūs* once.

لَبَسَ *labasa* i [v. trans.] **1** to obscure, to mystify, to confuse something with something else, to render obscured, to cause to be obscured (6:9) وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ *if We had made him [the Messenger] an angel, We would still have made him [in the shape of] a human being, and confused for them the thing which they are now confusing for themselves* **2** to mix up, to mar, to adulterate (6:82) الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الأَمْنُ *those who believe, and have not obscured their faith with wrongdoing–for them will be security.*

لَبِسَ *labisa* a [v. trans.] to wear, to put on, to dress (35:12) وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا *and extract ornaments that you wear.*

لَبْس *labs* [v. n./n.] confusion, muddle, doubt (50:15) هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ *they are in doubt concerning a new creation.*

لِبَاس *libās* [n./v. n.] **1** raiment, apparel, clothing (7:26) يَابَنِي ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ *children of Adam, We have given you garments to cover your nakedness and as adornment [for you], and the garment of piety, that is best*;

*(16:112) لِبَاسَ الجُوعِ وَالخَوْف *the state of hunger and fear* **2** cover, hiding (78:10–11) وَجَعَلْنَا اللَّيْلَ لِبَاسًا وَجَعَلْنَا النَّهَارَ مَعَاشًا *We have made the night as a cover and the day for livelihood.*

لَبُوس *labūs* [n.] coat of mail, clothing (21:80) وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ *and We taught him the making of garments [of mail] to protect you from your violence.*

ل/ب/ن *l–b–n* milk, (of a female) to be with milk; quest, wish, desire; mud brick; tree sap. Of this root, only لبنَ *laban* occurs twice in the Qur'an.

لَبَن *laban* [n.] milk (16:66) نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ *We give you to drink what is from inside their bellies, from the midst of dung and blood, pure [clean] milk, sweet to the drinkers.*

ل/ج/أ *l–j–ʾ* refuge, shelter, retreat; to appeal to someone for help, to have recourse to; to compel. Of this root, only ملجأ *maljaʾ* occurs three times in the Qur'an.

مَلْجأ *maljaʾ* [v. n./n of place] refuge, place of refuge, sanctuary (9:57) لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلاً لَوَلَّوْا إِلَيْهِ وَهُم يَجْمَحُونَ *if they could find a place of refuge*; *or a cave*; or *somewhere to crawl into*; *they would bolt away to it in great haste.*

ل/ج/ج *l–j–j* depths of the sea, abyss; noise; to roar; to continue to argue or dispute obstinately; stammering; convoluted thick herbage. Of this root, three forms occur in four places in the Qur'an: لَجَّ *lajja* twice; لُجَّةُ *lujjatun* once and لُجِّيّ *lujjiyy* once.

لَجَّ *lajja* i/a [v. intrans.] to persist obstinately (23:75) وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ *even if We were to show them mercy and remove the affliction that is upon them, they would obstinately persist in their transgression.*

لُجَّةُ *lujjatun* [n.] body of water, pool (27:44) قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا *it was said to her, 'Enter the palace/palace hall,' but when she saw it, she took it to be a deep pool of water, and bared her legs.*

لُجِّىّ *lujjiyy* [quas-act.part.] (of the sea) tumultuous and deep, turbulent, fathomless (24:40) أَوْ كَظُلُمَاتٍ فِى بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ *or like darkness on a tumultuous sea, topped by wave(s) upon* wave(*s*)*, above them are clouds.*

ل/ح/د *l–ḥ–d* shelf in one side of a grave, to bury on such a shelf; to deviate, to stray from the straight course, deviant; to object to, to contradict, to profane, to violate; place of refuge, to seek refuge. Of this root, three forms occur six times in the Qur'an: يُلْحِدُون *yulḥidūn* three times; إلْحَاد *ᵓilḥād* once and مُلْتَحَد *multaḥad* twice.

يُلْحِد *yulḥid* [imperf. of v. IV *ᵓalḥada*, intrans.] **1** to allude to, to insinuate (16:103) لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ *the language of the person they allude to is foreign* **2** to distort, to pervert (41:40) إِنَّ الَّذِينَ يُلْحِدُونَ فِى ءَايَاتِنَا لاَ يَخْفَوْنَ عَلَيْنَا *those who distort Our revelations are not hidden from Us.*

إلْحَاد *ᵓilḥād* [v. n./n.] profaning, desecrating, violating (22:25) وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ *and whoever intends to violate it [the Sacred Mosque] with wrongdoing.*

مُلْتَحَد *multaḥad* [n. of place] place of refuge, sanctuary (72:22) قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَدًا *say, 'No one will protect me from God, and I will not find away from Him any refuge.'*

ل/ح/ف *l–ḥ–f* outer garment, bedcover, to wrap up; to bestow a favour, to request or ask persistently, to demand urgently. Of this root, only اِلْحَاف *ᵓilḥāf* occurs once in the Qur'an.

اِلْحَاف *ᵓilḥāf* [v. n. used adverbially] persistence, importunity (2:273) تَعْرِفُهُم بِسِيمَاهُمْ لاَ يَسْأَلُونَ النَّاسَ إِلْحَافاً *you will recognise them by their characteristics; they do not beg people persistently.*

ل/ح/ق *l–ḥ–q* to catch up, to reach, to follow, to go after; pursuit; to attach, to annex. Of this root, two forms occur six times in the Qur'an: يَلْحَق *yalḥaq* twice and أَلْحَقَ *ᵓalḥaqa* four times.

يَلْحَق *yalḥaq* [imperf. of v. لَحِقَ *laḥiqa* trans.] to catch up with, to join up with (3:170) لَمْ يَلْحَقُوا بِهِمْ *they have not caught up with*

them.

أَلْحَقَ *ʾalḥaqa* [v. IV, trans.] to cause to join, to attach, to unite with (52:21) وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ *and those who believe and whose descendants follow them in the faith, We cause their descendants to join them.*

ل/ح/م *l–ḥ–m* meat; to be fleshy; to cling together; great battle; to patch up; kinship relation; to go after. Of this root, two forms occur 13 times in the Qur'an: لَحْم *laḥm* 12 times and لُحُوم *luḥūm* once.

لَحْم *laḥm* [coll. n., pl. لُحُوم *luḥūm*] flesh (16:14) وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا *it is He who subjugated the sea to you that you may eat from it tender flesh*; *(49:12) يَأكُل لَحْمَ أخيه *to speak ill of his brother behind his back* [lit. *to eat the flesh of his brother*].

ل/ح/ن *l–ḥ–n* dialect, language; to err in speaking or reading, to deviate; to speak in code, to allude to, to hint at; tune, to read melodically. Of this root, لَحْن *laḥn* occurs once in the Qur'an.

لَحْن *laḥn* [n./v. n.] deviation, crookedness, twisting (47:30) وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ الْقَوْلِ *but you will know them by [the] twisting of [their] speech.*

ل/ح/و–ي *l–ḥ–w/y* tree bark; to peel off; to insult, to rebuke; beard, the area where a beard grows. Of this root, only لِحْيَةٌ *liḥyatun* occurs once in the Qur'an.

لِحْيَةٌ *liḥyatun* [n.] beard *(20:94) لاَ تَأْخُذْ بِلِحْيَتِي *do not abuse me*, *do not man-handle me* [lit. *do not take hold of my beard*].

ل/د/د *l–d–d* the two sides of a valley; to look about in confusion, to be perplexed; to be fierce; to be grim; to be stubborn; to be quarrelsome, to be contentious, to defend; mortal enemy. Of this root, two forms occur once each in the Qur'an: أَلَدّ *ʾaladd* and لُدّ *ludd*.

أَلَدّ *ʾaladd* [elat.] more/most contentious, stubborn, fierce (2:204) وَيُشْهِدُ اللَّهَ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ *and he calls on God to*

witness what is in his heart, when [what is in his heart] is the bitterest of contentions.

لُدّ *ludd* [pl. of n./quasi-act. part. أَلَدّ *ʾaladd*] very contentious, most vicious (in quarrelling) (19:97) وَتُنْذِرَ بِهِ قَوْمًا لُدًّا *and with it you warn a stubbornly contentious people.*

ل/د/ن *l–d–n* to be soft, to be pliant; to ponder, to tarry, to stay; point in time; location. Of this root, only لَدُن *ladun* occurs 18 times in the Qur'an.

لَدُن *ladun* [adverb of place and time (the latter does not seem to occur in the Qur'an)] **1** with, at, in the presence of, close to the source of (18:76) قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا *you have put up with enough excuses from me* [lit. *my side*] **2** [in construct with الله God or a pronominal suffix referring to Him] His possession, His bounty (18:65) فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِندِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا *and they found one of Our servants–to whom We had granted mercy from Us and whom We had instructed with knowledge from Ourselves.*

لَدَى *ladā* occurs 22 times in the Qur'an and is considered by some philologists to be a variant form of **لَدُن** *ladun* (q.v.).

لَدَى *ladā* [adverb of place] **1** at the point of, at (40:18) إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ *when hearts are next to the throats* **2** with (3:44) وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ *and you were not with them when they were casting their lots as to which of them should take charge of Mary* **3** possession of *(72:28) وَأَحَاطَ بِمَا لَدَيْهِمْ *and He encompassed all that they have.*

ل/ذ/ذ *l–dh–dh* pleasure, sweetness, to be delicious, to enjoy; speed, to be nimble. Of this root, two forms occur three times in the Qur'an: تَلَذّ *taladhdh* once and لَذَّةٌ *ladhdhatun* twice.

تَلَذّ *taladhdh* [imperf. of v. لَذَّ *ladhdha*, intrans.] to enjoy, to savour, to find enjoyment in, to find pleasing (43:71) وَفِيهَا مَا تَشْتَهِيهِ الأَنْفُسُ وَتَلَذُّ الأَعْيُنُ *in it is all that souls desire and eyes delight in.*

لَذَّةٌ *ladhdhatun* [v. n./n. adjectivally used] pleasing, delightful,

delicious (37:45–6) يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ *a cup from a gushing spring will be passed around for them, white, delicious to the drinkers.*

ل/ز/ب *l–z–b* to be narrow; to be scanty, famine, hardship; to adhere, to stick together; to sting. Of this root, only لازِب *lāzib* occurs once in the Qur'an.

لازِب *lāzib* [quasi-act. part.] sticky, adhesive (37:11) إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ *We have created them from sticky clay.*

ل/ز/م *l–z–m* to cling, to adhere; to accompany; to persist, to force, to impose as a duty, necessity, obligation, compulsory. Of this root, two forms occur five times in the Qur'an: أَلْزَمَ *ʾalzama* three times and لِزَام *lizām* twice.

أَلْزَمَ *ʾalzama* [v. IV. doubly trans.] **1** to fasten or bind to *(17:13) وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِى عُنُقِهِ *and every human–We have bound his destiny to his neck* (or, *made him responsible for his deeds*) **2** to compel someone to, to assign something as a duty to (11:28) أَنُلْزِمُكُمُوهَا وَأَنْتُمْ لَهَا كَارِهُونَ *shall we compel you to it while you are averse to it?*

لِزَام *lizām* [v. n.] inevitable judgement (25:77) فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا *now you have denied [the truth], the [punishment] will be inevitable.*

ل/س/ن *l–s–n* tongue, speech, language, message, spokesman; good repute, eloquence. Of this root, two forms occur 25 times in the Qur'an: لِسَان *lisān* 15 times and أَلْسِنَةٌ *ʾalsinatun* 10 times.

لِسَان *lisān* [n.; pl. أَلْسِنَةٌ *ʾalsinatun*] **1** tongue (75:16) لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ *[Prophet] do not move your tongue with it [Qur'anic verses as they are being revealed] in an attempt to hasten [your memorising] it* **2** language (30:22) وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ *and among His wonders are the creation of the heavens and earth, and the diversity of your languages and colours* **3** speech (28:34) وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا *and my brother Aaron is more eloquent than me in speech* **4** repute

(19:50) وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا *and We granted them of Our grace, and bestowed on them high and true renown* (or, *We gave them a noble tongue of truthfulness*).

ل/ط/ف *l–ṭ–f* gentleness, benevolence, to be amiable, to be courteous, to be merciful, to be thin; to alleviate, to caress, to be obscure in meaning; discreetly. Of this root, two forms occur eight times in the Qur'an: يَتَلَطَّف *yatalaṭṭaf* once and لَطِيف *laṭīf* seven times.

يَتَلَطَّف *yatalaṭṭaf* [imperf. of v. V intrans.] to do stealthily, to act carefully, to do discreetly, to do unobtrusively, to act in an easy manner (18:19) وَلْيَتَلَطَّفْ وَلاَ يُشْعِرَنَّ بِكُم أحَداً *let him be discreet and not cause anyone to become aware of you.*

لَطِيف *laṭīf* [intens. act. part.] most benign, most subtle, most discerning (42:19) اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ *God is most subtle towards His creatures; He provides for whomever He will; He is the Powerful, the Almighty.*

اللَطِيف *ᵓal-laṭīf* [an attribute of God], One who encompasses all subtleties, Most Discerning (67:14) أَلاَ يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ *would He not know whom He has created?–when He is the Most Subtle, the All-Aware!*

ل/ظ/ي *l–ẓ–y* fire, raging fire, to burn brightly; to be mad with anger. Of this root, two words occur once each in the Qur'an: تَلَظَّى *talaẓẓā* and لَظَى *laẓā*.

تَلَظَّى *talaẓẓā* [imperf., with elided initial تَ, of v. V intrans.] to blaze, to burn fiercely (92:14) فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى *so I have warned you about a raging Fire.*

لَظَى *laẓā* [n.] a raging fire (70:15) كَلاَّ إِنَّهَا لَظَى *indeed, it [Hell] is truly a raging fire.*

ل/ع/ب *l–ᶜ–b* to play, to jest, to trick; pastime, amusement; flirtatious, coquettish. Of this root, three forms occur 20 times in the Qur'an: نَلْعَب *nalᶜab* nine times; لَعِب *laᶜib* eight times and لاعِبِين *lāᶜibīn* three times.

نَلْعَب *nalᶜab* [imperf. of v. intrans.] **1** to play, to amuse oneself.

(12:12) أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ *send him with us tomorrow to run about and play* **2** to jest, to joke (9:65) وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ *yet if you question them, they would say, 'We were just chatting, just jesting'* **3** to engage in the idle passing of time, to play about (7:98) أَوَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ *do the people of those towns feel secure that Our punishment will not come upon them one morning while they are playing about?*

لَعِب *la^c^ib* [v. n./n.] **1** diversion, pastime (57:20) اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ *know that the present life is only play, and a diversion* **2** jesting, game (6:70) وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا *leave to themselves those who take their religion for a mere game and a diversion* **3** mocking, scorning (5:57) الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا *those who poke fun at and make light of your religion.*

لاعِبين *lā^c^ibīn* [pl. of act. part. لاعِب *lā^c^ib*] **1** jesting, those who jest (21:55) قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ اللَّاعِبِينَ *they asked, 'Have you brought us the truth or are you from those who jest?'* **2** one who engages in the idle passing of time (21:16) وَمَا خَلَقْنَا السَّمَاءَ وَالأَرْضَ وَمَا بَيْنَهُمَا لاَعِبِينَ *We did not create the heavens and the earth and everything between them in play.*

لَعَلَّ *la^c^alla* [a sister of particle *^c^inna* (من أخوات إنَّ), (q.v.), composed of لَ *la* + عَلَّ *^c^alla*; it occurs 129 times in the Qur'an] **1** expressing hope (5:100) فَاتَّقُوا اللَّهَ يَاأُولِي الأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ *be mindful of God, people of discernment, that you may prosper* **2** expressing fear or apprehension (33:63) وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا *how could you know?! Perhaps the Hour may be near!* **3** expressing purpose (12:62) وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ *he said to his helpers, 'Put their goods back in their saddlebags, that they will recognise them* (or, *the gesture involved in returning them*) *when they get back to their folk.'*

ل/ع/ن *l–^c^–n* to drive away, to eject, to reject; to curse, to damn; to torture, imprecation; the devil; scarecrow. Of this root, seven forms occur 41 times in the Qur'an: لَعَنَ *la^c^ana* 20 times; لُعِنَ *lu^c^ina* three times; لَعْن *la^c^n* once; لَعْنَةٌ *la^c^natun* 14 times; لاَعِنون *lā^c^inūn* once; مَلْعُونين *mal^c^ūnīn* once and مَلْعُونَةٌ *mal^c^ūnatun* once.

لَعَنَ *la*ᶜ*ana* a [v. trans.] to reject, to curse (29:25) ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا *on the Day of Resurrection, you will disown one another and reject one another.*

لُعِنَ *lu*ᶜ*ina* [pass. v.] to be rejected, to be cursed (24:23) إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِى الدُّنْيَا وَالآخِرَةِ *those who accuse unaware, believing, chaste women are cursed, in this life and the next.*

لَعْن *la*ᶜ*n* [v. n.] the act of cursing, rejecting (33:68) رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا *Lord, give them twice the punishment and curse them with a mighty cursing.*

لَعْنَةٌ *la*ᶜ*natun* [n.] curse, rejection (13:25) أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ *for them there will be a curse and a dreadful abode.*

لاَعِنُون *lā*ᶜ*inūn* [pl. of act. part. لاَعِن *lā*ᶜ*in*] those who curse, reject (2:159) أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللاَّعِنُونَ *God curses/rejects them, and so will others who curse/reject.*

مَلْعُونِين *mal*ᶜ*ūnīn* [pl. of pass. part. مَلْعُون *mal*ᶜ*ūn*] accursed, those who are cursed/rejected (33:61) مَلْعُونِينَ أَيْنَمَا ثُقِفُوا *they will be cursed/rejected wherever they are found.*

مَلْعُونَةٌ *mal*ᶜ*ūnatun* [fem. pass. part.] accursed, one who is subjected to cursing/rejection (17:60) وَالشَّجَرَةَ الْمَلْعُونَةَ فِى الْقُرْءَانِ *as was the cursed tree [mentioned] in the Qur'an.*

ل/غ/ب *l–gh–b* badly made arrow, weariness, fatigue, weak-minded person; to undertake a task tirelessly; long chase. Of this root, only لُغُوب *lughūb* occurs twice in the Qur'an.

لُغُوب *lughūb* [v. n./n.] fatigue, exhaustion, weariness (50:38) وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ *We created the heavens, and the earth, and everything between them in six Days, and no weariness touched Us.*

ل/غ/و *l–gh–w* to speak, language, dialect, idiom, useless idle talk, chatter, nonsense, outrageous talk; to cancel, void; to digress. Of this root, three forms occur 11 times in the Qur'an: اِلْغَوْا ʾ*ilghaw* once; لَغْو *laghw* nine times and لاَغِيَةٌ *lāghiyatun* once.

اِلْغَوْا *ʾilghaw* [imper. of v. *laghā* intrans.] to speak; to chatter, to utter meaningless sounds (41:26) وَقَالَ الَّذِينَ كَفَرُوا لاَ تَسْمَعُوا لِهَذَا الْقُرْءَانِ وَالْغَوْا فِيهِ *the disbelievers say, 'Do not give ear to this Qur'an; and speak frivolously [while it is being recited].'*

لَغْو *laghw* [n.] **1** void, unintended utterance (5:89) لاَ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ *God does not take you to task for what is unintentional in your oaths* **2** vain, idle talk, frivolity (25:72) وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا *and when they come across some frivolity, they pass on with dignity* **3** intoxication, mind corruption (52:23) يَتَنَازَعُونَ فِيهَا كَأْسًا لاَ لَغْوٌ فِيهَا وَلاَ تَأْثِيمٌ *in it [the Garden] they exchange cups of wine, in which there is neither intoxication nor a cause of sin.*

لاَغِيَةٌ *lāghiyatun* [n./fem. act. part. used adjectivally] vain, idle talk, obscenity; (of talk) offensive, idle, frivolous (88:10–11) فِى جَنَّةٍ عَالِيَةٍ لاَ تَسْمَعُ فِيهَا لاَغِيَةً *in a lofty garden in which none will hear a vain [word].*

ل/ف/ت *l–f–t* to turn to one side, to turn back, to look back, to divert; to distract, to dissuade; to twist; to take care; gesture. Of this root, two forms occur three times in the Qur'an: تَلْفِت *talfit* once and يَلْتَفِت *yaltafit* twice.

تَلْفِت *talfit* [imperf. of v. لَفَتَ *lafata,* trans.] to distract, to divert, to cause someone to turn away from (10:78) قَالُوا أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا *they said, 'Have you come to turn us away from that [the faith] which we found our fathers upholding?'*

يَلْتَفِت *yaltafit* [imperf. of v. VIII, intrans.] to turn to the side, to look back (11:81) فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلاَ يَلْتَفِتْ مِنْكُمْ أَحَدٌ *so, travel with your household in the dead of night, and let none of you look behind.*

ل/ف/ح *l–f–ḥ* heat of a fire, fire, glare of a fire; to scorch, to burn, to sear, to tan; to strike lightly. Of this root, only تَلْفَح *talfaḥ* occurs once in the Qu'ran.

تَلْفَح *talfaḥ* [imperf. of v., trans.] to scorch, to burn (23:104) تَلْفَحُ وُجُوهَهُمُ النَّارُ *the Fire will scorch their faces.*

ل/ف/ظ *l–f–ẓ* to spit out, to emit, to cast out; to enunciate, to utter, to speak, utterance; to expire. Of this root, only يَلْفِظ *yalfiẓ* occurs once in the Qur'an.

يَلْفِظ *yalfiẓ* [imperf. of v. trans.] to utter, to enunciate (50:18) مَا يَلْفِظُ مِنْ قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ *not an utterance does he utter without, [there being] beside him, an observer at the ready.*

ل/ف/ف *l–f–f (*of the thighs) to be fleshy; to gather together, to wrap up; large crowd of a mixture of people, thicket of trees; to stutter. Of this root, three forms occur once each in the Qur'an: اِلْتَفَّ *ᵓiltaffa*; أَلْفَاف *ᵓalfāf* and لَفِيف *lafīf.*

اِلْتَفَّ *ᵓiltaffa* [v. VIII, intrans.] to wind around, to join closely together *(75:29) وَالْتَفَّتِ السَّاقُ بِالسَّاقِ *when death overtakes the person* [lit. *and leg is intertwined with leg*].

أَلْفَاف *ᵓalfāf* [pl. of لُفّ *luff* which is, in turn, pl. of quasi-act. part. لَفَّاء *laffāᵓ*] intertwined, conflated, thickly interlacing, tangled (78:15–16) لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا وَجَنَّاتٍ أَلْفَافًا *to bring forth with it grain, plants and gardens of interlacing foliage.*

لَفِيف *lafīf* [quasi-act./pass. part.] diversified crowd, a mixed group (17:104) فَإِذَا جَاءَ وَعْدُ الآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا *and when the promise of the Hereafter is fulfilled, We shall bring you [out] as a mixed group.*

ل/ف/و *l–f–w* to scrape meat off bones; to find; to avoid; to put right; to eliminate. Of this root, only أَلْفَى *ᵓalfā* occurs three times in the Qur'an.

أَلْفَى *ᵓalfā* [v. IV trans.] to find (2:170) بل نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا *rather, we [will] follow what we found our fathers following.*

ل/ق/ب *l–q–b* surname, nickname, epithet, designation, title, to call names. Of this root, only أَلْقَاب *ᵓalqāb* occurs once in the Qur'an.

أَلْقَاب *ᵓalqāb* [pl. of n. لَقَب *laqab*] titles, surnames, epithets, nicknames; derogatory names (49:11) وَلاَ تَلْمِزُوا أَنْفُسَكُمْ وَلاَ تَنَابَزُوا بِالأَلْقَابِ *and do not defame one another, and do not revile one another with derogatory names.*

ل/ق/ح *l–q–ḥ* seed, semen, pollen, to impregnate, to pollinate, to become pregnant. Of this root, only لَوَاقِح *lawāqiḥ* occurs once in the Qur'an.

لَوَاقِح *lawāqiḥ* [pl. of act. part. لاقِح *lāqiḥ*] pollinating, fertilising (15:22) وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ *and We send the winds as pollinators.*

ل/ق/ط *l–q–ṭ* to pick up from the ground, to collect, to glean; a find, a foundling; windfalls. Of this root, اِلْتَقَطَ *ʾiltaqaṭa* occurs twice in the Qur'an.

اِلْتَقَطَ *ʾiltaqaṭa* [v. VIII trans.] to pick up, to take in (28:8) فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا *so the family of Pharaoh took him in [only for him] to become for them an enemy and a source of grief.*

ل/ق/ف *l–q–f* to catch up, to gulp up, to snatch up; to collapse, to crumple. Of this root, only تَلْقَف *talqaf* occurs three times in the Qur'an.

تَلْقَف *talqaf* [imperf. of v. لَقِفَ *laqifa*, trans.] to gulp, to swallow down (20:69) وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوا *throw down what is in your right hand; it will swallow up what they have produced.*

ل/ق/م *l–q–m* to swallow, to gobble up; morsel, mouthful of food, to hand-feed; to obstruct. Of this root, two forms occur three times in the Qur'an: اِلْتَقَمَ *ʾiltaqama* once and لُقْمَان *Luqmān* twice.

اِلْتَقَمَ *ʾiltaqama* [v. VIII. trans.] to gobble up, to swallow up (37:142) فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ *so the great fish swallowed him while he was blameworthy.*

لُقْمَان *Luqmān* [proper n.] a man whom the Qur'an describes as someone whom God has endowed with wisdom. He is said to have been a prophet, pious man or man of wisdom (31:13) وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَابُنَيَّ لاَ تُشْرِكْ بِاللَّهِ *and when Luqmān counselled his son, 'My son, do not attribute partners to God'*; * لُقْمَان name of Sura 31, Meccan sura, so-named because of the reference in verses 12–19 to '*Luqmān*'.

ل/ق/ي *l–q–y* to meet, to encounter, reunion; to find; to undergo, to

suffer, to experience; to throw, to cast; to give, to receive, to accept; to lie down. Of this root, 16 forms occur 146 times in the Qur'an: لَقِيَ *laqiya* 14 times; لَقَّى *laqqā* once; تُلَقَّى *tulaqqā* five times; يُلاقُوا *yulāqū* three times; أَلْقَى *ʾalqā* 58 times; أُلْقِيَ *ʾulqiya* 13 times; تَلَقَّى *talaqqā* four times; اِلْتَقَى *ʾiltaqā* seven times; لاقِي *lāqī* once; لِقَاء *liqāʾ* 24 times; تِلْقَاءَ *tilqāʾ* three times; تَلاقِي *talāqī* once; مُلاقُو *mulāqū* seven times; مُلْقُون *mulqūn* three times; مُلْقِيَات *mulqiyāt* once and مُتَلَقِّيان *mutalaqqiyān* once.

لَقِيَ *laqiya* a [v. trans.] **1** to meet (2:14) وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا *and when they meet the believers, they say, 'We believe'* **2** to meet in battle, to battle against (8:45) إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا *when you meet a force in battle, stand firm* **3** to find (17:13) وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا *and We shall bring out for him, on the Day of Resurrection, a record, which he will find spread wide open* **4** to reap, to meet with, to come face to face with, to reap the result of one's deed (19:59) فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلاَةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا *but there came after them successors who didn't keep* [lit. *wasted*] *the prayer and followed [their] lusts–so they will meet with evil [for what they have done]* **5** to experience (18:62) لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا *we have experienced, in this journeying of ours, fatigue.*

لَقَّى *laqqā* [v. II, doubly trans.] to reward, to give (76:11) فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا *so God protected them from the evil of that Day, and rewarded them with radiance and gladness.*

تُلَقَّى *tulaqqā* [pass. imperf. of v. لَقَّى *laqqā*] **1** to be made to receive, to be given (27:6) وَإِنَّكَ لَتُلَقَّى الْقُرْءَانَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ *and you [Prophet] are given the Qur'an from One who is All-Wise, All-Knowing* **2** to be granted (41:35) وَمَا يُلَقَّاهَا إِلاَّ الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلاَّ ذُو حَظٍّ عَظِيمٍ *but none will be granted it save for the steadfast; none will be granted it save for those endowed with great good fortune.*

يُلاقِي *yulāqī* [imperf. of v. III, trans.] to meet with, to encounter, to come face to face with (70:42) فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلاَقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ *so leave them to wallow in idle talk and jest, until they come face to face with their promised Day.*

أَلْقَى *ʾalqā* [v. IV, trans.] **1** to cast down, to throw down (26:32)

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ *so he cast down his staff and–lo and behold!–it became a snake for everyone to see*; *(50:37) أَلْقَى السَّمْعَ *listened in*, *lent an ear to* [lit. *cast the hearing*] **2** to lay down (16:15) وَأَلْقَى فِي الأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ *and [He] set firm mountains on the earth, lest it sway under you* **3** to bestow upon, to shower upon (20:39) وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي *and I bestowed upon you love from Me* **4** to offer (4:90) فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ *so if they withdraw and do not fight you, and offer you peace*; *(75:15) أَلْقَى مَعَاذِيرَهُ *toss out excuses* **5** to lay on, to place on (12:93) اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا *take this shirt of mine and lay it over the face of my father–he will become sighted* **6** to hurl into, to cast into (50:24) أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ *hurl every obstinate disbeliever into Hell* **7** to instigate, to foment, to sow (5:64) وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ *and We sowed enmity and hatred amongst them till the Day of Resurrection* **8** to bring forth, to cast out (84:3–4) وَإِذَا الأَرْضُ مُدَّتْ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ *when the earth is stretched out, and casts forth what is in it and empties itself* **9** to charge with, to entrust with (73:5) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلاً ثَقِيلا *We shall entrust you with a weighty discourse* **10** to convey, to communicate (4:171) إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ *the Messiah, Jesus, son of Mary, was only a messenger of God, and His word, [that] He conveyed to Mary* **11** to retort (16:86) وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلاَءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ *when the idolaters see their partners [whom they ascribed to God] they will say, 'Our Lord, these are the partners we used to invoke besides You,' but the partners will retort, 'Indeed, you are liars.'*

أُلْقِيَ *ʾulqiya* [pass., v. IV.] **1** to be hurled, to be cast (41:40) أَفَمَنْ يُلْقَى فِى النَّارِ خَيْرٌ *is he who is hurled into the Fire better?* **2** to be dropped, to be thrown over, to be delivered (27:29) إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ *a precious letter has been handed down to me* **3** to be flung down, to be reduced to falling down (26:46) فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ *and the sorcerers were flung prostrate* **4** to be revealed, to be sent down (28:86) وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَى إِلَيْكَ الْكِتَابُ إِلاَّ رَحْمَةً مِنْ رَبِّكَ *you yourself could not have expected that the Book be revealed to you–[it came] only as a mercy from your Lord.*

تَلَقَّى *talaqqā* [v. V, trans.] **1** to receive (2:37) فَتَلَقَّى ءَادَمُ مِنْ رَبِّهِ كَلِمَاتٍ *then Adam received words from his Lord* **2** to meet, to welcome (21:103) وَتَتَلَقَّاهُمُ الْمَلاَئِكَةُ هَذَا يَوْمُكُمُ الَّذِي كُنتُمْ تُوعَدُونَ *the angels will welcome them [saying,] 'This is your Day, the one you were promised!'*

اِلْتَقَى *ʾiltaqā* [v. VIII, intrans.] to come face to face with one another, to meet one another (8:44) وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلا *and [remember] when He showed them to you, when you came face to face, as few in your eyes.*

لاقِي *lāqī* [act. part.] one who finds something, one who meets with someone (28:61) أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لاَقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ *is the one to whom We have made a good promise, then he finds it [coming true], like the one We have given some worldly enjoyment but on the Day of Resurrection will be one of those taken to task?*

لِقَاء *liqāʾ* [v. n.] meeting, to meet (18:110) فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ *so whoever hopes of meeting his Lord.*

تِلْقَاء *tilqāʾ* [v. n. used adverbially] towards (7:47) وَإِذَاصُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ *and when their sights are directed towards the people of the Fire*; *(10:15) مِن تِلقَاءِ نَفْسِي *of my own accord.*

تَلاقِي *talāqī* [v. n./n.] encountering, encounter (40:15) لِيُنْذِرَ يَوْمَ التَّلاَقِ *to warn of the Day of Encounter.*

مُلاقِي *mulāqī* [act. part.] one who meets, meets with (2:46) الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاَقُو رَبِّهِم *those who believe* [also interpreted as: *who expect*] *that they will meet their Lord.*

مُلْقِي *mulqī* [act. part.; fem. pl. مُلْقِيَات *mulqiyāt*] **1** one who casts or throws something down (7:115) قَالُوا يَامُوسَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ إِمَّا أَنْ تُلْقِيَ *so they said, 'Moses, either you throw first or we will be the ones to throw'* **2** one who brings down, one who delivers (77:5–6) فَالْمُلْقِيَاتِ ذِكْرًا عُذْرًا أَوْ نُذْرًا *and those delivering a message that excuses or warns!*

مُتَلَقِّي *mutalaqqī* [act. part.] one receiving, receiver, receptor, recording angel (50:17) إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ *when the two receivers receive [him], one seated on the left [and the*

other] on the right.

لَكِن *lākin* [rectifying particle (حَرْف اِسْتِدْراك), occurring some 65 times in the Qur'an] but, yet, nevertheless, rather (43:76) وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا هُمُ الظَّالِمِينَ *We never wronged them; rather, they were the ones who were the wrongdoers.*

لَكِنَّ *lākinna* [rectifying particle (حَرْف اِسْتِدْراك), one of the sisters of إنَّ *ʾinna* (من أخوات إنَّ), (q.v.), occurring some 65 times in the Qur'an. The use of *lākinna*, rather than *lākin*, (q.v.) lends emphasis to the context] but in fact, on the contrary (2:102) وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا *not that Solomon himself was a disbeliever; it is the devils who, in fact, were disbelievers.*

لَمْ *lam* [negative particle (حرف نفي) occurring some 346 times in the Qur'an. It precedes an imperfect, in the jussive (مَجْزُوم); the time reference of the whole is similar to that of the perfect] did not (112:3) لَمْ يَلِدْ وَلَمْ يُولَدْ *He did not father nor was He fathered.*

ل/م/ح *l–m–ḥ* to glance, to notice, to look furtively, twinkle, to look askance; looks, features; glow of light. Of this root, only لَمْح *lamḥ* occurs twice in the Qur'an.

لَمْح *lamḥ* [v. n.] the act of twinkling, glancing, blinking (16:77) وَمَا أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ *the matter of the [coming of] the Hour of Judgement is but like the blink of an eye, or [even] faster.*

ل/م/ز *l–m–z* to nudge; to poke fun at, to defame, to speak ill of someone, to slander, a slanderer. Of this root, two forms occur four times in the Qur'an: يَلْمِز *yalmiz* three times and لُمَزَةٌ *lumazatun* once.

يَلْمِز *yalmiz* [imperf. v., trans.] to slander, to defame, to speak ill, to find faults with (9:58) وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ *among them are some who speak ill of you [Prophet] regarding [the distribution of] alms.*

لُمَزَةٌ *lumazatun* [intens. masc./fem. quasi-act. part.] one who

slanders, backbites or defames frequently or strongly (104:1) وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ *woe to every backbiting slanderer.*

ل/م/س *l–m–s* to touch, to probe; to look for, to request; to become aware; to be in contact with, to have sexual intercourse. Of this root, three forms occur five times in the Qur'an: لَمَسَ *lamasa* twice; لامَسَ *lāmasa* twice and اِلْتَمِسُوا *ʾiltamisū* once.

لَمَسَ *lamasa* i/u [v. trans.] **1** to touch (6:7) وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ *even if We had sent down to you actual writing inscribed on parchment, and they had touched it with their own hands* **2** to seek, to probe, to reach for (72:8) وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا *and we probed heaven, but found it had been filled with strong guards and meteors.*

لامَسَ *lāmasa* [v. III, trans.] to come into contact with *(4:43) لامَسْتُمُ النِّسَاءَ *you have [come into contact] had sexual intercourse with women.*

اِلْتَمِس *ʾiltamis* [imper. of v. VIII, trans.] seek, search for, go in quest of (57:13) ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا *go back and look for a light.*

ل/م/م *l–m–m* to gather, to put together, to reunite; group; small faults, mistakes; to visit sporadically; calamity; lock of hair. Of this root, two words occur once each in the Qur'an: لَمّاً *lammā* and لَمَم *lamam*.

لَمّاً *lammā* [v. n. used adjectivally] exhaustive, excessive, extreme (89:19) وَتَأْكُلُونَ التُّرَاثَ أَكْلاً لَمًّا *and you devour the inheritance [of the orphans] with excessive greed.*

لَمَم *lamam* [coll. n.] occasional/unwittingly committed lesser mistakes (53:32) الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ إِلاَّ اللَّمَمَ *those who avoid grave sins and foul acts, except for the occasional peccadillo.*

لَمَّا *lammā* particle occurring some 164 times in the Qur'an and functioning as **I** negative particle (أَدَاة نَفْي) preceding an imperf. v. in the jussive (مَجْزُوم) has not yet (49:14) قَالَتِ الأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا

وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الإِيمَانُ فِى قُلُوبِكُمْ *the Bedouin Arabs say, 'We believe.' [You, Prophet,] say, 'You do not believe, rather say, "We have submitted"–as faith has not yet entered your hearts'* **II** exceptive particle (أَداة اسْتِثْنَاء), but (11:111) وَإِنَّ كُلاً لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ *none of them [will be left] but your Lord will recompense them for their deeds*. The other place in which this type of *lammā* also occurs in the Qur'an is in the popular reading of verse (86:4) أنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ *there is not a soul but a keeper guards over it*, (in the less popular reading *lammā* is rendered as *lamā* and is analysed as consisting of emphatic *la* + emphatic *mā*) **III** quasi-conditional particle (عاملة عمل الشرطية) when joining two clauses, the first of which is always verbal and begins with a perfect verb, while the second may be: **1** a similarly structured verbal clause (17:67) فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ *but when He brings you safe to land you turn away* **2** a verbal clause whose verb is in the imperfect, the only example of which, in the Qur'anic text, is in verse (11:74) فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِى قَوْمِ لُوطٍ *and when the fear left Abraham and the good news came to him, he began to plead with Us for Lot's people* **3** a nominal clause beginning with connective فَ *fa-* (q.v.) (31:32) فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ *but, when He delivers them safely to land, some of them waver* [also interpreted as to give the opposite meaning: *some of them stay firm in their faith*] **4** a nominal clause connected with *ʾidhā* of sudden occurrence (إذا الفَجَائِيَة) (q.v.) (29:65) فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ *but when He delivers them safely back to land, lo and behold!, they ascribe partners to Him.*

لَنْ *lan* a future tense negative particle (اَدَاة نَفْي للمُسْتَقْبَل), 'will not ever', 'indeed, will not', occurring 106 times in the Qur'an and negating the imperfect. It is disputable amongst the grammarians whether it is 'for emphasising negation' (لِتَأكِيد النفى), in contradistinction to *lā* (لا) which also negates the imperfect but does not lend emphasis to it, as all grammarians agree. The context in the following verse however implies emphasis (20:91) قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى *they said, 'We will never give up our devotion to it [him, the calf] until Moses returns to us.'*

ل/ه/ب *l–h–b* tongue of fire, flame, to blaze; radiance; to be extremely hungry, thirst. Of this root, لَهَب *lahab* occurs twice and أَبى لَهب *ᵓabī lahab* once in the Qur'an.

لَهَب *lahab* [n./v. n.] flame; raging of fire (111:3) سَيَصْلَى نَارًا ذَاتَ لَهَبٍ *he will burn in the flaming Fire.*

أَبى لَهب *ᵓabī lahab* [nickname] (an attribute of ᶜabdu'l-ᶜuzzā, one of Prophet Muḥammad's uncles' who used to abuse him) the one with the fiery temper, the one worthy of going to Hell (111:1) تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ *may the hands of ᵓabū Lahab be paralysed!– may he come to ruin [too]*; * أَبى لَهب name of Sura 111, Meccan sura, so-named because of the reference in verse 1 to '*ᵓabī Lahab*'. Also called تَبَّتْ (see **ت/ب/ت** *t–b–t*) and المَسَد (see **م/س/د** *m–s–d*).

ل/ه/ث *l–h–th* the physical sensation of thirst, panting with thirst, panting; to loll the tongue; fatigue. Of this root, only يَلْهَث *yalhath* occurs twice in the Qur'an.

يَلْهَث *yalhath* [imperf. v., intrans.] to pant with thirst, to hang one's tongue out, panting (7:176) فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ *so his likeness is that of a dog: attack him, and he pants [with his tongue out]; leave him alone, and he pants [with his tongue out].*

ل/ه/م *l–h–m* gulping, glutton; inspiration, to inspire; notable person; fast horse; vast army. Of this root, only أَلْهَمَ *ᵓalhama* occurs once in the Qur'an.

أَلْهَمَ *ᵓalhama* [v. IV, doubly trans.] to instil something into, to inspire (91:8) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا *so He instilled into it [the capacity for] its lewdness* (or, *rebellion*) *and its piety.*

ل/ه/و *l–h–w* amusement, distraction, diversion, pastime, time-wasting, to amuse oneself, to have fun, to distract; to turn one's attention to; mouthful; uvula, gullet. Of this root, four forms occur 16 times in the Qur'an: أَلْهَى *ᵓalhā* four times; تَلَهَّى *talahhā* once; لَهْو *lahw* 10 times and لاهِيةُ *lāhiyatun* once.

أَلْهَى *ʾalhā* [v. IV, trans.] to divert, to distract (24:37) رِجَالٌ لاَ تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَنْ ذِكْرِ اللَّهِ *men whom neither goods nor trading divert from the remembrance of God.*

تَلَهَّى *talahhā* [imperf. (with elided prefix تَ *ta-*) of v. V, intrans. with prep. عَن] to be distracted or diverted away from, to occupy oneself away from. (80:8–10) وَأَمَّا مَنْ جَاءَكَ يَسْعَى وَهُوَ يَخْشَى فَأَنْتَ عَنْهُ تَلَهَّى *as for the one who has come to you full of eagerness and awe, you allow yourself to be distracted from him.*

لَهْو *lahw* [v. n; n.] **1** diversion, distraction (29:64) وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلاَّ لَهْوٌ وَلَعِبٌ *the life of this world is nothing but distraction and amusement* **2** amusement, sport (62:11) وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا *yet whenever they see [a chance for] trade or amusement they scatter towards it, and leave you [Prophet] standing [alone]* **3** a plaything, a pastime (21:17) لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لاَتَّخَذْنَاهُ مِنْ لَدُنَّا *had We wished to indulge in a pastime, We would, indeed, have produced it from Ourselves*; *(31:6) لَهْوَ الْحَدِيثِ *idle talk, distracting tales.*

لاهِيَةٌ *lāhiyatun* [fem. act. part.] preoccupied, distracted; jesting مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ إِلاَّ اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ لاَهِيَةً قُلُوبُهُمْ (21:2–3) *whenever any fresh revelation comes to them from their Lord, they listen to it while they play with frivolous hearts.*

لاتَ *lāta* (see alphabetically).

أَلَتْنَاهُم *ʾalatnāhum* (see أ/ل/ت *ʾ–l–t*).

يَلِتْكُم *yalitkum* (see أ/ل/ت *ʾ–l–t*).

لَوْ *law* particle occurring some 201 times in the Qur'an and functioning as **1** conditional particle of prevention (حَرْفُ شَرْط للامْتِنَاع), it introduces hypothetical clauses like 'had *x* been possible *y* would, or would not, have taken place' (32:13) وَلَوْ شِئْنَا لآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا *if it had been Our will, We could certainly have given every soul its guidance* **2** conditional particle with future reference 'if' (حَرْفُ شَرْط للمُسْتَقْبَل) as in (4:9) وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ *and let those who, if they left behind them*

offspring unable to fend for themselves, would fear for them–let them fear [being unfair to other people's orphaned children] **3** infinitive forming particle (حَرْف مَصْدَرِي), similar to أنْ *ʾan* (q.v.). It is usually preceded with the verb يَوَدّ/وَدَّ and followed by a verb '… to …' (2:96) يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ *each of them wishes if only he were to be granted longevity for a thousand years* **4** optative (or wish) particle (حَرْف للتَّمَنِّي) 'if only …!' as in (26:102) فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ *would that there were for us a return [to our former state]: we would be true believers!* **5** (disputed by some grammarians) a particle of paucity or rarity (حَرْف تَقْلِيل), 'even if …', as in (4:135) كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالأَقْرَبِينَ *uphold justice and bear witness for God, even if it is against yourselves, your parents and your [other] relatives.*

اللّاتَ *ʾallāta* [proper n. occurring once in the Qur'an] *ʾallāt*, a female idol which, alongside *Manāt* and *ʾal-ʿuzzā*, was regarded by the pre-Islamic pagan Arabs as God's daughters (53:19–21) أَفَرَأَيْتُمُ اللاَّتَ وَالْعُزَّى وَمَنَاةَ الثَّالِثَةَ الأُخْرَى أَلَكُمُ الذَّكَرُ وَلَهُ الأُنْثَى *will you [disbelievers] consider [the case of] ʾallāt and ʾal-ʿuzzā and that one, Manāt, the third!? Are you to have the male and He the female?*

ل/و/ح *l–w–ḥ* shoulder blade, board, a slap; to be emaciated; to be tanned, to be scorched black, to be thirsty; to glitter, to appear from a distance; to wave, to brandish; to insinuate; a glance, a blink; to whip. Of this root, three forms occur six times in the Qur'an: لَوْح *lawḥ* once; أَلْوَاح *ʾalwāḥ* four times and لَوَّاحَة *lawwāḥatun* once.

لَوْح *lawḥ* [n. pl. أَلْوَاح *ʾalwāḥ*] **1** board, plank *(54:13) وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ *and We carried him along on a boat* [lit. *a thing of planks and nails*] **2** slate, tablet (7:145) وَكَتَبْنَا لَهُ فِي الأَلْوَاحِ *and We inscribed for him in the Tablets*; *(85:22) لَوْحٍ مَحْفُوظٍ *a Protected*, or *Guarded Tablet*. Some commentators take this to literally mean an actual Heavenly tablet eternally kept, while others take it to signify the promise that the text of the Qur'an will be forever protected, as stated in verse (15:9) إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ *it is We who have sent down the Remembrance, and We, Ourselves, will guard it.*

لَوَّاحَة *lawwāḥatun* [intens. act. part.] scorching, burning, darkening the colour (74:29) لَوَّاحَةٌ لِلْبَشَرِ *scorching the skin/flesh of humans.*

ل/و/ذ *l–w–dh* to take refuge, to resort to, to keep close to, fortress; to evade, to move furtively; to approximate. Of this root, only لِـوَاذاً *liwādhan* occurs once in the Qur'an.

لِوَاذاً *liwādhan* [v. n. of v. III. لاوَذَ *lāwadha*, used adverbially] furtively, stealthily, surreptitiously (24:63) قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذاً *God may take to task [know] those of you who steal away surreptitiously.*

ل/و/ط *l–w–ṭ* to coat with mud, to stick; to hide; to claim; to be affectionate towards someone; raiment, food, assortment, usury. The proper noun لُوط *Lūṭ* is considered by the grammarians as foreign (أعَجْمِى), although the philologists derive it from this root, of which only لُوط *Lūṭ* occurs 27 times in the Qur'an.

لُوط *Lūṭ* [proper n.] Lot, a prophet sent to a people who lived near the Dead Sea and who practised sodomy (Gen. XXXII) (27:54) وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ *and [also We saved] Lot when he said to his people, 'How can you commit this abomination with your eyes wide open?'*

The Qur'an speaks of Lot as a prophet who was sent to his people to warn them against the evil of sodomy. The text records him for rebuking them for shunning the company of women and lusting after men, an abomination never practised in communities before theirs. When it became apparent that they were beyond convincing and they conspired to banish him and his household from their city, God sent messengers from Heaven who turned their dwellings upside down and caused a shower of stones to rain over them. Only Lot and his household, with the exception of his wife, were saved (cf. 7:80–4; 11:74–83; 27:54–8).

لَوْلا *lawlā* particle occurring some 75 times in the Qur'an and functioning as **1** a conditional particle of prevention (حَرْفُ شَرْطٍ لِلامْتِنَاعِ), it introduces hypothetical clauses like 'had *x* been

possible *y* would, or would not, have taken place' (34:31) لَوْلاَ أَنْتُمْ لَكُنَّا مُؤْمِنِينَ *had it not been for you, we would certainly have been believers* **2** an interjection particle of suggesting and urging (حَرْفُ عَرْضٍ وتَحْضِيضٍ), 'won't you?' (27:46) لَوْلاَ تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ *won't you ask forgiveness of God, so that you may be given mercy?* **3** also said by some commentators to function as a negative particle (حَرْف نَفْي), in contexts also allowing the possibility of it being urging (تَحْضِيض) (10:98) فَلَوْلاَ كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا *if only a single town had believed and benefited from its belief!* **4** invocative (دُعَائِيَّة), (4:77) رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلاَ أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ *our Lord, why have You ordained fighting for us? If only You would defer us to a near term!*

ل/و/م *l–w–m* to blame, to censure, to rebuke, to be deserving of blame; to linger; need; hardship; person, silhouette. Of this root, eight forms occur 14 times in the Qur'an: لاَمَ *lāma* three times; يَتَلاوَمُون *yatalāwamūn* once; لَوْمَةٌ *lawmatun* eight times; لائم *lāʾim* once; لَوَّامَةٌ *lawwāmatun* once; مَلُوم *malūm* three times; مَلُومين *malūmīn* twice and مُلِيم *mulīm* twice.

لاَمَ *lāma* u [v. trans.] to censure, to blame, to scold, to rebuke (12:32) قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ *she said, 'That is the one you blamed me for.'*

يَتَلاوَمُون *yatalāwamūn* [imperf. v. VI, intrans.] to exchange blame, to reproach one another (68:30) فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلاَوَمُونَ *and then they turned to each other in mutual reproach.*

لَوْمَةٌ *lawmatun* [v. n., of instance] censure, reproof, rebuke (5:54) وَلاَ يَخَافُونَ لَوْمَةَ لاَئِم *and they do not fear the blame of any who may blame.*

لائم *lāʾim* [act. part.] one who censures, reproves, rebukes (5:54) وَلاَ يَخَافُونَ لَوْمَةَ لاَئِمٍ *and they do not fear the blame of any who may blame.*

لَوَّامَةٌ *lawwāmatun* [intens. fem. quasi-act. part.] one given to censuring, reproaching, rebuking, blaming (75:2) وَلاَ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ *and I do* [lit. *I do not*] *swear by the ever self-reproaching soul.*

مَلُوم *malūm* [pass. part., pl. مَلُومين *malūmīn*] blamed, censured, rebuked (17:39) وَلاَ تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا *do not set up another deity beside God, or you will be thrown into Hell, blamed, cast out.*

مُلِيم *mulīm* [quasi-act. part.] deserving of blame, censure, rebuke (37:142) فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ *so the great fish swallowed him while he was blameworthy.*

لَوْما *lawmā* particle of suggesting and urging (حَرْفُ عَرْضٍ وَتَخْضِيضٍ), occurring once in the Qur'an. It is also said to be similar in all respects to لَوْلا *lawlā*, (q.v.) (15:6–7) لَوْ مَا تَأْتِينَا بِالْمَلاَئِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ *won't you bring us the angels, if you are one of those telling the truth?'*

ل/و/ن *l–w–n* colour, to colour; types, species; to be changeable, to be capricious; to be hypocritical. Of this root, two words occur nine times in the Qur'an: لَوْن *lawn* twice and الْوان *ʾalwān* seven times.

لَوْن *lawn* [n. pl. أَلْوان *ʾalwān*] **1** colour (30:22) وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالأَرْضِ وَاخْتِلاَفُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ *and of His wonders is the creation of the heavens and the earth, and the diversity of your languages and colours* **2** species, types (16:13) وَمَا ذَرَأَ لَكُمْ فِي الأَرْضِ مُخْتَلِفًا أَلْوَانُهُ *and what He has multiplied for you in the earth of diverse species/hues.*

ل/و/ي *l–w–y* to twist, to intertwine, to bend, to coil up; to tarry; to wither away; to dispute hotly; banner. Of this root, three forms occur five times in the Qur'an: يَلْوون *yalwūna* three times; لَوَّوْا *lawwaw* once and لَيّ *layy* once.

يَلْوونَ *yalwūna* [imperf. of v. لَوَى *lawā*, trans.] **1** to twist, (4:135) وَإِنْ تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا *if you twist or neglect [justice], God is fully aware of what you do*; *(3:78) يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ *they distort and pervert the Book* [lit. *they twist the Book with their tongues*] **2** to turn, to bend *(3:153) لاتَلْوُون عَلَى أَحَد *you do not turn to anyone*, *you do not pay heed to anyone*, *you are not concerned for anyone, being in a state of disarray or panic.*

لَوَّوْا *lawwaw* [v. II, trans.] to twist several times, to cause to be crooked *(63:5) لَوَّوْا رُءُوسَهُمْ *they resisted*, *they showed disdain* [lit. *they twisted their heads*].

لَىّ *layy* [v. n. used adverbially] twisting *(4:46) لَيًّا بِأَلْسِنَتِهِم *distorting with their tongues, distorting the words.*

ل/ى/ت *l–y–t*

لاَتَ *lāta* (see alphabetically).

الاتَ *ᵓallāta* (see alphabetically).

أَلَتْنَاهُم *ᵓalatnāhum* (see **أ/ل/ت** *ᵓ–l–t*).

يَلِتْكُم *yalitkum* (see **أ/ل/ت** *ᵓ–l–t*).

لَيْتَ *layta* (or wishing) particle (حَرْف للتَّمَنِّي), generally relating to something impossible, a sister of particle *ᵓinna* (إنَّ وأخواتها) (q.v.), occurring 14 times in the Qur'an. Like *ᵓinna* (إنَّ), *layta* (لَيْتَ) governs a nominal sentence of which the subject is in the accusative case and the predicate in the nominative, 'would that …!', 'I wish that …!', 'if only …!' (25:28) لَيْتَنِي لَمْ أَتَّخِذْ فُلاَنًا خَلِيلاً *if only I had not taken so-and-so for a friend!* لَيْتَ is often preceded with يَا *yā* for emphasis as in (36:26) قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَالَيْتَ قَوْمِي يَعْلَمُونَ *it was said, 'Enter the Garden,' and he said, 'Would that my people knew!'*

لَيْسَ *laysa* a word denoting negation, 'not', and occurring 89 times in the Qur'an. Grammarians describe it as a conjugable verb, occurring only in the perfect, and classify it amongst the sisters of *kāna* (أخَوَات كَانَ) (q.v.), all of which govern a nominal sentence with the subject in the nominative case and the predicate in the accusative (3:113) لَيْسُواْ سَوَاء *they are not equal.* Preposition بِ is often prefixed to the predicate of *laysa* (لَيْسَ) for particular emphasis (6:30) أَلَيْسَ هَذَا بِالْحَقِّ *is this not very real/true?*

ل/ي/ل *l–y–l* night, night-time, one night, to enter night-time. Of this root, four forms occur 92 times in the Qur'an: اللَّيْل *ᵓal-layl* 74 times; لَيْل *layl* five times; لَيْلَةٌ *laylatun* nine times and لَيَالِي *layālī*

four times.

اللَيْل *ʾal-layl* [n.] **1** night as opposed to day (41:37) وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ *and of His signs are the night and the day, the sun and the moon* **2** the darkness of night (6:76) فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا *when the night grew dark above him he saw a star* **3** span of the night, night-time (73:2) قُمِ اللَّيْلَ إِلاَّ قَلِيلا *keep vigil throughout the night, all but a small part of it.*

لَيْل *layl* [n. used adverbially] by night (17:1) سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلا *glory be to Him who made His servant travel by night*; *(71:5) إِنِّي دَعَوْتُ قَوْمِي لَيْلا وَنَهَارًا *I called my people [night and day] continuously, all the time*; * اللَّيل name of Sura 92, Meccan sura, so-named because of the reference in verse 1 to the '*Night*'.

لَيْلَةٌ *laylatun* [fem. n., pl. لَيَالِي *layālī*] a night (44:3) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ *We have sent it down on a blessed night!*; *(97:1) لَيْلَةُ القَدْرِ (see **القَدْر** *ʾal-qadr*); *(89:2) لَيَالٍ عَشْرٍ *layālin ʿashr* [ten nights]. Opinions differ as to the meaning of this: the last ten days of the month of رَمَضَان Ramaḍān (in which لَيْلَةُ القَدْرِ *laylatu'l-qadr* (q.v.), may fall, the first ten days of the month of ذُوالحِجَّة *dhū'l-Ḥijjati* during which the pilgrimage takes place, or the first ten days of the month of المُحَرَّم *ʾal-Muḥarram*, which is the first month in the Islamic calendar.

ل/ي/ن *l–y–n* to be soft, to be tender, to be mild; to be amiable, to be lenient, to relax, to become at ease; to be affluent, ease of living; kind of palm tree. Of this root, four forms occur five times in the Qur'an: لان *lāna* twice, ألانَ *ʾalāna* once; لِينَةٌ *līnatun* once and لَيِّن *layyin* once.

لانَ *lāna* i [v. intrans.] to soften up, to become tender, to relax (39:23) ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ *then their skins and their hearts soften to the words of God.*

ألانَ *ʾalāna* [v. IV, trans.] to cause to become soft, pliable (34:10) وَأَلَنَّا لَهُ الْحَدِيدَ *and We softened for him iron.*

لِينَةٌ *līnatun* [n.] palm tree (59:5) مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ *whatever palm trees you have cut down or left standing on their trunks–[was done] by God's leave*.

لَيِّن *layyin* [quasi-act. part.] soft, pliable; gentle, kind (20:44) فَقُولاَ لَهُ قَوْلا لَيِّنًا *so speak to him a gentle word.*

م / *mīm*

المِيم *ʾal-mīm* the twenty-fourth letter of the alphabet; it represents a bi-labial nasal sound.

مَا *mā* a word occurring some 2582 times in the Qur'an and functioning as: **I** a nominal; it may be: **1** relative noun for non-rational beings (إِسْم مَوصُول لِغَيْر العَاقِل) 'what', 'that', 'which' (16:96) مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ *that which is with you runs out, but what is with God endures*. In certain instances, such as harmony with a preceding contrasting statement, it is used for rationals (للعَاقِل); for example, the referring to God with *mā* in (109:3) وَلاَ أَنتُمْ عَابِدُونَ مَا أَعْبُدُ *nor will you worship what* (instead of مَن 'who') *I worship*, in harmony with the preceding: (109:2) لاَ أَعْبُدُ مَا تَعْبُدُونَ *I do not worship what you worship* **2** interrogative noun for non-rational beings (اسْم اسْتِفْهام لِغَيْر العَاقِل), 'what?', 'which?' (20:17) وَمَا تِلْكَ بِيَمِينِكَ *what is that in your right hand?* In certain contexts, such as referring to a quality or identity, *mā* may be used to refer to rational beings (26:23) وَمَا رَبُّ الْعَالَمِينَ *what is 'the Lord of the Worlds'?* When interrogative *mā* is preceded by a preposition its long vowel /ā/ is shortened, resulting in the omission of the letter /ا/ *ʾalif* (except in the cases when it is combined with demonstrative ذَا (*dhā*), as in (78:1) عَمَّ يَتَسَاءَلُونَ *what are they contesting?*; and (79:43) فِيمَ أَنتَ مِنْ ذِكْرَاهَا *where are you [you are far away] from knowing it [its timing]* (or, *of what are they asking you? You [Prophet] are one of its portents*); * مَا لَكَ 'what is wrong (or, 'so wrong') with you (or, … wrong with you that …)?'; (12:11) مَا لَكَ لاَ تَأْمَنَّا عَلَى يُوسُفَ *what is so troubling you that you don't trust us with Joseph?*; (27:20) مَا لِيَ لاَ أَرَى الْهُدْهُدَ *[what is it with me] how is it that I do not see the hoopoe?*

Interrogative *mā* is often followed with demonstrative ذَا *dhā* for particularising purposes, in which case, grammarians argue, they may be considered as either a single cohesive interrogative unit or two separate entities (2:219) وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ *and they ask you what they should give [as alms]?, say, ['Give of what is] spare'* **3** conditional (شَرْطِيَّة), also for non-rational beings, 'whatever', 'whichever' (2:106) مَا نَنْسَخْ مِنْ ءَايَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا *whatever revelation We abrogate or erase from memory, We replace with a better or similar one* **4** exclamatory (تَعَجُّبِيَّة), always followed with a form IV perfect verb, 'what!' (80:17) قُتِلَ الإِنْسَانُ مَا أَكْفَرَهُ *may man perish! How ungrateful he is!* **5** indefinite adjective (صِفَة للنَكِرَة), 'any of this', 'of any type/description', 'whatever…' (2:26) إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلا مَا *God does not shy from drawing any comparison* **II** a particle; it may be: **1** infinitive-forming conjunctive (مَصْدَرِيَّة) (2:59) فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُواْ رِجْزاً مِّنَ السَّمَاء بِمَا كَانُوا يَفْسُقُونَ *so we sent down upon the wrongdoers an affliction from heaven for their having persisted in disobedience*; (64:16) فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ *so, be mindful of God to the extent of your being able* (i.e., *to your utmost ability*) **2** infinitive-forming temporal conjunction (مَصْدَرِيَّة ظَرْفِيَّة), 'while', 'so long as' (19:31) وَأَوْصَانِي بِالصَّلاَةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا *and He has enjoined me with praying and giving alms so long as I live* **3** the so-called 'redundant' *lām* (لام الزائِدَة), used for emphatic purposes and occurring between units which ordinarily are inseparable, such as: **a)** between a preposition and a following noun (بَيْنَ الجَارِ وَالمَجْرُور) (3:159) فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ *it is by a very act of mercy from God that you softened up for them* **b)** between the two terms of a construct (بَيْنَ المُضَاف والمُضَاف اِلَيْه) (28:28) أَيَّمَا الأَجَلَيْنِ قَضَيْتُ فَلاَ عُدْوَانَ عَلَيَّ *whichever of the two terms I fulfil, let there be no reproach to me* **c)** between a conditional particle and the protasis, the following verb (بَيْنَ أداةُ الشَرْطِ وفِعْل الشَرْط) (19:26) فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا *and if you do see any mortal, then you [should] say: 'I have vowed to the Lord of Mercy a fast'* **4** negative particle (نَافِيَة), negating either a nominal sentence, in the same way as لَيْسَ *laysa*, (q.v.) (12:31) مَا هَذَا بَشَرًا *this is not a human being*, or a verbal one (2:272) وَمَا تُنْفِقُونَ إِلاَّ ابْتِغَاءَ وَجْهِ اللَّهِ *and you*

shall not give but as seeking the face of God. The predicate of the sentence negated with *mā*, like that negated with *laysa*, is often preceded with the so-called 'redundant' prep. بِ for emphasis (2:8) وَمَا هُم بِمُؤْمِنِينَ *when they are in no way believing.* Some grammarians are of the opinion that when preceded with negative *mā* an imperfect verb denotes the present, whereas it denotes the future when preceded with negative لاَ. However, in the following two parallel verses the imperfect in each seems to denote the present with both particles, the *mā* and the *lā* (2:8) يُخَادِعُونَ اللّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلاَّ أَنفُسَهُم وَمَا يَشْعُرُونَ *they try to beguile God and those who believe but they only beguile themselves although they do not perceive [the reality of what they do]*; (2:12) أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَـكِن لاَّ يَشْعُرُونَ *indeed, they are the corrupting ones although they do not perceive [the reality of what they do].*

مَارُوت *Mārūt* [proper name, occurring once in the Qur'an] according to the majority of commentators, مَارُوت *Mārūt*, together with هَارُوت *Hārūt*, were either two rebellious angels or two mischievous kings who practised sorcery in Babylon (2:102) وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ *but it was the devil who disobeyed, teaching people witchcraft and what was revealed in Babylon to the two angels* (variant reading مَلِكَيْن *malikayn* '*two kings*') *Hārūt and Mārūt.*

مَأجُوج *Maʾjūj* [proper name, occurring twice in the Qur'an] Magog, together with يَأجُوج *yaʾjūj* Gog (also occurring twice), are thought by many commentators to be Mongol or Tatar tribes of central Asia (c.f. Eze. XXXVIII–IX and Rev. XX.8) (18:94) قَالُوا يَاذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الأَرْضِ *they said, 'Dhū'l-Qarnayn, Gog and Magog are causing destruction in the land.'*

م/أ/ي *m–ʾ–y* to exaggerate, to grow (said of trees), to come into leaf, to become enlarged; to backbite; to mow; the number 'hundred'. Of this root, two forms occur 10 times in the Qur'an: مِائَةٌ *miʾatun* eight times and مِائَتَيْن *miʾatayn* twice.

مِائَةٌ *miʾatun* [numerical n., dual مِائَتَيْن *miʾatayn*] hundred (8:66) فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ *should there be a steadfast hundred*

of you, they would defeat two hundred.

م/ت/ع *m–t–*[c] to be strong or become strong, to be forceful; to advance (said of daytime), to attain or to be granted longevity; to be extremely good, to benefit someone, to enjoy; commodities, provisions, livelihood; household equipment; memento; modest living; purpose. Of this root, six forms occur 70 times in the Qur'an: مَتَّعَ *matta*[c]*a* 16 times; تُمَتَّعُون *tumatta*[c]*ūn* twice; تَمَتَّعَ *tamatta*[c]*a* 11 times; اِسْتَمْتَعَ [ɔ]*istamta*[c]*a* six times; مَتَاع *matā*[c] 34 times and أَمْتِعَةٌ [ɔ]*amti*[c]*atun* once.

مَتَّعَ *matta*[c]*a* [v. II] **I** [trans.] **1** to grant longevity and power to (21:44) بَلْ مَتَّعْنَا هَؤُلاَءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ *indeed, We have granted these and their forefathers before them longevity so they lived for long* **2** to cause to enjoy, to grant a benefit to (25:18) وَلَكِنْ مَتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا *but You granted them and their fathers pleasures in this life, until they forgot the Reminder and were ruined* **3** to endow, to bestow (15:88) لاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلاَ تَحْزَنْ عَلَيْهِمْ *do not look longingly at the [good] things We have bestowed upon some of them, and do not grieve over them* **4** [jur.] to set alimony or provision for a divorced or widowed woman (2:236) لاَ جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ *there will be no financial liabilities on you* [lit. *no blame attached to you*] *if you divorce women so long as you have not yet consummated the marriage or fixed a dower for them, but make provision for them, the rich according to his means and the poor according to his* **II** [doubly trans.] to cause someone to enjoy something (28:61) مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا *We have given him enjoyment of this worldly life.*

يُمَتَّع *yumatta*[c] [pass. imperf. of v. II] **1** to be granted long life (33:16) لَنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لاَ تُمَتَّعُونَ إِلاَّ قَلِيلا *running away will not benefit you if you flee from death or slaughter, [for] then you will not be granted life but for a short while* **2** to be made to enjoy (26:207) مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ *then what good would come to them from the enjoyment they had been granted?*

تَمَتَّعَ *tamattaᶜa* [v. V, intrans.] **1** to remain, to carry on living (11:65) فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلاثَةَ أَيَّامٍ *but they hamstrung her, so he said, 'Remain in your town for [another] three days'* **2** to enjoy, to experience the pleasures of life (15:3) ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الأَمَلُ *so leave them to eat and enjoy themselves, and let [false] hopes distract them* **3** [jur.] to combine the pilgrimage with the *ʾal-ᶜumratu*, (q.v.), and have a break in between (2:196) فَإِذَا أَمِنتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ *in times of peace, anyone wishing to break the restrictions of consecration between the minor pilgrimage and the major one must make whatever offering that is affordable [to him].*

اِسْتَمْتَعَ *ʾistamtaᶜa* [v. X, intrans.] **1** to profit, to benefit (6:128) وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ *their friends among mankind will say, 'Lord, we have profited/benefitted from one another'* **2** to derive pleasure, to enjoy (9:69) فَاسْتَمْتَعْتُمْ بِخَلاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلاقِهِمْ *you enjoyed your share [in this life] as those [who lived] before you enjoyed their share.*

مَتَاع *matāᶜ* **I** [v. n.] **1** the act of enjoying; enjoyment (3:14) زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا *made fair for humankind is the love of desirable things–women, children, tons upon tons of gold and silver, horses with fine markings, livestock and farmland–that is the pleasure of this life* **2** tarrying, remaining, spending one's time embroiled in the chores of living (7:24) قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ *He said, 'Descend, some of you as enemies to others; on earth you shall have an abode and a tarrying for a time'* **3** [jur.] the act of maintaining a divorced or a widowed woman (2:240) وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ *if any of you die and leave wives, make a bequest for them: a year's maintenance and no expulsion from their homes [for that time]* **II** [n., pl. أَمْتِعَةٌ *ʾamtiᶜatun*] **1** chattels, belongings (12:17) قَالُوا يَاأَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ *they said, 'Father, we went off racing and left Joseph with our belongings, so the wolf ate him'* **2** packs (12:65) وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ *when they opened their packs, they found their goods returned to them*

3 household object, utensil (33:53) وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حجاب *when you ask them for something, do so from behind a barrier* **4** errand, business, purpose (24:29) لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ *there is no blame on you for entering non-private houses* [lit. *unihabited houses*] *in which there is some errand/business for you.*

م/ت/ن *m–t–n* back of an animal; to be strong, to be firm; heights; the main part, the middle of the road; ropes holding a tent; to be remote; to hotly oppose in a debate. Of this root, only مَتِين *matīn*, occurs three times in the Qur'an.

مَتِين *matīn* [quasi-act. part.] powerful, firm, strong, sure (7:183) وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ *I give respite to them; my punishment is sure!*; * المَتِين (58:51) [an attribute of God] *the Mighty*, *the Powerful.*

مَتَى *matā* [interrogative adverb of time, occurring nine times in the Qur'an] 'when?', 'at what time?' (28:32) وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ *they say, 'When will this Judgement be, if you are truthful?'*

م/ث/ل *m–th–l* similarity, to resemble, to imitate, to liken, statue, to stand for, to emulate; to appear, to materialise, to submit, proof; amount; example, a saying, parable; measure; to recover, to become good, the best; to mutilate, to maim, punishment, retribution. Of this root, nine forms occur 169 times in the Qur'an: تَمَثَّلَ *tamaththala* once; أَمْثَل *ʾamthal* once; مِثْل *mithl* 73 times; مِثْلَيْن *mithlayn* twice; مَثَل *mathal* 69 times; أَمْثَال *ʾamthāl* 19 times; مَثُلَات *mathulāt* once; مُثْلَى *muthlā* once and تَمَاثِيل *tamāthīl* twice.

تَمَثَّلَ *tamaththala* [v. V, intrans.] to appear as, to resemble, to take the appearance, the form or the shape of someone/something, to assume the likeness of (17:19) فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا *then We sent to her Our Spirit, so he appeared to her, in the form of a normal man.*

أمثَل *ʾamthal* [masc. elat.; fem. مُثْلَى *muthlā*] the best, the ideal (20:104) إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلاَّ يَوْمًا *but the best of them in method [calculation] will say, 'You have not stayed [on earth* (or, *in the cave*)*] but for a day'*; *(20:63) بِطَرِيقَتِكُمُ الْمُثْلَى *your exemplary way of life/trade/religion.*

مِثْل *mithl* [quasi-act. part.; pl. أَمْثَال *ʾamthāl*] **1** the same as (2:275) ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا *that is because they say, 'Selling [trade] is the same as usury'* **2** the like, the like of, similar (24:17) يَعِظُكُمَ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا *God warns you never to do anything like it*; *(42:11) لَيْسَ كَمِثْلِهِ شَيْءٌ *similar to Him is none*; *(35:14) وَلاَ يُنَبِّئُكَ مِثْلُ خَبِيرٍ *none can inform you like the one who is All Aware* **3** the same (65:12) اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الأَرْضِ مِثْلَهُنَّ *it is God who created seven heavens and of the earth the same* **4** equal, equivalent, as much as (2:228) وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ *they [wives] have rights equal to their obligations, according to what is recognised [to be fair]* **5** [أَمْثَالٌ *ʾamthāl*] forms, patterns, makes, physiques, constitutions (76:28) نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلا *We have created them and made strong their constitution; should We wish it We could completely change their make* [lit. *their likeness*].

مِثْلَيْن *mithlayn* [dual] **1** twice as much (3:165) أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا *and why, when a calamity befalls you, even after you have inflicted twice as much damage [on your enemy], do you say, 'How did this happen?'* **2** twice as many (3:13) يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ *they saw them to be twice their number with their own eyes.*

مَثَل *mathal* [n.; pl. أَمْثَال *ʾamthāl*] **1** likeness, similitude (2:261) مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ *the likeness of those who spend their wealth in God's cause is like that of a grain that produces seven ears, each bearing a hundred grains* **2** parable (16:112) وَضَرَبَ اللَّهُ مَثَلا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ *God presents a parable of a city that was secure and at ease, with its provisions coming to it abundantly from all places; then it became ungrateful for the blessings of God, so He made it taste the state of hunger and fear for what*

they [its people] had been doing **3** an example characteristic of its kind, case in point (43:57) وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ *when the son of Mary is cited as an example, your people [Prophet] reject it* **4** an example fit to be emulated, model (43:59) إِنْ هُوَ إِلاَّ عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلا لِبَنِي إِسْرَائِيلَ *but he is just a servant whom We favoured and made a model for the children of Israel* **5** warning, lesson (43:55–6) فَلَمَّا ءَاسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلا لِلآخِرِينَ *when they provoked Us, We punished and drowned them all: We made them a lesson and example for later generations.*

مَثُلات *mathulāt* [pl. of n. مَثُلَةٌ *mathulatun* and/or مُثْلَةٌ *muthlatun*] exemplary punishments (13:6) وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلاَتُ *they urge you to hasten the evil before the good; though exemplary punishments passed before them.*

تَمَاثِيل *tamāthīl* [pl. of n. تمثال *timthāl*] statues, idols, effigies, images (34:13) يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ *they made for him whatever he wanted–palaces, statues and bowls as large as water troughs.*

م/ج/د *m–j–d* to feed on plentiful luscious pasturage; to be of good stock, to be exalted, to be glorified; splendour, glory. Of this root, مَجِيد *majīd*, occurs four times in the Qur'an.

مَجِيد *majīd* [quasi-act. part.] glorious (50:1) وَالْقُرْءَانِ الْمَجِيدِ *by the glorious Qur'an!*; *(85:15) المَجِيد [an attribute of God] *the Exalted.*

المَجُوس *ᵓal-Majūs* [proper name borrowed from Persian 'Magush', occurring once in the Qur'an] the Magians, adherents of Mazdaism, fire worshippers (22:17) إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ *indeed, those who believe [in the Message of Muḥammad] and those who follow the Jewish faith and the Sabians, the Christians, the Magians and the Polytheists, God will decide between them on the Day of Resurrection.*

م/ح/ص *m–ḥ–ṣ* sifting, purifying, smelting: to examine closely; to

come into the open; to be tightly twisted; to afflict. Of this root, يُمَحِّص *yumaḥḥiṣ*, occurs twice in the Qur'an.

يُمَحِّص *yumaḥḥiṣ* [imperf. of v. II, trans.] **1** to cleanse, to purify (3:141) وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا *and for God to cleanse those who believe* **2** to bring into the open (3:154) وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ *[all this has happened] so that God may try what is in your breasts and bring into the open* [or, *to purify*] *what is in your hearts.*

م/ح/ق *m–ḥ–q* waning of the moon, moonless nights; to diminish, to blot out, to eradicate; to uproot, to annihilate; sharp blade. Of this root, only يَمْحَق *yamḥaq*, occurs twice in the Qur'an.

يَمْحَق *yamḥaq* [imperf. of v. محق *maḥaqa*, trans.] **1** to eradicate, to vanquish (3:141) وَيَمْحَقَ الْكَافِرِينَ *and He vanquishes the disbelievers* **2** to cause to decrease, to diminish, to blight (2:276) يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ *God blights usury, but blesses charitable deeds [with multiple increase].*

م/ح/ل *m–ḥ–l* vertebra; might, to struggle; drought, hardship; to defend, to be antagonistic, to carry out intrigues, to plot; to shift from one situation to another. Of this root, مِحَال *miḥāl*, occurs once in the Qur'an.

مِحَال *miḥāl* [v. n./n./coll. n.] disputing, plotting; prowess, strength; vertebra (13:13) وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ *they dispute about God yet He is Mighty in prowess.*

م/ح/ن *m–ḥ–n* experience, to try, to put to the test, to afflict; to smelt, to purify; to whip, to wear out; to be hardened. Of this root, اِمْتَحَنَ *ʾimtaḥana*, occurs twice in the Qur'an.

اِمْتَحَنَ *ʾimtaḥana* [v. III, trans.] **1** to test, to examine, to scrutinizse (60:10) إِذَاجَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ *when believing women come to you as emigrants test them [their faith]* **2** to train, to prepare; to know (49:3) إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى *those who subdue their voices in the presence of the Messenger of God–are the ones whose hearts God*

has prepared (or, *He has known their hearts to be fit*) *for piety.*

* المُمْتَحَنَة name of Sura 60, Medinan sura, so-named because of the reference in verses 10–11 to the '*Test*' given to the women who emigrated to Medina.

م/ح/و *m–ḥ–w* to wipe out, to eradicate, to disappear completely, to be effaced, to be featureless; (of land) to be covered with rain water; to annul. Of this root, مَحَا *maḥā*, occurs three times in the Qur'an.

مَحَا *maḥā* u [v. trans.] **1** to erase, to blot out (13:39) يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ *God erases or confirms whatever He wills* **2** to darken, to withdraw the light (17:12) فَمَحَوْنَا ءَايَةَ اللَّيْلِ وَجَعَلْنَا ءَايَةَ النَّهَارِ مُبْصِرَةً *We then made dark the portent of the night and made the portent of the day to see.*

م/خ/ر *m–kh–r* (of the bow of a boat) to cleave water, to sail with such force as to cause the water to splash up noisily, the sound of the wind driving boats along the surface of the sea; drinking place. It has also been suggested that مَوَاخِر *mawākhir*, when describing sailing ships, could be a borrowing from Akkadian. Of this root, مَوَاخِر *mawākhir*, only occurs twice in the Qur'an.

مَوَاخِر *mawākhir* [pl. of act. part. مَاخِرَةٌ *mākhiratun*] sailing while making a sloshing noise, ploughing (through water) (35:12) وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِنْ فَضْلِهِ *and you see the ships ploughing their course in it, so that you may seek His bounty.*

م/خ/ض *m–kh–ḍ* to be in labour, to give birth, the pain of giving birth, to be with child; to churn, skimmed milk, a churn; to move fast. Of this root, مَخَاض *makhāḍ*, occurs once in the Qur'an.

مَخَاض *makhāḍ* [v. n./n.] being in labour, labour pains, labour (19:23) فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ *birth pangs drove her to the trunk of the palm tree.*

م/د/د *m–d–d* to pull, to stretch, elongation, to be tall, to give rope, to lend, to unfold; to enrich, to support, to reinforce, to supply; fodder; ink; to be at high tide, to rise; to fester, pus; duration,

period, time span; a dry measure. Of this root, 10 forms occur 32 times in the Qur'an: مَدَّ *madda* 12 times; مُدَّ *mudda* once; أَمَدَّ *ʾamadda* 10 times; مَدّ *madd* twice; مَدَد *madad* once; مَمْدُود *mamdūd* twice; مُمَدَّد *mumaddad* once; مُمِدّ *mumidd* once; مُدَّةٌ *muddatun* once and مِدَاد *midād* once.

مَدَّ *madda* u [v. trans.] **1** to spread out (13:3) وَهُوَ الَّذِي مَدَّ الأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا *it is He who spread out the earth and set on it firm mountains and rivers*; *(15:88) لاَ تَمُدَّنَّ عَيْنَيْكَ *do not crave for/envy/covet/long for* [lit. *do not stretch your eyes towards*] **2** to add to, to supply, to replenish (31:27) وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ *and the sea, with seven more seas, over and above it, to replenish it* **3** to extend, to elongate (25:45) أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ *have you not considered the way of your Lord, how He lengthens the shadow?* **4** to reach out, to reach up (22:15) فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ *let him reach up to the sky with the means of a rope/ladder* (or, *let him stretch a rope/ladder to the sky*) **5** to grant a respite to (19:75) مَنْ كَانَ فِي الضَّلاَلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا *whosoever is in error, may the Lord of Mercy grant him respite* **6** to give rope to (2:15) اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ *God is mocking them, and allowing them more slack to wander blindly in their insolence.*

مُدَّ *mudda* [pass. v.] to be spread out, to be stretched out (84:3) وَإِذَا الأَرْضُ مُدَّتْ *when the earth is stretched out.*

أَمَدَّ *ʾamadda* [v. IV, trans.] **1** to supply, to provide (52:22) وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ *We provide them with any fruit or meat they desire* **2** to reinforce, to assist with (3:124) أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلاَثَةِ ءَالاَفٍ مِنَ الْمَلاَئِكَةِ مُنْزَلِينَ *will it not suffice you if your Lord reinforces you with three thousand angels sent down [for you]?* **3** to bestow (17:20) كُلا نُمِدُّ هَؤُلاَءِ وَهَؤُلاَءِ مِنْ عَطَاءِ رَبِّكَ *to both [the latter and the former], We give of your Lord's bounty.*

مَدّ *madd* [v. n.] **1** the act of granting respite (19:75) مَنْ كَانَ فِى الضَّلاَلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا *whosoever is in error, may the Lord of Mercy grant him respite* **2** the act of increasing or prolonging (19:79) كَلاَّ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا *no indeed, We shall record what he says and shall assuredly prolong for him the chastisement!*

مَدَد *madad* [n.] supply (18:109) وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا *even if We were to bring the like of it as a supply.*

مَمْدُود *mamdūd* [pass. part.] **1** outstretched, extended (56:30) وَظِلٍّ مَمْدُودٍ *and outstretched shade* **2** vastly increased, extensive, vast (74:12) وَجَعَلْتُ لَهُ مَالا مَمْدُودًا *then I granted him vast wealth.*

مُمَدَّد *mumaddad* [pass. part. of v. II مَدَّد *maddada*] vastly extended (104:8–9) إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ فِى عَمَدٍ مُمَدَّدَةٍ *it is closed in on them with greatly extended columns.*

مُمِدّ *mumidd* [act. part. of v. IV] the one who supplies, reinforces, assists (8:9) أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلائِكَةِ *I am reinforcing you with a thousand [of the] angels.*

مُدَّةٌ *muddatun* [n.] period of time, time duration, term (9:4) فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ *so fulfil their treaty to them till their term.*

مِدَاد *midād* [n.] ink (18:109) لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي *if the ocean were as ink for [writing] the words of my Lord.*

م/د/ن *m–d–n* city, fortress, to settle in a place, are concepts which some philologists consider to be associated with this root. Others derive these concepts from the root د/ى/ن *d–y–n*. It is clear from literature, however, that مَدِينَةٌ *madīnatun* came into Arabic as a borrowing from Aramaic. مَدْيَن *Madyan*, which some philologists derive from this root, is generally recognised as a foreign name. Of the forms claimed to be associated with this root, three occur 27 times in the Qur'an: المَدِينَة *ᵓal-madīnatu* 14 times; المَدَائِن *ᵓal-madāᵓin* three times and مَدْيَن *madyan* 10 times.

المَدِينَة *ᵓal-madīnatu* **1** [n., pl. المَدَائِن *ᵓal-madāᵓin*] city (12:30) وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ *some women in the city said* **2** [proper name] Medina (9:120) مَا كَانَ لأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ *it is not [proper] for the people of Medina and those around them, of the desert Arabs, to hold back from following the Messenger of God.*

مَدْيَن *Madyan* [proper name] Midian, name of the tribe of the prophet Shuᶜayb and their dwelling (thought to have been in an

area south-east of the Dead Sea, and reaching to the Gulf of Aqaba) (7:85) وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا *and to the people of Midian [We sent] their brother, Shuᶜayb.*

The Qur'an speaks of Midian in two contexts: the first, as the tribe to whom the Prophet Shuᶜayb was sent (q.v. **شعيب** *Shuᶜayb*). The second, as the tribe amongst whose people Moses found refuge after fleeing from Egypt (q.v. **موسى** *Mūsā*).

م/ر/أ *m–r–ᵓ* (of food) to be wholesome and palatable, to be digestible, food passage; a human being, man, woman, wife, one person; 'chivalrous' character, generosity of nature, to be humane, humanity. Of this root, five forms occur 38 times in the Qur'an: مَرِيئًا *marīᵓan* once; مَرْء *marᵓ* four times; اِمْرُؤ *ᵓimruᵓ* seven times; اِمْرَأَةٌ *ᵓimraᵓatun* 24 times and اِمْرأتان *ᵓimraᵓatān* twice.

مَرِيئًا *marīᵓan* [quasi-act. part. used adverbially] palatable, nourishing, wholesome *(4:4) فَكُلُوهُ هَنِيئًا مَرِيئًا *you may assimilate it [in your own property] by all means* [lit. *with pleasure and health-giving appetite*].

مَرْء *marᵓ* [n.] a person, one (8:24) وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ *now that God stands between a person and his heart* (or, *his secret thoughts*).

اِمْرُؤ *ᵓimruᵓ* [n. in the nom.; acc. اِمْرأ *ᵓimraᵓ*; gen. اِمْرِئ *ᵓimriᵓ*] person, one (70:38) أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ *does every one of them hope to enter a Garden of bliss?*

اِمْرأة *ᵓimraᵓatun* [n.; dual اِمْرأتان *ᵓimraᵓatān*] **1** woman (27:23) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ *I found a woman ruling them* **2** wife (19:8) وَكَانَتِ امْرَأَتِي عَاقِرًا *when my wife is barren.*

م/ر/ج *m–r–j* open space, pasture land, to pasture; to shoot out, branches, to be convoluted, to be obscure; bright, smokeless flame, a bright tongue of fire, to exaggerate; coral; small pearls. The word مَرْجَان *marjān,* which philologists classify under this root, is an early borrowing into Arabic from Persian, perhaps through Aramaic. Of this root, four forms occur six times in the Qur'an: مَرَجَ *maraja* twice; مَارِج *mārij* once; مَرِيج *marīj* once and

مَرْجَان *marjān* twice.

مَرَجَ *maraja* u [v. trans.] to cause to flow, to cause to run freely (55:19) مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ *He made the two bodies of [fresh and salt] water flow freely, meeting one another.*

مَارِج *mārij* [act. part.] a shooting out [flame of smokeless fire] (55:15) وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ *and He created the jinn out of a smokeless flame of fire.*

مَرِيج *marīj* [quasi-act. part.] confusing, obscure (50:5) بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ *indeed, they denied the truth when it came to them; they are in a state of confusion.*

مَرْجَان *marjān* [n.] coral, also said to mean small pearls (55:22) يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ *pearls and coral come forth from both of them.*

مَرْجَان *marjān* (see **م/ر/ج** *m–r–j*).

م/ر/ح *m–r–ḥ* joy, merriment; arrogance, haughtiness, ungratefulness; mirth, to be active, to be playful, to be light-hearted; intoxicating drink, resonating, precise bow; to bring out shoots. Of this root, two forms occur three times in the Qur'an: تَمْرَحُون *tamraḥūn* once and مَرَح *maraḥ* twice.

تَمْرَح *tamraḥ* [imperf. v., intrans.] to act arrogantly (40:74–5) ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ *all because you revelled on earth without right and because you led a wanton life.*

مَرَح *maraḥ* [v. n./n.] gaiety; arrogance, pride (31:18) وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلاَ تَمْشِ فِي الأَرْضِ مَرَحًا *do not turn your cheek away from people or walk around arrogantly.*

م/ر/د *m–r–d* to exceed the limits, to violate the norms, to mutiny, to be arrogant, to be insolent; giant, devil, demon, evil spirit; to soften, to glaze, to plaster; to erect a very high building. Of this root, four forms occur five times in the Qur'an; مَرَدَ *marada* once; مَارِد *mārid* once; مَرِيد *marīd* twice and مُمَرَّد *mumarrad* once.

مَرَدَ *marada* u [v., intrans.] to become well-trained, to become well-practised (9:101) مَرَدُوا عَلَى النِّفَاقِ *they have become well-practised in hypocrisy.*

مَارِد *mārid* [quasi-act. part./n.] mutinous, rebellious (37:7) وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ *and a safeguard against every rebellious devil.*

مَرِيد *marīd* [quasi-intens. act. part.] obstinately or defiantly rebellious (22:3) وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ *and follows every defiantly rebellious devil.*

مُمَرَّد *mumarrad* [pass. part. of v. II] glazed, made smooth (27:44) إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ *it is a palace/a palace hall paved with glass.*

م/ر/ر *m–r–r* to pass by; to drag along, to continue; to twist together, might, determination; to struggle, to be trustworthy; once, one time; myrrh, bitterness, gall, gall bladder; to be angry; marble. Of this root, seven forms occur 35 times in the Qur'an: مَرَّ *marra* 11 times; مُسْتَمِرّ *mustamirr* twice; أَمَرّ *ʾamarr* once; مَرَّةٌ *marratun* 13 times; مَرَّتَان *marratān* six times; مَرَّات *marrāt* once and مِرَّةٌ *mirratun* once.

مَرَّ *marra* u [v. intrans.] **1** to pass (11:38) وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ *so he began to build the ark, and whenever a party of his people passed by him, they mocked him* **2** to go on one's way (10:12) وَإِذَا مَسَّ الإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرٍّ مَسَّهُ *when affliction befalls man, he calls Us, on his side, sitting or standing; but when We have removed from him his affliction, he goes on his way as if he had never called Us about any affliction that befell him* **3** to continue (7:189) ... فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ *and when he covered her she bore a light pregnancy, and she contiued with it [unnoticed], but when she became heavy ….*

مُسْتَمِرّ *mustamirr* [quasi-act. part. of v. X] (the commentators differ widely as to which of the various senses of the prolific root م/ر/ر *m–r–r* the word مُسْتَمِرّ *mustamirr* belongs in the two contexts in which it appears in the Qur'an) continuous; bitter; difficult; elaborate; transient (54:2) وَإِنْ يَرَوْا ءَايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ

whenever they see a sign, they turn away and say, ‘Same old sorcery!’ (or, *elaborate*; *nasty; illusory*).

أمَرّ *ᵓamarr* [elat.] more/most bitter, more/most calamitous (54:46) وَالسَّاعَةُ أَدْهَى وَأَمَرُّ *and the Hour is most calamitous and most bitter.*

مَرَّةٌ *marratun* [unit n.; dual, مَرَّتان *marratān*; pl. مَرَّات *marrāt*] **1** one time (8:56) ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ *and then they break their treaty each time* **2** once (9:126) أَوَلاَ يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ *can’t they see that they are afflicted once or twice each year?*

مِرَّةٌ *mirratun* [n.] power; good judgement (53:6–7) ذُو مِرَّةٍ فَاسْتَوَى وَهُوَ بِالأُفُقِ الأَعْلَى *[an angel] with mighty powers and great strength, who stood on the highest horizon.*

م/ر/ض *m–r–ḍ* to be sick, to be taken ill, to nurse; affliction; pest, to be weak; to be of bad judgement; to be hypocritical, to have doubt. Of this root, four forms occur 24 times in the Qur’an: مَرِضَ *mariḍa* once: مَرَض *maraḍ* 13 times; مَرِيض *marīḍ* five times and مَرْضَى *marḍā* five times.

مَرِضَ *mariḍa* a [v. intrans.] to become ill (26:80) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ *and if I fall sick He heals me.*

مَرَض *maraḍ* [n.] illness, sickness, disease *(33:60) وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ *and those in whose hearts is a sickness*, *those who harbour ill feelings.*

مَرِيض *marīḍ* [act. part./n.; pl. مَرْضَى *marḍā*] ill, sick, infirm (73:20) عَلِمَ أَن سَيَكُونُ مِنكُمْ مَرْضَى *He knows that some of you will be sick.*

م/ر/و *m–r–w* hard, white stone from which blades are made, flint; barren land; type of fragrant tree. Of this root, only المَرْوَة *ᵓal-marwatu* occurs once in the Qur’an.

المَرْوَة *ᵓal-marwatu* [proper name] ᵓal-Marwatu and ᵓal-Ṣafā (q.v.) are two hills adjacent to the Kaᶜba between which a pilgrim

trots in commemoration of what Hagar did in search of water for her baby, Ishmael (2:158) إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا *Ṣafa and ʾal-Marwatu are among the rites of God, so for those who make the major or minor pilgrimage to the House it is no offence to circulate between the two.*

م/ر/ى *m–r–y* to rub the udder of a she-camel before milking, (of a she camel) to give plenty of milk; to cause blood to flow, to bring forth; to bring out all arguments in a dispute, to wrangle, to oppose, to doubt; to be bright; white antelope, the sweat of a running horse. Of this root, six forms occur 20 times in the Qur'an: يُمَارِي *yumārī* three times; تَمَارَوْا *tamāraw* twice; يَمْتَرُون *yamtarūn* five times; مُمْتَرِين *mumtarīn* four times; مِرْيَةٌ *miryatun* five times and مِرَاء *mirāʾ* once.

يُمَارِي *yumārī* [imperf. of v. III مَارَى *mārā*, trans.] **1** to argue (18:22) فَلاَ تُمَارِ فِيهِمْ إِلاَّ مِرَاءً ظَاهِرًا *so do not argue about them, except with an unexacting argument* **2** to give the lie to, to refute, to dispute (53:11–2) مَا كَذَبَ الْفُؤَادُ مَا رَأَى أَفَتُمَارُونَهُ عَلَى مَا يَرَى *the [Prophet's own] heart did not deny what he saw; are you going to dispute with him about what he saw?*

تَمَارَى *tamārā* [v. VI, intrans. with prep. بِ] to cast doubt on, to refute, to dismiss as baseless (54:36) وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ *he warned them of Our onslaught, but they doubted the warnings and dismissed them.*

تَمْتَرِى *tamtarī* [imperf. of v. VIII اِمْتَرَى *ʾimtarā* intrans.] to strongly cast doubt on, to dispute forcefully (43:61) وَإِنَّهُ لَعِلْمٌ لِلسَّاعَةِ فَلاَ تَمْتَرُنَّ بِهَا *indeed, he [Jesus] is an indication of the coming of the Hour* [also interpreted as: *the Qur'an gives knowledge of the Hour*] *, do not cast doubt on it*

مُمْتَرِين *mumtarīn* [pl. of act. part. مُمتَرِى *mumtarī*] those who dispute, those who reject, doubters (10:94) لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلاَ تَكُونَنَّ مِنَ الْمُمْتَرِينَ *the Truth has come to you from your Lord, so do not be one of the doubters.*

مِرْيَةٌ *miryatun* [n.] deep doubt; dispute, wrangle (41:54) أَلاَ إِنَّهُمْ

فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ *indeed, they are truly in doubt about the meeting with their Lord.*

مِرَاء *mirāʾ* [v. n.] disputing, wrangling, arguing (18:22) فَلاَ تُمَارِ فِيهِمْ إِلاَّ مِرَاءً ظَاهِرًا *so do not argue concerning them, except with an unexacting argument.*

مَرْيَم *Maryam* some philologists suggest an Arabic root for this name, ر/و/م *r–w–m*, but under the root م/ر/ي *m–r–y* the possibly related proper name مَارِيَة *Māriyatu* or مَارِيَّة *Māriyyatu* is classified and connected with the senses of 'being bright' and 'white antelope'. However, many other philologists recognise the name as a borrowing from Hebrew into Arabic; مَرْيَم *Maryam* occurs 34 times in the Qur'an.

مَرْيَم *Maryam* [proper name] the mother of Jesus (2:87) وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ *We gave Jesus, son of Mary, clear signs and strengthened him with the Holy Spirit*; * مَرْيَم name of Sura 19, Meccan sura, so-named because of the reference in verses 16–35 to the story of '*Mary*'.

Mary is described as being chosen and purified by God and even favoured above all the women of humankind (3:42–63). The same chapter relates the story of her immaculate conception, with God's angels bearing tidings to Mary of the birth of a child, 'whose name will be the anointed one Jesus, the son of Mary'. The conception is described in the Qur'an as a manifestation of God's divine command and word; for He 'creates what He wishes'. (19:16–33) The Meccan chapter which bears her name, preserves the account of the annunciation and her giving birth to Jesus in a remote place under the shade of a palm tree (19:22–3). Mary's chaste status and fortitude are reiterated at various junctures in the Qur'anic text as she is held up as an example for believers to emulate. This is particularly evident in (21:91; 66:12).

م/ز/ج *m–z–j* to mix, mixture, substance for mixing with other things; to ripen; person prone to change, temperament. Of this root, مِزَاج

mizāj, occurs three times in the Qur'an.

مِزَاج *mizāj* [n.] substance used for mixing with something else, e.g. a drink (76:5) إِنَّ الأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا *the pious shall drink of cups whose mixture is camphor.*

م/ز/ق *m–z–q* to tear up, to rip apart, to shred, to pierce, to be tattered; to scatter, to disperse. Of this root. three forms occur four times in the Qur'an: مَزَّقَ *mazzaqa* once; مُزِّقَ *muzziqa* once and مُمَزَّق *mumazzaq* twice.

مَزَّقَ *mazzaqa* [v. II, trans., pass .v. مُزِّقَ *muzziqa*] **1** to tear apart, to shred (34:7) هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ *shall we show you a man who tells you that you will be [raised] in a new creation, when you have been utterly torn to pieces!?* **2** to disperse, to scatter around (34:19) فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ *so We made them tales to be told, and We scattered them wide [in all directions].*

مُمَزَّق *mumazzaq* [v. n. used adverbially for intensification] **1** the act of tearing into pieces, the act of fragmenting (34:7) هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ *shall we show you a man who tells you that you will be [raised] in a new creation, when you have been utterly torn to pieces!?* **2** the act of scattering, the act of dispersing (34:19) فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ *so We made them tales to be told, and We scattered them wide [in all directions].*

م/ز/ن *m–z–n* rain clouds; to go about one's business in haste, to run away from an enemy, to be far away; to act pleasantly. Of this root, only مُزْن *muzn* occurs once in the Qur'an.

مُزْن *muzn* [pl. of n. مُزْنَةٌ *muznatun*] rain-bearing clouds (56:68–9) أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ *will you consider the water you drink: was it you or We who brought it down from the rain clouds?*

م/س/ح *m–s–ḥ* to wipe off, to caress; to anoint; to shake hands over a deal; flat barren land; to deceive by insincere words, insincere

person, a lie; to travel in the land; to cut off, to smite. Some philologists classify المَسِيح *ʾal-Masīḥ* under this root, while others recognise it as a borrowing from Hebrew. Of this root, three forms occur 15 times in the Qur'an: اِمْسَحوا *ʾimsaḥū* three times; مَسْح *masḥ* once and المَسِيح *ʾal-Masīḥ* 11 times.

مَسَحَ *masaḥa* a [v. trans. with prep. بِـ] to wipe, to caress, to run the palm of the hand along or over (5:6) فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ *so find some clean earth and wipe your face and hands with it.*

مَسْح *masḥ* [v. n.] the commentators' opinions vary greatly as to which of the senses covered by the root م/س/ح *m–s–ḥ* this verbal noun belongs: the act of wiping, the act of caressing, or smiting [with a sword] (38:33) رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالأَعْنَاقِ *'Bring them back to me!' [he said], and started stroking [their] legs and necks* (or, as in another interpretation: *started to smite them, necks and legs, with the sword*).

المَسِيح *ʾal-Masīḥ* [proper name] literally, the anointed; the traveller; the one who cures by caressing; the Messiah (3:45) يَامَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ *Mary, God gives you good tidings of a Word from Him, whose name will be the Messiah, Jesus, son of Mary.*

The character of Jesus features very prominently in the Qur'an, being referred to over 25 times in the text. He is identified as a Prophet sent to the Children of Israel and a recipient of sacred scripture (61:6; 3:45–59). Particular emphasis is placed upon his human qualities (43:59; 9:30). The Qur'an refers to the miraculous nature of his conception, describing his mother, Mary, as a chaste woman (5:75). Reference is also made to his being bestowed with the ability to heal 'the blind and the leper' and to raise the dead (5:110). The Qur'an emphatically refutes the Christian doctrine of the Trinity at a number of junctures, referring to Jesus in the same vein as venerated Prophets of the Old Testament (5:75; 4:163). Indeed, it uses the account of the creation of Adam to highlight parallels regarding Jesus's status and conception (3:55); in a number of instances

Jesus is described as being supported with the 'Holy Spirit' (2:87). Critically, the Qur'an refutes the notion of Jesus's crucifixion, stating that he 'was not killed, nor was he crucified, but it appeared to them so' (4:155; 3:55).

م/س/خ *m–s–kh* to distort, to transmute, to transform into an ugly shape or ugly character, to disfigure; tasteless food, a plain person; to wear an animal thin by too much work. Of this root, only مَسَخْنَاهُم *masakhnāhum*, occurs once in the Qur'an.

مَسَخَ *masakha* a [v. trans.] to transmute, to transform, to change the nature of something for the worse, to disfigure (36:67) وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ *and had We willed, We would have transmuted them in their places.*

م/س/د *m–s–d* palm tree fibres, rope, twisted from palm tree leaves or fibres, rope, made of wool or from animal hides, to twist very tightly; good figure; to persist in travelling by night. Of this root, only مَسَد *masad* occurs once in the Qur'an.

مَسَد *masad* [n./v. n.] a tightly twisted rope; the act of making a rope from animal hides or palm tree fibres (111:5) فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ *around her neck is a rope of palm fibre*; * المَسَد name of Sura 111, Meccan sura, so-named because of the reference in verse 5 to the rope of '*Palm Fibre*'. Also called أبو لهب (see **ل/ه/ب** *l–h–b*) and تَبَّت (see **ت/ب/ت** *t–b-t*).

م/س/س *m–s–s* to touch, to feel; to cohabit; to hit, to befall, to harm, to afflict, slight madness, slight fever; to be mean, to be extreme; thirst-quenching water, verdant pasture; antidote. Of this root. four forms occur 60 times in the Qur'an: مَسَّ *massa* 55 times; يَتَمَاسَّا *yatamāssā* twice; مَسّ *mass* twice and مِسَاس *misās* once.

مَسَّ *massa* a [v. trans.] **1** to touch (56:79) لاَ يَمَسُّهُ إِلاَّ الْمُطَهَّرُونَ *none but the purified can touch it* **2** to afflict, to befall (38:41) إِنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ *indeed, Satan has afflicted me with weariness and suffering* **3** to consummate a marriage, to have intercourse (2:237) وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ *but if you divorce them before consummating the marriage* **4** to comprehend, to

appreciate (in an interpretation of verse 56:79) لاَ يَمَسُّهُ إِلاَّ الْمُطَهَّرُونَ *none but the purified can comprehend it.*

يَتَمَاسّ *yatamāss* [imperf of v. VI, تَمَاسَّ *tamāssa*, intrans.] to have intercourse with another person (58:3) فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا *the freeing of a slave before the two of them touch one another.*

مَسّ *mass* [n./v. n.] touching, affliction (2:275) الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ *the one whom Satan confounds by [his] touch.*

مِسَاس *misās* [v. n.] touch, touching *(20:97) لاَ مِسَاسَ [interjection] *there shall be no touching!*, *I shall not touch nor will I be touched* (an expression originally used in Arabia at times of epidemics).

م/س/ك *m–s–k* hide (originally that of young sheep); bracelet, anklet; a catch, to hold, to seize, to firmly adhere to, to be guided by; to be holding together; brain; to stop doing; to be miserly; deposit; to be impregnable; water reservoir; musk; to scent. Although classified under this root, مِسْك *misk* is recognised by many philologists as an early borrowing from Persian. Of this root, eight forms occur 27 times in the Qur'an: يُمَسِّكُون *yumassikūn* once; أَمْسَكَ *ᵓamsaka* 18 times; اِسْتَمْسَكَ *ᵓistamsaka* three times; إِمْسَاك *ᵓimsāk* once; مُمْسِك *mumsik* once; مُمْسِكَات *mumsikāt* once; مُسْتَمْسِكُون *mustamsikūn* once and مِسْك *misk* once.

يُمَسِّك *yumassik* [imperf. of v. II مَسَّكَ *massaka,* trans.] to hold fast, to resolutely adhere to (7:170) وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ *as for those who hold fast to the Book.*

أَمْسَكَ *ᵓamsaka* [v. IV] **I** [intrans.] **1** to be niggardly, to be miserly, to be tight-fisted (17:100) لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لأَمْسَكْتُمْ خَشْيَةَ الإِنْفَاقِ *if you possessed the treasures of the mercy of my Lord, you would become tight-fisted for fear of spending* **2** to cease, to withold هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ *this is our gift, do what you wish with it* [lit. *bestow or withold it*] *without reckoning* **II** [trans.] **1** to hold, to keep, to retain (33:37) أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ *hold fast to your wife and be mindful of God* **2** to hold back, to withhold, to stop (35:2) مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلاَ مُمْسِكَ لَهَا وَمَا يُمْسِكْ

فَلاَ مُرْسِلَ لَهُ مِنْ بَعْدِهِ *whatsoever mercy God opens for humankind, none can withhold; and whatsoever He withholds, none can release other than Him* **3** to hold up, to sustain (22:65) وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الأَرْضِ إِلاَّ بِإِذْنِهِ *and He sustains the heavens lest they fall down on the earth save by His leave* **4** to hold on to (60:10) وَلاَ تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ *and do not hold on to marriage ties with disbelieving women* **5** [jur.] to catch (as in one interpretation of 5:4) فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ *so eat of what they catch for you* **6** [jur.] to spare, as in another interpretation of (5:4) فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ *so eat of what they spare [of the prey] for you.*

اِسْتَمْسَكَ *ʾistamsaka* [v. X, intrans.] to take a firm hold of; to strongly adhere to (31:22) فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى *he has grasped the surest handhold.*

اِمْسَاك *ʾimsāk* [v. n.] the act of retaining or keeping hold of (2:229) الطَّلاَقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ *divorce is [revocable only] twice, [after which husbands are] either to keep [the wives] in an acceptable manner or release [them] in a good way.*

مُمْسِك *mumsik* [act. part.; fem. pl. مُمْسِكَات *mumsikāt*] one who keeps back, one who stops (39:38) أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ *or if He desires mercy for me, are they [the idols] withholding His mercy?*

مُسْتَمْسِكُون *mustamsikūn* [pl. of act. part. مُسْتَمْسِك *mustamsik*] firmly holding, firmly adhering to (43:21) أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ *or have We perhaps given them a book before this one, to which they are holding fast?*

مِسْك *misk* [n.] musk (83:25–6) يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ خِتَامُهُ مِسْكٌ *they will be served a drink that is sealed; its seal is musk.*

م/س/و–ي *m–s–w/y* evening, to enter the evening time; to clear the uterus of a she-camel by hand; to help someone; hardship; middle of the road. Of these two roots, only تُمْسُون *tumsūn* occurs once in the Qur'an.

تُمْسِى *tumsī* [imperf. of v. IV أَمْسَى *ʾamsā,* intrans.] to enter into

evening (30:17) فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ *celebrate God's glory when you enter into the evening and rise in the morning* (i.e., *continuously*).

أَمْس *ʾams* (see alphabetically).

م/ش/ج *m–sh–j* mixture of two colours, mixture of red and white, mixture of two things, to mix, to mingle, a mixture. Of this root, only أَمْشَاج *ʾamshāj* occurs once in the Qur'an.

أَمْشَاج *ʾamshāj* [pl. of مَشِيج *mashīj*; مَشْج *mashj*; مَشِج *mashij*; or مَشَج *mashaj*] mixture, composite, union (76:2) إِنَّا خَلَقْنَا الإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ *We created man from a composite drop of sperm-fluid.*

م/ش/ى *m–sh–y* to walk, to go, to proceed; to increase, to prosper, to multiply; to backbite, to spread slanderous rumours; cattle. Of this root, three forms occur 23 times in the Qur'an: مَشَى *mashā* 21 times; مَشْى *mashy* once and مَشَّاء *mashshāʾ* once.

مَشَى *mashā* i [v. intrans.] **1** to walk on foot (7:195) أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا *have they feet to walk with?*; *(25:7) يَأْكُلُ الطَّعَامَ وَيَمْشِي فِى الأَسْوَاقِ *he behaves like an ordinary mortal* [lit. *he eats food and walks around the markets*] **2** to move about, to go about one's business (67:15) هُوَ الَّذِي جَعَلَ لَكُمُ الأَرْضَ ذَلُولاً فَامْشُوا فِى مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ *it is He who made the earth accessible for you–so travel its regions and eat of His provision* **3** to go on, to move (24:45) وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ *God created each living creature out of [a type of] water: some of them crawl on their bellies, some walk on two legs, and some on four.*

مَشْى *mashy* [v. n.] walking (31:19) وَاقْصِدْ فِي مَشْيِكَ *do not walk proudly* [lit. *be moderate in your pace*].

مَشَّاء *mashshāʾ* [intens. act. part.] one who goes about constantly *(68:11) مَشَّاءٍ بِنَمِيمٍ *backbiter*, *slander-monger*, *rumour-monger*, *one who excites discord or dissension*, *one who uses factual information in a mischievous manner.*

م/ص/ر *m–ṣ–r* to milk with the tips of the fingers; to separate; to give sparsely; place where horses are trained; boundaries, city, to urbanise; Egypt; reddish clay; intestines. Of this root, only مِصْر *miṣr* occurs five times in the Qur'an.

مِصْر *miṣr* **1** [n.] city, town, urban dwelling (2:61) اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ *go into a town and there you will find what you have asked for* **2** [proper name] Egypt (43:51) أَلَيْسَ لِي مُلْكُ مِصْرَ *is the Kingdom of Egypt not mine?*

م/ض/غ *m–ḍ–gh* small mound; small piece of meat, morsel, mouthful, to chew; molars, jaws. Of this root, only مُضْغَةٌ *muḍghatun* occurs three times in the Qur'an.

مُضْغَةٌ *muḍghatun* [n.] lump of flesh, morsel, bite of meat (22:5) فَإِنَّا خَلَقْنَاكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ *then [remember that] We created you from dust, then a drop of fluid, then a clinging mass, then a lump of flesh, both shaped and unshaped.*

م/ض/ى *m–ḍ–y* to go, to leave, to pass; to continue, to go by; to execute a task; to expire, to die; to be sharp; to come to pass; to complete a deal. Of this root, two forms occur five times in the Qur'an: مَضَى *maḍā* four times and مُضِيّ *muḍiyy* once.

مَضَى *maḍā* i [v. intrans.] **1** to go, to keep going; to spend (time) (18:60) وَإِذْ قَالَ مُوسَى لِفَتَاهُ لاَ أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا *and when Moses said to his servant, 'I will not desist [from journeying] until I reach the place where the two seas meet, even if I go on for years* **2** to pass by; to come to pass, to become a norm, to become established (8:38) قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةُ الأَوَّلِينَ *tell those who disbelieve that if they desist, what went before will be forgiven them, but if they return [to their disbelief], then [they should know what to expect because] the example of [dealing with] those who went before has already been established.*

مُضِيّ *muḍiyy* [v. n.] the act of proceeding, going on, moving forward (36:67) وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلاَ يَرْجِعُونَ

and had We willed, We would have transmuted them in their places, so that they could not move forward or back.

م/ط/ر *m–ṭ–r* rain, to rain, to hail; to pray for rain; to expose oneself to the elements; to be steady in one's views, habit, custom; to seek assistance. Of this root, four forms occur 15 times in the Qur'an: أَمْطَرَ *ʾamṭara* six times; أُمْطِرَ *ʾumṭira* once; مَطَر *maṭar* seven times and مُمْطِر *mumṭir* once.

أَمْطَرَ *ʾamṭara* [v. IV, trans; pass. v. أُمْطِر *ʾumṭir*] to rain, to cause to rain, to cause to pour over (15:74)وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيل *and We rained on them stones of baked clay.*

مَطَر *maṭar* [n.] rain, downpour (4:102) إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ *if you are inconvenienced by rain.*

مُمْطِر *mumṭir* [act. part.] that which gives rain, that which causes rain, rain-giving (46:24) هَذَا عَارِضٌ مُمْطِرُنَا *this is a traversing cloud that will give us rain!*

م/ط/و *m–ṭ–w* to go fast; to open one's eyes; limbs, to stretch one's limbs; to swagger; back of an animal, to mount, riding animals. Of this root, يَتَمَطَّى *yatamaṭṭā* occurs once in the Qur'an.

يَتَمَطَّى *yatamaṭṭā* [imperf. of v. V تَمَطَّى *tamaṭṭā*, intrans.] to swagger, to strut (75:33) ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى *then he walked back to his people swaggering.*

مَعَ *maᶜa* classified by Arab grammarians as an adverb of place, occurring 91 times in the Qur'an. In context, it denotes various senses including the following: **1** with, in the company of (12:66) قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ*he said, 'I will never send him with you'*; *(18:67) قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا *he said, 'You will never be able to put up with me'* **2** together with (4:102) وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ *then let another group who have not yet prayed come to pray with you* **3** along with (18:28) وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ *restrain yourself along with those who call upon their Lord day and night* **4** side by side, alongside (9:86) ءَامِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ *believe in God and strive alongside His*

Messenger; *(25:27) يَالَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلا *if only I had taken a way along with the Messenger!* **5** in partnership with, in equal measure with, beside (15:96) الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَسَوْفَ يَعْلَمُونَ *those who set up another god beside God–they will come to know* **6** on the side of (5:53) أَهَؤُلاَءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ *are these the men who swore their strongest oaths by God that they were [with you] on your side?*; *(33:50) اللاَّتِي هَاجَرْنَ مَعَكَ *those who have emigrated [with you] in your cause* **7** with, via, through (7:157) وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ *and they followed the light that was sent down with him* **8** in possession of (2:89) وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ *and when a revelation came to them from God confirming what they already had in their possession* **9** at the same time (12:36) وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ *and two young men went into prison with him* **10** behind, supporting, helping (8:12) إِذْ يُوحِي رَبُّكَ إِلَى الْمَلاَئِكَةِ أَنِّي مَعَكُمْ *when your Lord revealed to the angels, 'I am with you'* **11** in corroboration with, along with (6:150) فَإِنْ شَهِدُوا فَلاَ تَشْهَدْ مَعَهُمْ *so if they testify, do not testify alongside them* **12** in addition to, over and above (29:13) وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالا مَعَ أَثْقَالِهِمْ *they will bear their own burdens and others besides* **13** with, in the care of (37:102) فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ *when he [his son] reached, under his care, [the age of] toil.*

م/ع/ز *m–ᶜ–z* goats; rocky, hard, difficult land; a tough person, person with good judgement; to be miserly. Of this root, المَعْز *ᵓal-maᶜz* occurs once in the Qur'an.

المَعْز *ᵓal-maᶜz* [coll. n.] goats (6:143) مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ *of sheep two, and of goats two.*

م/ع/ن *m–ᶜ–n* water channels in the bottom of a valley, sweet, running water, utensils; to devote one's efforts to; obedience, to confess; assistance; property; settled dwelling. The two words, مَاعُون *māᶜūn* and مَعِين *maᶜīn* are variously derived from either this root or the root ع/ى/ن *ᶜ–y–n*. They are also considered by some to have been borrowed in pre-Islamic times from Hebrew. Of this root, two words occur five times in the Qur'an: مَاعُون *māᶜūn* once and مَعِين *maᶜīn* four times.

ماعُون *mā^cūn* [n.] variously interpreted as assistance to neighbours in the form of lending household utensils; voluntary and obligatory alms; obedience to the prescribed rules (107:6–7) الَّذِينَ هُمْ يُرَاءُونَ وَيَمْنَعُونَ الْمَاعُونَ *those who do good deeds in order to be seen, [show off] and deny [to others] common kindnesses*; * الْمَاعُونَ name of Sura 107, Meccan sura, so-named because of the reference in verse 7 to '*Common Kindness*'.

مَعِين *ma^cīn* [act. part. of root م/ع/ن *m–^c–n* or pass. part. of the root ع/ى/ن *^c–y–n*] clear, running water, clear water from an open spring (23:50) وَءَاوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ *and We gave them shelter on a peaceful hillside with flowing water.*

م/ع/ى *m–^c–y* intestine; soft ripening date, soft food; (of troubles or disturbance) to spread out. Of this root, أمْعاء *^ɔam^cā^ɔ* occurs once in the Qur'an.

أمْعاء *^ɔam^cā^ɔ* [pl. of n. مِعَى *mi^cā*, مَعْى *ma^cy*, or مِعَاء *mi^cā^ɔ*] intestines, bowels (47:15) وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ *and they are made to drink boiling water, [which] shreds their bowels.*

م/ق/ت *m–q–t* guardian; to detest, to loathe, to abhor, hatred, detestation; marrying the widow or divorcee of one's father (in pre-Islamic times). Of this root, مَقْت *maqt* occurs six times in the Qur'an.

مَقْت *maqt* [v. n./n.] hatred, hatefulness (61:3) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لاَ تَفْعَلُونَ *it is most hateful to God when you say things that you don't do.*

م/ك/ث *m–k–th* to remain, to wait, to bide one's time, to await the outcome; to be self-restrained, to be calm. Of this root, three forms occur seven times in the Qur'an: مَكَثَ *makatha* four times; مُكْث *mukth* once and مَاكِثُون *mākithūn* twice.

مَكَثَ *makatha* u [v. intrans.] **1** to stay (20:10) امْكُثُوا إِنِّي ءَانَسْتُ نَارًا لَعَلِّي ءَاتِيكُمْ مِنْهَا بِقَبَسٍ *stay here–I perceive a fire; perhaps I may bring you a brand from it* **2** to tarry, to wait (27:22) فَمَكَثَ غَيْرَ بَعِيدٍ *but he did not stay away for long* **3** to remain (13:17) وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ

فِي الأَرْضِ *but what is of benefit to humankind remains on earth.*

مُكْث *mukth* [v. n.] the act of doing something surely, unhurriedly, or in stages (17:106) وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا *it is a discourse that We have [divided up] revealed at intervals, so that you recite it to people in stages; We have sent it down little by little.*

مَاكِثُون *mākithūn* [pl. of act. part. مَاكِث *mākith*] those who stay, those who reside, those who bide (18: 3) مَاكِثِينَ فِيهِ أَبَدًا *in which they will be staying for ever.*

م/ك/ر *m–k–r* plotting, conniving, cunning, to deceive; to irrigate hard, dry land, (of trees) to be of strong, straight stem. Of this root, three forms occur 43 times in the Qur'an: مَكَرَ *makara* 22 times; مَكْر *makr* 19 times and مَاكِرِين *mākirīn* twice.

مَكَرَ *makara* u [v. intrans.] to scheme, to plot, to connive (7:123) إِنَّ هَذَا لَمَكْرٌ مَكَرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا *this is a plot you have hatched in the city to drive its people out of it!*

مَكْر *makr* [n./v. n.] **1** scheming, plotting, conniving (3:54) وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ *and they schemed and God schemed, but God is the best of schemers* **2** gossip (12:30–1) وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَةُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ *some women in the city said, 'The governor's wife is trying to seduce her slave! Love for him consumes her heart! It is clear to us that she has gone astray.' When she heard their gossip, she sent for them.*

مَاكِرُون *mākirūn* [pl. of act. part. مَاكِر *mākir*] those who plot, plan, scheme (8:30) وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ *they scheme and God schemes, but God is the best of schemers.*

م/ك/ك *m–k–k* to suck the mother's milk dry, to chew on hard bones; crowdedness; to press a debtor for a debt; dry measure, drinking goblet; to chirp. Of this root, مَكَّة *makkah* occurs once in the Qur'an.

مَكَّة *Makkah* [proper name] Mecca (48:24) وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ

وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ *He it was who restrained their hands from you, and your hands from them in the valley of Mecca.*

م/ك/ن *m–k–n* lizard and locust eggs; bird's nest; to be exalted in position; to be calm; to be firmly established, to consolidate, to gain influence; to become possible. Of this root, three forms occur 18 times in the Qur'an: مَكَّنَ *makkana* 13 times; أَمْكَنَ *ʾamkana* once and مكِين *makīn* four times.

مَكَّنَ *makkana* [v. II, trans.] **1** to establish, to strengthen (24:55) وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ *and He will surely establish for them their religion which He had approved for them* **2** [with prep. فِى] to settle in, to secure in (7:10) وَلَقَدْ مَكَّنَّاكُمْ فِي الأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ *and We have indeed settled you [people] on the earth and provided you with a means of livelihood there* **3** [with prep. لِ] to give authority to, to give power to, to give a firm position to (28:6) وَنُمَكِّنَ لَهُمْ فِى الأَرْضِ *to give them power in/over the land.*

أَمْكَنَ *ʾamkana* [v. IV, intrans./trans.] (with no notional subject) to become possible, to enable *(8:71) أَمْكَنَ مِنْهُمْ *He had them caught*, *put them in the power of their adversaries* [lit. *He enabled over them*].

مَكِين *makīn* [quasi-act. part.] **1** secure, safe (23:13) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِى قَرَارٍ مَكِينٍ *then We placed him as a drop of seed in a secure lodging* **2** well established (12:54) إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ *you are now well established with us and trusted.*

م/ك/و *m–k–w* to whistle, a certain bird with a long whistling sound; buttocks; animal furrows, to wash, (of a horse) to sweat. Of this root, only مُكَاء *mukāʾ* occurs once in the Qur'an.

مُكاء *mukāʾ* [v. n.] whistling (8:35) وَمَا كَانَ صَلاَتُهُمْ عِنْدَ الْبَيْتِ إِلاَّ مُكَاءً وَتَصْدِيَةً *their prayer at the House is nothing but a whistling and a clapping of hands.*

م/ل/أ *m–l–ʾ* to fill up, capacity, surfeit; to be rich; leaders, notables; groups of people; pleasing sight; to back up; to connive, to gang up on someone; good character; outer garments. Of this root, six

forms occur 40 times in the Qur'an: مَلأَ *malaʾa* four times; مُلِئَ *muliʾa* twice; اِمْتَلأَ *ʾimtalaʾa* once; مِلْء *milʾ* once; مَالئون *māliʾūn* twice and مَلأ *malaʾ* 30 times.

مَلأَ *malaʾa* a [v. trans.] to fill (up) (11:119) لأَمْلأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ *I shall definitely fill up Hell with jinn and men together.*

مُلِئَ *muliʾa* [v. pass.] to be filled (up), to be filled up (18:18) وَلَمُلِئْتَ مِنْهُمْ رُعْبًا *and you would have been filled with terror of them.*

امْتَلأ *imtalaʾa* [v. VIII, intrans.] to become full to capacity (50:30) يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلأْتِ *on the day We shall say to Hell, 'Have you become full?'*

مِلْء *milʾ* [n.] the filling capacity of something; sufficient in quantity or dimension to fill something (3:91) فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الأَرْضِ ذَهَبًا *the full capacity of the earth in gold will not be accepted from any of them.*

مَالئون *māliʾūn* [pl. of act. part. مَالِئ *māliʾ*] those who fill (up), that which fills (up) (37:66) فَمَالِئُونَ مِنْهَا الْبُطُونَ *and filling their bellies from it.*

مَلأ *malaʾ* [n.] **1** the notables, the elite, the leaders, the chiefs, the elders (2:246) أَلَمْ تَرَ إِلَى الْمَلإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى *have you not considered [the case of] the elders of the children of Israel who came after Moses?* **2** assembly, gathering, council (27:29) قَالَتْ يَاأَيُّهَا الْمَلأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ *she said, 'Assembly, a gracious letter has been cast to me'* **3** courtiers, counsellors (12:43) يَاأَيُّهَا الْمَلأُ أَفْتُونِي فِى رُؤْيَايَ *Counsellors, advise me concerning my dream*; *(37:8) الْمَلإِ الأَعْلَى *the Supreme Assembly*; *the Exalted Angels*; *the archangels* **4** a group, a party (11:38) وَكُلَّمَا مَرَّ عَلَيْهِ مَلأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ *and whenever a party of his people passed by, they mocked him.*

م/ل/ح *m–l–ḥ* salt, to salt, bitter water; sailor, wind that drives boats; beauty, to be nice, to be of good character; to praise. Of this root, only مِلْح *milḥ* occurs twice in the Qur'an.

مِلْح *milḥ* [n. used adjectivally] salty, saline (35:12) وَمَا يَسْتَوِي

الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ *the two bodies of water are not alike–one is palatable, sweet, and pleasant to drink, the other salty and bitter.*

م/ل/ق *m–l–q* smooth, solid rock, to smooth; to flatter; to become impoverished, to become destitute; to erase, to level up. Of this root, only إِمْلاق *ʾimlāq* occurs twice in the Qur'an.

إِمْلاق *ʾimlāq* [n./v. n. of v. IV أَمْلَقَ *ʾamlaqa*] poverty, destitution (6:151) وَلاَ تَقْتُلُوا أَوْلاَدَكُمْ مِنْ إِمْلاَقٍ *and do not kill your children because of poverty.*

م/ل/ك *m–l–k* to own, to acquire, owner, ownership, property; to rule, to reign, to control, kingdom, sovereignty, king; slave; foundations, essence, the heart; to marry, marriage ceremony; middle of the road, middle of the valley; angels; heavenly. Classified under this root are words which may have had their origin in other Semitic languages long before Islam. These are مَلَك *malak* from Ethiopian; مَالِك *mālik* from Hebrew; مَلَكُوت *malakūt* from Aramaic and مَلِك *malik*, together with مُلْك *mulk* and مَلِيك *malīk*, from Akkadian. Of this root, 13 forms occur 206 times in the Qur'an: مَلَكَ *malaka* 44 times; مَلْك *malk* once; مُلْك *mulk* 48 times; مَلِك *malik* 13 times; مُلُوك *mulūk* twice; مَالِك *mālik* three times; مَالِكُون *mālikūn* once; مَلِيك *malīk* once; مَمْلُوك *mamlūk* once; مَلَكُوت *malakūt* four times; مَلَك *malak* 13 times; مَلَكَين *malakayn* twice and مَلائِكَةٌ *malāʾikatun* 73 times.

مَلَكَ *malaka* i [v. trans.] **1** to own, to possess (17:100) لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي *if you possessed the treasures of the mercy of my Lord*; *(4:3) مَا مَلَكَتْ أَيْمَانُكُمْ *the slaves in your ownership* [lit. *what your right hands own*]; *(24:61) مَا مَلَكْتُمْ مَفَاتِحَهُ *that whose keys you have responsibility over*, *the property in your custody* [lit. *that for which you own its keys*] **2** to have control over (34:22) لاَ يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلاَ فِي الأَرْضِ *they do not control [even] the weight of a speck of dust in the heavens or the earth* **3** to be responsible for (5:25) رَبِّ إِنِّي لاَ أَمْلِكُ إِلاَّ نَفْسِي وَأَخِي *Lord, I am not responsible [over anyone] except for myself and my brother* **4** to

be able to, to have the capability of, to have the power to do (17:56) فَلاَ يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلاَ تَحْوِيلا *they have no power to remove harm from you nor to avert [it]*; *(60:4) وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ *I cannot avail you of anything from God* **5** to rule (over) (27:23) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ *I found a woman ruling them.*

مَلْك *malk* [v. n./n.] that which is within one's capability, power, will, accord (20:87) قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا *they said, 'We did not break our word to you of our own accord.'*

مُلْك *mulk* [n.] **1** kingdom; reign (2:102) وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ *and they follow what the devils teach about the Kingdom of Solomon* **2** sovereignty (2:247) أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ *how can he have sovereignty over us when we have a greater right to it than him?* **3** kingship (2:251) وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ *and God gave him kingship and wisdom* **4** dominion (3:26) قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ *say, 'God, owner of the dominion'*; * الْمُلْكُ name of Sura 67, Meccan sura, so-named because of the reference in verse 1 to the '*Dominion of God*' **5** authority, say, control (4:53) أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذًا لاَ يُؤْتُونَ النَّاسَ نَقِيرًا *or do they own a share of the Kingdom [have any say in it]?–If so, then they would not give to people [so much as] the groove on a date stone* **6** ownership (3:189) وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالأَرْضِ *to God belongs ownership of the heavens and the earth* **7** power (3:26) تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ *You give power to whoever You will and remove power from whoever You will* **8** exalted position, high rank (76:20) وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا *and if you were to look [there], you would see a comfortable living and an exalted position.*

مَلِك *malik* [n., pl. مُلُوك *mulūk*] **1** king, sovereign (12:54) وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي *the king said, 'Bring him to me; I will have him [serve me] personally'*; *(23:116) الْمَلِكُ الْحَقُّ [an attribute of God] *the King, the True*, *the Absolute Controller* **2** powerful, mighty person (27:34) قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً *she said, 'Whenever people of might go into a city, they corrupt it and make the mighty of its inhabitants lowly.'*

مَالِك *mālik* **I** [act. part.; pl. مَالِكُون *mālikūn*] one who is in control, one who has ownership, ruler (3:26) قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ *say, 'God,*

owner of the dominion' **II** [proper name] Mālik, the angel in charge of Hell (43:77) وَنَادَوْا يَامَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ *they will cry, 'Mālik, let your Lord finish us off.'*

مَلِيك *malīk* [n.] sovereign (54:55) عِنْدَ مَلِيكٍ مُقْتَدِرٍ *with/in the presence of an all-powerful Sovereign.*

مَمْلُوك *mamlūk* [pass. part.] owned, controlled by a master (16:75) عَبْدًا مَمْلُوكًا لاَ يَقْدِرُ عَلَى شَيْءٍ *a slave, owned, having no control of anything.*

مَلَكُوت *malakūt* [n.] **1** kingdom or dominion of God, as opposed to earthly kingdoms or dominions (6:75) وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالأَرْضِ *thus did We show Abraham the kingdom of the heavens and the earth* **2** divine control (23:88) قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ *say, 'In whose hands lies the control of everything?'*

مَلَك *malak* **I** [coll. n.] angels (69:7) وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ *and the angels will appear by its [the heavens] sides and on that Day eight of them will bear the throne of your Lord above them* **II** [n.; dual مَلَكَيْن *malakayn*; pl. مَلائكَةٌ *malāʾikatun*] an angel (33:43) هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلاَئِكَتُهُ *it is He and His angels who bless you.*

م/ل/ل *m–l–l* hot ashes, heat of the fire, food cooked in hot ashes; to become bored, to be restless, to loathe; to dictate, to sketch; creed, religion, faith. It has been suggested that مِلَّةٌ *millatun* is perhaps a borrowing from Aramaic. Of this root, two forms occur 18 times in the Qur'an: يُمِلّ *yumill* three times and مِلَّةٌ *millatun* 15 times.

يُمِلّ *yumill* [imperf. of v. IV أَمَلَّ *ʾamalla,* trans.] to dictate (2:282) فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لاَ يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ *if the debtor is feeble-minded, weak or unable to dictate, then let his guardian dictate justly.*

مِلَّةٌ *millatun* [n.] religion, creed, form of belief (4:125) وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا *and who is better in religion than the one who submits his whole self to God, does good, and follows the creed of Abraham, the upright?*

م/ل/و *m–l–w* an expanse of empty land; a period of time, to prolong life for someone, prosperity; to give rein to; to dictate (a text). Of this root, three forms occur six times in the Qur'an أَمْلَى *ʾamlā* four times; تُمْلَى *tumlā* once and مَلِيًّا *maliyyan* once.

أَمْلَى *ʾamlā* [v. IV, intrans. with prep. لِ] to give rein (to), to grant respite (to) (3:178) وَلاَ يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لأَنْفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا *and those who disbelieve should not imagine that We give them free rein for their own good; We give them rein so that they become more sinful.*

تُمْلَى *tumlā* [imperf. pass. of v. IV, trans.] (of a text) to be dictated (25:5) فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلا *so they are continuously dictated to him* [lit. *morning and evening*].

مَلِيًّا *maliyyan* [adverbial] a considerably long time (19:46) وَاهْجُرْنِي مَلِيًّا *keep out of my way for good* [lit. *for a long while*]*!*

مَن *man* nominal occurring 861 times in the Qur'an with one of the following functions: **1** relative pronoun for rational beings (اسم مَوْصول للعَاقِل): 'who', 'the one who', 'those who', 'whoever', 'whosoever' (9:27) ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ *but God turns in His mercy to whomever He will*. Occasionally, *man* refers to non-rational beings or a mixture of rational and non-rational beings (24:45) وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ *God created each living creature out of [a type of] water: some of them crawl on their bellies, some walk on two legs, and some on four* **2** interrogative pronoun for rational beings (اسم اسْتِفْهام للعاقِل): 'who?', 'which one?', 'which ones?' (7:32) مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ *who has forbidden the beautiful things which God has brought forth for His servants and that which is wholesome from the sustenance [He has provided]?!* **3** conditional pronoun for rational beings (اسم شَرْط للعَاقِل): 'whosoever' (4:123) مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ *whosoever does wrong will be requited for it.*

من *min* preposition (حَرف جَرّ) occurring 3221 times in the Qur'an and indicating certain contextually determined meanings: **1** departure, starting point (الابتِداء) **a)** from a place (17:1) مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ

الأَقْصَى *from the Sacred Mosque to the Furthest Mosque* **b)** from a point in time (9:108) لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ *[indeed] a mosque that is founded on consciousness of God from the first day …* **c)** from a person (27:30) إِنَّهُ مِنْ سُلَيْمَانَ *it is from Solomon* **d)** from a state or condition (2:257) اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ *God is the ally of those who believe–He brings them out of darkness into light* **2** away from (المُجَاوَزَةُ) (4:75) الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا *those who say, 'Our Lord, take us away from [deliver us from] this town whose people are oppressors'* **3** 'some of' (التَّبعِيض) (2:253) مِنْهُمْ مَنْ كَلَّمَ اللَّهُ *to some of them God spoke* **4** 'type of' (بَيان الجِنْس) (35:2) مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلاَ مُمْسِكَ لَهَا *whatever of mercy God grants to people, there is none to withhold it* **5** reason or cause of an action (التَّعْليل), 'because of' (71:25) مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا *because of their sins they were drowned and cast into a Fire* **6** 'instead of' (البَدل) (43:60) وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلاَئِكَةً فِي الأَرْضِ يَخْلُفُونَ *if We had willed so, We could have made instead of you angels* (or, *made some of you into angels*) *to inherit [the earth]* **7** sense of prep. *ᶜan* (مَعْنى عَن) of, off (21:97) يَاوَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا *woe to us!, we were heedless of this* **8** sense of prep. *bi* (مَعْنى بِ) 'with' (42:45) يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ *they look, glancing furtively* [lit. *with a hidden glance*] **9** sense of prep. *fī* (مَعنى فِي) 'in', 'within' (62:9) إِذَا نُودِيَ لِلصَّلاَةِ مِنْ يَوْمِ الْجُمُعَةِ *when the call to prayer is made on/within the day of congregation* **10** sense of prep. *ᶜalā* (مَعْنى عَلَى) 'over', 'above' (21:77) وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا *We helped him gain victory over* (or, *We took him away from*) *the people who denied Our signs* **11** sense of adverb *ᶜind* (مَعْنى عِنْد) (58:17) لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُمْ مِنَ اللَّهِ شَيْئًا *neither their wealth nor their children will be of any use to them with/against God* **12** sense of 'as distinguished from' (المُخَالفة) (2:220) وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ *and God knows the corruptors from the reformers* **13** 'other than' (المُغَايرة) (21:42) قُلْ مَنْ يَكْلَؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ *say, 'Who could shelter you night and day other than* [lit. *away from*] *the Lord of Mercy?'* **14** the so-called 'redundant' *min* (زائدَة) used for emphasis, '[not] any one', in conjunction with **a)** a negative (نَفْي) (6:59) وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلاَّ يَعْلَمُهَا *not a leaf falls, but He knows it* or **b)** a rhetorical question (اسْتِفْهام

(انكارى) implying denial as in (67:3) فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ *so look around you!; can you see any flaw?* The emphasis implied by the so-called 'redundant' *min* (مِن الزَّائدة) is often enhanced with a following *ʾaḥad* (أحد) 'any single one', 'any living soul' (69:47) فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ *and not one of you could have shielded him*. Some grammarians interpret the so-called 'redundant' *min* (مِن الزَّائدة), cases in which there are no negatives, prohibitions or rhetorical questions such as (24:30) قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ *tell believing men to lower their very gaze*; and (35:33) يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ *where they will be adorned: with [very] bracelets of gold*. Such verses, however, allow for other modes of interpretation, namely 'of their very gaze' in (24:30) and 'with [very] bracelets' in (35:33). As is the case with other prepositions, contexts in which preposition '*min*' occurs allow of more than one interpretation.

م/ن/ع *m–n–ᶜ* to prevent, to refuse, to hold back, to hinder, to prohibit, to restrain, to refrain, to deprive; to protect, to guard over; to be difficult, to defy, to be impregnable, to be impenetrable, to be insurmountable; to be mighty, to be wealthy; to be miserly. Of this root, six forms occur 17 times in the Qur'an: مَنَعَ *manaᶜa* 11 times; مُنِعَ *muniᶜa* once; مَانِع *māniᶜ* once; مَنُوع *manūᶜ* once; مَنَّاع *mannāᶜ* twice and مَمْنُوعَة *mamnūᶜatun* once.

مَنَعَ *manaᶜa* a **I** [v. trans.] **1** to prohibit; to hold back, to deny (107:7) وَيَمْنَعُونَ الْمَاعُونَ *and deny [to others] common kindnesses* **2** to protect, to shield from (21:43) أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا *or do they have gods other than Ourselves that can defend them?* **II** [doubly trans.] **1** to prevent someone from something (20:92–3) مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلاَّ تَتَّبِعَنِ *what prevented you, having seen that they had gone astray, from following me?* **2** to deny someone something, to prevent someone from something (9:54) وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلاَّ أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ *and nothing hinders their contributions from being accepted but the fact that they denied God and His Messenger* **3** to bar from, to stand between something and something else (2:114) وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا *who could be more wicked than those who bar God's places of worship from having His name glorified in them and*

strive to have them destroyed/deserted?

مُنِعَ *muni^ca* [v. pass.] to be denied (to) (12:63) يَاأَبَانَا مُنِعَ مِنَّا الْكَيْلُ *father, we have been denied [any more] buying [of corn].*

مَانِع *māni^c* [act. part.] one which causes to be impregnable, protector (59:2) وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ *and they thought their fortifications would protect them.*

مَنُوع *manū^c* [intens. act. part.] one given to denying assistance, niggardly person (70:21) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا *but tight-fisted when good fortune comes his way.*

مَنَّاع *mannā^c* [intens. act. part.] one who often stands in the way of doing good, or denies assistance (50:25) مَنَّاعٍ لِلْخَيْرِ *hinderer of the good.*

مَمْنُوعَة *mamn^cūatun* [pass. part.] forbidden, denied (56:33) لاَ مَقْطُوعَةٍ وَلاَ مَمْنُوعَةٍ *[abundant fruits] neither cut off, nor forbidden.*

م/ن/ن *m–n–n* to cut; a weak rope, a tattered garment, fatigue; vigour, strength of heart; death, eventualities, passage of time; to grant a favour, to remind someone of favours you have done for them; honey-like substance; a certain weight. مَنّ *mann*, honey-like substance, is classified under this root, although it appears to be a borrowing from either Syriac or Hebrew. Of this root, four forms occur 27 times in the Qur'an: مَنَّ *manna* 16 times; مَنّ *mann* six times; مَمْنُون *mamnūn* four times and مَنُون *manūn* once.

مَنَّ *manna* u [v. intrans.] **1** to bestow favours from a position of strength or higher rank (3:164) لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولاً مِنْ أَنْفُسِهِمْ *truly God was gracious to the believers when He sent to them a Messenger from themselves*; *(38:39) هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ *this is Our gift; do as you wish with it* [lit. *so bestow or withhold*] **2** to remind someone of a favour, freely given, wishing to put him/her under obligation, to recount one's favours to someone (49:17) يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لاَ تَمُنُّوا عَلَيَّ إِسْلاَمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ *they count it as a favour to you [Prophet] that they have become Muslims. Say, 'Do not count your being Muslims as a favour to me–it is God who reminds you of the*

favour of his having guided you to the faith’ **3** to weaken, to knuckle under (in an interpretation of 74:6) وَلاَ تَمْنُنْ تَسْتَكْثِرُ *and never weaken, considering as too much [what you so far has been commanded to do]* (or, *do not bestow favours seeking increased returns*).

مَنّ *mann* **I** [v. n.] **1** the act of freely bestowing favours (47:4) حَتَّى إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً *until you have routed them, then tie fast the bonds, thereafter releasing [them] by grace or ransoming [them]* **2** the act of reminding someone of favours freely given wishing to put him under obligation (2:264) لاَ تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالأَذَى *do not negate your charitable deeds with reminders and hurtful words/actions* **II** [n,] manna, honey-like substance, food given as a gift from God (2:57) وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى *and We sent manna and quails down to you.*

مَمْنُون *mamnūn* [pass. part.] something grudged, interrupted, decreased (41:8) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ *those who believe and do good deeds will have a reward that is never interrupted/grudged.*

مَنُون *manūn* [n.] bad turns of events, death *(52:30) رَيْبَ الْمَنُونِ *misfortune* [lit. *accident of death*].

م/ن/و–ي *m–n–w/y* fate, to fate, death, to afflict, to test; to approximate; to hope for, to imagine, to implore; to fabricate, to lie; to shed, to flow, semen, sperm; to recite; to reward; to await; a dry measure. Of this root, eight forms occur 22 times in the Qur’an, مَنَّى *mannā* twice; أَمْنَى *ʾamnā* once; تُمْنَى *tumnā* twice; تَمَنَّى *tamannā* nine times; أُمْنِيَة *ʾumniyyatun* once; أَمَانِيّ *ʾamāniyy* five times; مَنِيّ *maniyy* once and مَنَاة *manātun* once.

مَنَّى *mannā* i [v. II, trans] to create desires in, to plant expectations in (4:120) يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلاَّ غُرُورًا *he makes them promises and raises hopes in them, but Satan’s promises are nothing but delusion.*

أَمْنَى *ʾamnā* [v. IV, trans.] to pour forth sperm (56:58) أَفَرَأَيْتُمْ مَا تُمْنُونَ ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ *consider the semen you discharge–did you create it yourselves or are We the Creators?*

تُمْنَى *tumnā* [imperf. pass v. IV] (of sperm) to be poured forth, to be ejected (53:46) مِنْ نُطْفَةٍ إِذَا تُمْنَى *from a drop of sperm when it is ejected.*

تَمَنَّى *tamannā* [v. V trans.] **1** to desire, to wish for (62:6) فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ *if you are truthful, then [you should] wish for death* **2** to covet, to long for (4:32) وَلاَ تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ *do not covet that with which God has favoured some of you over others* **3** to read, recite (in one interpretation of 22:52) وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلاَ نَبِيٍّ إِلاَّ إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ *We never sent a messenger or a prophet before you [Muḥammad], but when he recited* (or, *when he made a wish*) *Satan proposed [things] in respect of his recitation* (or, *in respect of his wish*).

أُمْنِيَة *ᵓumniyyatun* [n., pl. أَمَانِيّ *ᵓamāniyy*] wish, desire; recitation (in an interpretation of verse 22:52) إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ *when he recited [the message]* (or, *when he made a wish*) *Satan proposed [things] in respect of his recitation* (or, *in respect of his wish*).

أَمَانِيّ *ᵓamāniyy* [pl. of n. أُمْنِيَة *ᵓumniyyatun*] **1** hopes, desires (4:123) لَيْسَ بِأَمَانِيِّكُمْ وَلاَ أَمَانِيِّ أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ *it will not be according to your desires or the desires of the People of the Book: anyone who does wrong will be requited for it* **2** false hopes, vain desires (57:14) وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الأَمَانِيُّ *but you misled one another, sat in wait [for calamity to befall the believers], doubted [the faith], and false hopes deluded you* **3** wishful thinking (2:111) وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلاَّ مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ *they say, 'No one will enter Paradise unless he is a Jew or a Christian'; this is their own wishful thinking* **4** conjecture, hearsay (2:78) وَمِنْهُمْ أُمِّيُّونَ لاَ يَعْلَمُونَ الْكِتَابَ إِلاَّ أَمَانِيَّ *some of them are illiterate and know the Scripture only through hearsay.*

مَنِيّ *maniyy* [n.] sperm, semen (75:37) أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى *was he not just a drop of ejected sperm?*

مَنَاة *Manāt* [proper name] Manāt, one of the idols worshipped by the pagan Arabs in pre-Islamic Arabia and regarded together with *ᵓallāt* and *ᵓal-ᶜuzzā*, to be God's daughters (53:19–21) أَفَرَأَيْتُمُ

اللاَّتَ وَالْعُزَّى ومَنَاةَ الثَّالِثَةَ الأُخْرَى أَلَكُمُ الذَّكَرُ ولَهُ الأُنْثَى *will you [disbelievers] consider [the case of] ᵓallāt and ᵓal-ᶜuzzā and that third one, Manāt!?–Are you to have the male and He the female?*

م/ه/د *m–h–d* sleeping place, resting place, cradle, to prepare, to pave, to straighten things up, to make level or even; to facilitate, to introduce. Of this root, six forms occur 12 times in the Qur'an: مَهَدَ *mahada* once; مَهَّدَ *mahhada* once; مَاهِدون *māhidūn* once; تَمْهِيد *tamhīd* once; مَهْد *mahd* five times and مِهَاد *mihād* seven times.

مَهَدَ *mahada* a [v. trans. with no object] to pave the way, to smooth out, to make good provisions (30:44) وَمَنْ عَمِلَ صَالِحًا فَلأَنْفُسِهِمْ يَمْهَدُونَ *and whosoever does good deeds, it is for themselves they make provision.*

مَهَّدَ *mahhada* [v. II, trans. with no object] to make agreeable, to facilitate, to remove all obstacles (74:14) ومَهَّدْتُ لَهُ تَمْهِيدًا *and I smoothed things out for him.*

مَاهِدون *māhidūn* [pl. of act. part. مَاهِد *māhid*] ones who pave the way, spread out, remove difficulties, smooth things out (51:48) وَالأَرْضَ فرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ *and the Earth We spread out–how excellent is the paver!* [lit. *are the pavers!*]

تَمْهِيد *tamhīd* [v. n. of v. II] preparing things, making things agreeable, smoothing out difficulties (74:14) ومَهَّدْتُ لَهُ تَمْهِيدًا *and I smoothed things for him.*

مَهْد *mahd* **1** [n] cradle (19:29) كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا *how can we converse with one who is [still] in the cradle, a [mere] baby?* **2** [v. n./quasi-pass. part.] plain, spread out, habitable, well prepared (20:53) الَّذِي جَعَلَ لَكُمُ الأَرْضَ مَهْدًا *He who made the earth for you an expanse.*

مِهَاد *mihād* [v. n./n.] **1** widely spreading out, widely outstretched; an expanse (78:6) أَلَمْ نَجْعَلِ الأَرْضَ مِهَادًا *did We not make the earth for you an expanse?* **2** abode, resting place (3:12) وَتُحْشَرُونَ إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ *you will be gathered into Hell and a foul resting place it is!*

م/ه/ل *m–h–l* molten copper, a generic name for all metals, tar, heated dirty oil; ease of manner, self recollection, to act or proceed in a deliberate manner, to tarry, to give respite; to collapse, avalanche. ʾal-Suyūṭī attributes مُهْل *muhl*, oil dregs, to a borrowing from Berber. Of this root, three forms occur six times in the Qur'an: مَهَّلَ *mahhala* twice; أَمْهَلَ *ʾamhala* once and مُهْل *muhl* three times.

مَهَّلَ *mahhala* [v. II, trans.] to grant a delay, to give respite to, to bear with (73:11) وَمَهِّلْهُمْ قَلِيلا *and grant them some respite.*

أَمْهَلَ *ʾamhala* [v. IV, trans.] to let be, to give respite to, to be patient with (86:17) فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا *so give respite to the disbelievers, let them be for a short while.*

مُهْل *muhl* [n.] molten brass; boiled oil dregs, molten tar (44:45) كَالْمُهْلِ يَغْلِي فِى الْبُطُونِ *like molten tar, boiling in [their] bellies.*

مَهْمَا *mahmā* [conditional, particle or nominal, with a non-rational referent; it occurs once in the Qur'an] whatever, whatsoever (7:132) مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ *whatever spell you bring to us in order to bewitch us with it, we will not believe in you.*

م/ه/ن *m–h–n* to serve, a servant; profession, vocation; to weaken; to degrade, to treat in a humiliating manner; vile, contemptible, insignificant. Of this root, مَهِين *mahīn* occurs four times in the Qur'an.

مَهِين *mahīn* [pass. part.] **1** contemptible, despicable (68:10) وَلاَ تُطِعْ كُلَّ حَلاَّفٍ مَهِينٍ *and do not yield to any contemptible swearer* **2** cheap, paltry, worthless; nauseating (32:8) ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلاَلَةٍ مِنْ مَاءٍ مَهِينٍ *then He fashioned his descendants/seed from an extract of worthless fluid.*

مُهَان *muhān* (see **ه/و/ن** *h–w–n*).

م/و/ت *m–w–t* death, to die, to seek death, mortal; to die down, to let up; wasteland, uncultivated land, to become arid; silence, to become silent. Of this root, 11 forms occur 165 times in the

Qur'an. مَاتَ *māta* 39 times; أَمَاتَ *ʾamāta* 21 times; مَوْت *mawt* 50 times; مَوْتَة *mawtatun* three times; أَمْوَات *ʾamwāt* six times; مَوْتَى *mawtā* 17 times; مَيْت *mayt* five times; مَيْتَة *maytatun* six times; مَيِّت *mayyit* 12 times; مَيِّتُون *mayyitūn* three times and مَمَات *mamāt* three times.

مَاتَ *māta* ū [v. intrans.] to die (22:58) وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا *those who fled their homes in God's cause, then are killed or die, He will provide a generous provision for them*; *(3:119) مُوتُوا بِغَيْظِكُمْ *perish in your rage!*

أَمَاتَ *ʾamāta* [v. IV, trans.] to cause to die (53:44) وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا *that it is He who gives death and life.*

مَوْت *mawt* [n] **1** death (4:100) وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ *and whoever leaves his home fleeing to God and His Messenger and then death overtakes him* **2** barrenness because of aridity or drought, death (29:63) مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الأَرْضَ مِنْ بَعْدِ مَوْتِهَا *who sends water down from the sky and gives [with it] life to the earth after its death?*

مَوْتَة *mawtatun* [unit n.] an instant of death, a dying (37:58–9) أَفَمَا نَحْنُ بِمَيِّتِينَ إِلاَّ مَوْتَتَنَا الأُولَى *are we not to die, except our first death?*

مَيْت *mayt* [quasi-act. part.; pl. أَمْوَات *ʾamwāt* and مَوْتَى *mawtā*] **1** (of a human being) actually dead (49:12) أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا *would any of you like to eat the flesh of his brother [even] dead?* **2** (of land) arid, never cultivated, unfruitful (43:11) وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا *and the One who sends water down from the sky in due measure, and so We revive a dead land with it* **3** one denying God, one not knowing God (6:122) أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ ... *is one who was dead [not knowing God] and whom We brought back to life and to whom We gave light by which he walks among the people ....*

مَيْتَة *maytatun* **I** [n.] [jur.] a dead animal (except for fish and locust) not slaughtered in the prescribed manner (5:3) حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ *forbidden to you [for food] are animals not ritually slaughtered* **II** [quasi-act. part.] (of land) arid, barren, lifeless (36:33) وَءَايَةٌ لَهُمُ الأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا *and a sign for them is the dead*

land which We bring to life.

مَيِّت *mayyit* [quasi-act. part/n. pl. مَيِّتُون *mayyitūn*] **1** dead (6:95) إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ *it is God who splits open the seed and the fruit-stone–He brings out the living from the dead and the dead from the living* **2** mortal (39:30) إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ *you [Prophet] are mortal and so are they* (or, *will certainly die, as will they*) **3** (of land) arid (7:57) حَتَّى إِذَا أَقَلَّتْ سَحَابًا ثِقَالاً سُقْنَاهُ لِبَلَدٍ مَيِّتٍ *until when they [the winds] bear heavy clouds, We drive them to a dead land.*

المَوْتَى *ᵓal-mawtā* [coll. n.] the dead (36:12) إِنَّا نَحْنُ نُحْيِي الْمَوْتَى *it is We who bring the dead to life.*

مَمَات *mamāt* **I** [n.] death (17:75) إِذًا لأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ *then We should have made you taste double [the punishment] of [this] life and double [the punishment] of [after] death* **II** [v. n.] (the act of) dying, being dead (45:21) أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ *do those who commit evil deeds think that We will make them equal [in] their living and their dying to those who believe and do righteous deeds?*

م/و/ج *m–w–j* wave, swell, surge, to swell, to heave, to roll, to be excited, to be agitated, to flood, to be stormy, (of sea) to be high; to intermingle. Of this root, two forms occur seven times in the Qur'an: يَمُوج *yamūj* once and مَوْج *mawj* six times.

يَمُوج *yamūj* [imperf. of v. مَاجَ *māja* intrans.] to surge up, to swell up, to be tumultuous (18:99) وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ *We will let them, on that day, surge against each other.*

مَوْج *mawj* [n.] waves, breakers (31:32) وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ *when waves enshroud them like canopies, they call on God, devoting their religion sincerely to Him.*

م/و/ر *m–w–r* to move briskly to and fro, to swell, to boil, to churn; high waves, dusty wind; to spill over, (of liquids) to run; (of stars) to set and rise in succession; to contradict, to contest; to pluck

out. Of this root, two forms occur three times in the Qur'an: تَمُور *tamūr* twice and مَوْر *mawr* once.

تَمُور *tamūr* [imperf. of v. مَارَ *māra,* intrans.] to churn, to convulse, to roll, to quake, to avalanche (67:16) أَنْ يَخْسِفَ بِكُمُ الأَرْضَ فَإِذَا هِيَ تَمُورُ *to make the earth swallow you up, quaking violently.*

مَوْر *mawr* [v. n. used adverbially] the act of churning, convulsing, quaking (52:9) يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا *upon the Day when the sky will quake violently.*

مُوسَى *Mūsā* [proper noun, generally recognised as a borrowing into Arabic, occurring in 115 places in the Qur'an] Moses (EXO I. 15–16, 22) (28:48) قَالُوا لَوْلاَ أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى *they said, 'Why has he not been given the like of those [miracles] given to Moses?'*

The Qur'an describes the life and career of Moses in more detail than that accorded to other prophets: how he was born at a time when the Pharaoh of Egypt was killing the newly-born males of the Israelites; how God inspired his mother to put him in a basket and cast him in to the Nile; how the family of Pharaoh came to adopt him and unwittingly give him to his own mother to foster; how he killed a man and had to escape the land for fear of retribution; how he came to the well of the tribe of Midian, met their Prophet Shu[c]ayb, married one of his daughters and after some years took his family and departed; how he came upon a burning fire where he was spoken to by God and was commanded to return to Pharaoh and call him to the worship of God and ask him to let the Israelites leave his land; how Pharaoh rejected Moses' message and was drowned together with his army in the sea after pursuing Moses and the Israelites who tried to escape the land at night (28:1–48). The Qur'an also relates in detail (18:60–82) the story of an encounter between Moses and a holy man described as 'one of Our servants–a man to whom We granted mercy from Us and whom We had given knowledge of Our own'.

م/و/ل *m–w–l* property, possessions, wealth, gold and silver, (specifically) camels (for Arabs), to become wealthy, to finance. Of this root, two words occur 66 times in the Qur'an: مَال *māl* 25

times and أَمْوَال ʾamwāl 61 times.

مَال *māl* [n., pl. أَمْوَال *ʾamwāl*] riches, property, wealth, possessions, camels, livestock (18:46) الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا *wealth and children are the attractions of this worldly life.*

م/و/ه *m–w–h* water, a well, to strike water, (of a boat) to spring a leak, to quench one's thirst, (of dates and grapes) to ripen; to gild, to coat; to falsify; to camouflage. Of this root, only مَاء *māʾ* occurs 53 times in the Qur'an.

مَاء *māʾ* [n.] **1** water (11:44) وَقِيلَ يَاأَرْضُ ابْلَعِي مَاءَكِ *and it was said, 'Earth, swallow up your water'* **2** well, spring (28:23) وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ *and when he arrived at the well of Madyan, he found a crowd of people watering [their flock]* **3** semen, sperm (77:20) أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ *did We not create you from a repugnant fluid?*

م/ي/د *m–y–d* to shake, to sway, to fluctuate; to feed, to provide for, banquet, table laden with food, to grant favours to someone; a square. Of this root, two forms occur five times in the Qur'an: تَمِيد *tamīd* three times and مَائِدَة *māʾidatun* twice.

تَمِيد *tamīd* [imperf. of v. *māda*, intrans.] to sway, to tumble about (31:10) وَأَلْقَى فِي الأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ *and He cast upon the earth firm mountains, lest it should sway with you.*

مَائِدَة *māʾidatun* [n.] a table spread with food (5:114) اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ *God, our Lord, send down to us a table [spread] from heaven*; * المَائِدَة name of Sura 5, Medinan sura, so-named because of the reference in verses 112–5 to the '*Table*' demanded of Christ by the Disciples.

م/ي/ر *m–y–r* food stock, provision, to provide with food, to keep well-stocked/supplied with food; to melt down. Of this root, only نَمِير *namīr* occurs once in the Qur'an.

نَمِير *namīr* [imperf. of v. مَارَ *māra,* trans.] to provide with food, to stock with provisions (12:65) وَنَمِيرُ أَهْلَنَا *and we will get*

provisions for our household.

م/ي/ز *m–y–z* to sort out, to separate, to mark out, to distinguish; to weed out; to stand out; to fall apart; to fall into factions. Of this root, three forms occur four times in the Qur'an: يَمِيز *yamīz* twice; تَمَيَّز *tamayyaz* once and امْتَازوا *ʾimtāzū* once.

يَمِيز *yamīz* [imperf. of v. مَازَ *māza*, trans.] to separate, to sort out, to discriminate, to distinguish (3:179) يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ *He distinguishes the bad from the good.*

تَمَيَّز *tamayyaz* [imperf. of v. V تَمَيَّزَ *tamayyaza,* with the prefix تَ of the imperfect تَتَمَيَّز *tatamayyaz*, elided, intrans.] to split up, to tear up, to burst (67:8) تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ *it almost bursts with rage.*

امْتَازوا *ʾimtāzū* [imper. of v. VIII, intrans.] stand out, separate, become marked out, stand aside (36:59) وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ *but step aside/be marked out today, you guilty ones.*

مِيكَال *Mīkāla* [proper noun, borrowed into Arabic from Hebrew, although some philologists derive it from the root م/ك/و *m–k–w*; it occurs once in the Qur'an] the Angel Michael (2:98) مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ *if anyone is an enemy of God, His angels and His messengers, and of Gabriel and Michael.*

م/ي/ل *m–y–l* to incline, to lean towards, to tilt, to bend, to lean over, to take sides, to deviate; to attack; to be crooked; to swagger; to waver, to be in doubt, to win someone over. Of this root, three forms occur six times in the Qur'an: تَمِيل *tamīl* three times; مَيْل *mayl* twice and مَيْلَة *maylatun* once.

تَمِيل *tamīl* [imperf. of v. مَالَ *māla,* intrans.] **1** to deviate, to transgress, to go astray (4:27) وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا *but those who follow their lusts want you to go far astray* **2** to incline towards, to act favourably towards (4:129) وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ *you will never be able to deal equally between [your] wives, no matter how much care you take, yet do not be altogether partial.*

مَيْل *mayl* [v. n.] inclination, tilting, leaning to (4:129) و فَلَا تَمِيلُوا

كُلَّ الْمَيْلِ *yet do not be altogether partial.*

مَيْلَة *maylatun* [unit n.] an act of attacking, an assault (4:102) فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً *[in order for them] to fall upon you in a single orchestrated assault.*

ن / *nūn*

النُون *ʾal-nūn* the twenty-fifth letter of the alphabet; it represents a dento-alveolar nasal sound. The numerous allophonic members of *nūn* ن, both as a constituent of words or as a nunation (تنوين) (q.v.), cover an extensive articulatory area from the lips to the uvula and occur in contexts where *nūn* is a first member of a consonantal cluster (said to be *sākinatun* (ساكنة), that is, with no vowel following it) either within single words or between two words. The characteristics of the *nūn* in such clusters are influenced by the articulatory positions of the second members of the clusters, noted here as much as possible with the use of symbols drawn from the International Phonetic Alphabet, and are classified by the scholars of Qur'anic recitation (علماء التجويد), into four types that can largely be described as follows: **1** distinct pronunciation (إظهار) in which the *nūn* keeps its full integrity as a dento-alveolar nasal sound; this occurs in cases where the second member of the cluster is one of the six so-called guttural or throat letters/sounds (حروف الحلق) identified by the scholars of *tajwīd* as: أ /ح /خ /ع /غ /ه (although the غ and خ are in fact uvular sounds and not guttural) as in (108:2) وَانْحَرْ (recited as *wanħar*); (96:2) مِنْ عَلَقٍ (recited as *min ʕalaq*); (112:4) كُفُوًا أَحَدٌ (recited as *kufuwan ʔaħad*) **2 a)** complete assimilation with nasalisation (إدغام بغُنَّة) of the *nūn* or the nunation into the second consonant of the cluster in cases where that consonant is one of: ي /و /ن /م and only where the cluster occurs between two words as in (79:8) قُلُوبٌ يَوْمَئِذٍ (*qulūbun yawma ʾidhin* recited as *qulu:bũỹyawma ʔiðin*); (77:20) مِنْ مَاءٍ مَهِينٍ (*min māʾin mahīn* recited as *mimma:ʔim-mahi:n*). Complete assimilation does not occur within single words for it would obscure the identity of the words, cf. (87:16)

الدُّنْيَا (recited as *ʔad-dunya:*) **b)** complete assimilation without nasalisation (إدغام بغير غُنَّة) into the second consonant in the cluster where that consonant is either ل or ر (this rule is represented in the printed text of the Qur'an by the *shadda* (ـّ)) in (96:7) أَن رَّآهُ (*ʾan raʾāhu* recited as *ʔarraʔa:ɦu*); (18:6) إِنْ لَمْ يُؤْمِنُوا (*ʾin lam yuʾminū* recited as *ʔillamyuʔminu:*) **3** transformation (إقلاب) that is the changing of the sound of the *nūn* (ن) into a *mīm* (م), a bi-labial nasal, in cases where the second consonant in the cluster is a *bāʾ* (ب), a voiced bi-labial plosive, as in (30:4) وَمِنْ بَعْدُ (*wa min baʿd* recited as *wa-mimbaʕd*) and (2:19) مُحِيطٌ بِالْكَافِرِينَ (*muḥīṭun bi'l-kāfirīn* recited as *muħi:ṭumbil-ka:firi:n*) **4** concealment (إخفاء) which could be chracterised as a partial assimilation of the *nūn*, in cases where the second member of the cluster is one of fifteen consonantal sounds, with each of which the *nūn* is differently realised (while the second consonant in the cluster keeps its full identity). The *nūn* is realised in these cases differently as follows: uvular-nasal with ق as in (4:17) مِنْ قَرِيبٍ (*min qarīb* recited as *miɴqari:b*); velar-nasal with ك as in (73:12) أَنْكَالا (*ʾankālā* recited as *ʔaŋka:la*); palato-alveolar nasal with ج as in (12:96) أَنْ جَاءَ (*ʾan jāʾa* recited as *ʔaɲja:ʔa*); alveo-palatal nasal with ش as in (6:41) إِنْ شَاءَ (*ʾin shāʾa* recited as *ʔiɲ+ʃa:ʔa*); alveolar nasal with س, ز and ص as in (33:23) رِجَالٌ صَدَقُوا (*rijālun ṣadaqū* recited as *rija:lũn-ṣadaqu:*); dento-alveolar nasal with د, ت, ض and ط as in (4: 4) فَإِنْ طِبْنَ (*fa-ʾin ṭibna* recited as *fa-ʔinṭibna*); dental-nasal with ذ, ث and ظ as in (111:3) نَارًا ذَاتَ لَهَبٍ (*nāran dhāta lahab* recited as *na:ran+ða:ta lahab*) and labio-dental nasal with ف as in (8:1) الأَنْفَالِ (*ʾal-ʾanfāl* recited as *ʔal-ʔaɱfa:l*). In the printed text of the Qur'an, to which the reader is referred, the doubled signs of فَتحة (ـً), كَسرة (ـٍ) and ضَمَّة (ـٌ) indicating التَّنْوِينُ are aligned on top of one another and placed directly above or under the letter concerned in the case of distinct pronunciation (إظهار) as in (6:37) قَادِرٌ عَلَى; (112:4) كُفُوًا أَحَدٌ; (28:88) كُلُّ شَيْءٍ هَالِكٌ, but in the case of assimilation (إدغام) and concealment (إخفاء) the two signs are not aligned over one another as in (14:32) رِزْقًا لَكُمْ; (56:89) فَرَوْحٌ وَرَيْحَانٌ; (59:13) رَهْبَةً فِي صُدُورِهِمْ; (48:29) رُكَّعًا سُجَّدًا. In the case of transformation (إقلاب) the second sign is drawn as a small ميم and placed either above or after the letter concerned

as in (96:15) لَنَسْفَعَنْ بِالنَّاصِيَةِ; (2:19) مُحِيطٌ بِالْكَافِرِينَ; (2:41) كَافِرٍ بِهِ. The *nūn* with no vowel following it (النُون السَّاكنة), together with nunation (التَّنْوِينُ), (see ن *-n*) and elongation of vowels (المُدُود), receive particular attention in the discipline of Qur'anic Recitation, *tajwīd* (تجويد).

نْ *-n* suffix functioning as: **I** *nūn* of emphasis (نون التوكيد) of which there are two types: **1** light *nūn* of emphasis (نون التوكيد الخفيفة), suffixed to an imperfect verb and traditionally written in Qur'anic text as *ʾalif*, as in (96:15) كَلاَّ لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ *no indeed!–if he does not desist, We shall seize him by the forelock* **2** heavy *nūn* of emphasis (نون التوكيد الثقيلة), also suffixed to an imperfect verb, but written as نَّ *-nna*. It differs, as the name implies, in the degree of emphasis it denotes, and occurs, as a rule, in conjunction with an oath, as in (27:49) تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ *swear to one another by God–we shall attack him and his household in the night* **II** nunation (تنوين) (i.e. *-un*, *-an* and *-in*) suffixed to a noun and functioning, among other things, as one of the following: **1** nunation of indefiniteness (تنوين التنكير), 'any', as in (2:221) وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ *any believing slave is certainly better than a polytheist* **2** nunation of definiteness (تنوين التعريف), 'this particular one', as in (3:144) وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ *Muḥammad is only a messenger* **3** nunation of compensation (تنوين العوض), indicating an elided part which is otherwise understood from the preceding discourse. The elided part may be **a)** a single sound, as in (89:1–2) وَالْفَجْرِ وَلَيَالٍ عَشْرٍ *by the Daybreak, by [the] Ten Nights* (instead of ليالي) **b)** one word, as in (36:40) وَكُلٌّ فِي فَلَكٍ يَسْبَحُون *each [one] floats in an orbit* (instead of كل واحد) **c)** a whole sentence, as in (56:84) وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ *and you at that moment [when the spirit reaches the gullet] gaze on* (instead of حين بلغت الروح الحلقوم تنظرون) **d)** or indicating several elided sentences, as in (99:4) يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا *on that Day [when the earth quakes and spews out its burdens and man cries out, 'What is wrong with it!?'] it will tell all* (instead of يوم إذا زلزلت الأرض زلزالها و أخرجت الأرض أثقالها و قال الأنسان مالها تحدث أخبارها) (see also: **يَوْمَئِذٍ** *yawmaʾidhin*) **III** protective *nūn* (نون الوقاية), as designated by the grammarians. It is infixed between a verb and a following 1st pers. sing. suffix, as in (36:22)

الَّذِي فَطَرَنِي *the One who created me* **IV** an exponent of the independent case in an imperfect verb indicating a masc. pl., a dual or a fem. sing. subject (نون الرفع) (of the latter there is no single occurrence in the Qur'an) (termed in Arabic Grammar, the five verbs (الأفعال الخمسة)), as in (43:44) وَسَوْفَ تُسْأَلُونَ *and you will be questioned*; (5:106) فَيُقْسِمَانِ بِاللَّهِ *so the two [witnesses] swear by God* **V** end part of the pl. and dual pronom. suffix, as in (4:7) وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ *and [also] due to women is a share of what the two parents and closest two relatives leave behind.*

نَ *-na* [fem. pl. verbal suffix (نون النسوة)], as in (60:12) إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا *when believing women come to pledge to you that they will not ascribe to God any partner.*

نَ *na-* [an imperf. 1st pers. pl. prefix (نون المتكلّمين)], as in (63:1) نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ *we testify most solemnly that you are the Messenger of God.*

نون *nūn* (see **ن/و/ن** *n–w–n*).

ن/أ/ي *n–ʾ–y* small ditch encircling a tent to keep sewage away, to go a long distance, to walk away, to shun, to be far removed, to keep away, to remove. One form of this root, نأى *naʾā*, occurs three times in the Qur'an.

نأى *naʾā* ā [v. intrans.] to go far away, to distance oneself from (6:26) وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ *they drive [others] away from it and keep themselves away from it*; *(17:83) نأى بِجَانِبِهِ *he becomes haughty* [lit. *he turns away to his side*].

ن/ب/أ *n–b–ʾ* protrusion, to rise; to overpower; to leave one's town and settle in another; news item, to ask for news, to inform; prophecy, to predict, to foretell, to prophesy, to claim to be a prophet. Of this root, 10 forms occur 160 times in the Qur'an: نَبَّأَ *nabbaʾa* 43 times; يُنَبَّأُ *yunabbaʾ* three times; أَنْبَأَ *ʾanbaʾa* four times; يَسْتَنْبِئُ *yastanbiʾ* once; نَبَأٌ *nabaʾ* 17 times; أَنْبَاء *ʾanbāʾ* 12 times; نَبِيٌّ *nabiyy* 54 times; نَبِيُّون *nabiyyūn* 16 times; أَنْبِيَاء *ʾanbiyāʾ*

five times and نُبُوَّةٌ *nubuwwatun* five times.

نَبَّأَ *nabbaʾa* [v. II] **I** [intrans. with prep. بِ] to disclose, to divulge (66:3) وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ *the Prophet told something in confidence to one of his wives and when she disclosed it* **II** [trans.] **1** to inform, to acquaint, to enlighten (9:94) قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ *God has already told us tidings of you* **2** to question, to interrogate (66:3) فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا *so when he questioned her about [divulging] it, she asked, 'Who told you about this?'* **3** to guide (in one interpretation of 3:49) وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ *and I guide you as to what you may eat and store up in your houses* [also interpreted as: *I tell you what you eat and what you store in your houses*] **4** to instruct, to command (54:28) وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ *and instruct them that the water is to be shared between them.*

يُنَبَّأُ *yunabbaʾ* [imperf. of pass. v. II نُبِّئَ *nubbiʾa*] **1** to be acquainted, to be informed, to be told (53:36) أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى *or has he not been informed of what is in the Scrolls of Moses?* **2** to be taken to task (64:7) وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ *by my Lord!, you will be raised [from the dead] and [then] taken to task about what you have done.*

أَنْبَأَ *ʾanbaʾa* [v. IV trans.] to tell, to inform, to acquaint (2:33) قَالَ يَاآدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ *then He said, 'Adam, tell them their names.'*

يَسْتَنْبِئُ *yastanbiʾ* [imperf. of v. X اسْتَنْبَأَ *ʾistanbaʾa*, trans.] to seek information from, to question, to persist in asking (10:53) وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ *and they [persistently] ask you, 'Is it really true?'*

نَبَأ *nabaʾ* [n., pl. أَنْبَاء *ʾanbāʾ*] **1** news, tidings (33:20) يَسْأَلُونَ عَنْ أَنْبَائِكُمْ *seeking news of you*; *(26:6) سَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ *the news of what they have been mocking will soon shock them* [lit. *come to them*]; *(38:67) هُوَ نَبَأٌ عَظِيمٌ *it [the Revelation] is a momentous message*; *(78:2) النَّبَإِ الْعَظِيمِ *the momentous event/tidings, the Resurrection*; * النَّبَإِ name of Sura 78, Meccan sura, so-named because of the reference in verse 2 to the '*Momentous Event*' **2** story, tale, narrative (5:27) وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ ءَادَمَ بِالْحَقِّ *and relate to them in truth the tale of the two sons of Adam* **3** disclosures, revelations (11:49) تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ

these are some of the disclosures of the hidden [knowledge] that we have revealed to you **4** lessons to be learned, examples (54:4) وَلَقَدْ جَاءَهُمْ مِنَ الأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ *and from examples [of past generations] has come to them that in which [should be] a deterrent* **5** prophecy (6:67)1 لِكُلِّ نَبَإٍ مُسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ *every prophecy has its fixed time to be fulfilled* (or, *certain endurance*), *you will come to realise* **6** replies, responses, arguments (28:66) فَعَمِيَتْ عَلَيْهِمُ الأَنْبَاءُ يَوْمَئِذٍ *all answers will escape* [lit. *not find*] *them on that Day.*

نَبِيٌّ *nabiyy* [n., pl. نَبِيُّون *nabiyyūn* and أَنْبِيَاء *ʾanbiyāʾ*] prophet (19:41) وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا *and in the Qur'an, mention Abraham–he was a man of truth, a prophet*; *(33:45) النَّبِيُّ *the Prophet Muḥammad*; * الأنبياء name of Sura 21, Meccan sura, so-named because of the reference in verses 48–91 to various '*Prophets*'.

نُبُوَّةٌ *nubuwwatun* [n.] prophethood (57:26) وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ *and We established for their descendants prophethood and revelations.*

ن/ب/ت *n–b–t* plant, vegetation, seedling, to sprout, to germinate, (of plants) to shoot out, to grow, to bring forth, to plant, to cultivate, to cause to grow; the young, to breed, to raise, to become of age. Of this root, three forms occur 26 times in the Qur'an: نَبَتَ *nabata* once; أَنْبَتَ *ʾanbata* 16 times and نَبَاتٌ *nabāt* nine times.

نَبَتَ *nabata* u [v. intrans.] to germinate, to take root, to grow *(23:20) وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدُّهْنِ *and a tree, emerging from Mount Sinai, that produces oil* [also: *grows carrying oil*].

أَنْبَتَ *ʾanbata* [v. IV trans.] **1** to make cultivable, to [enable to] grow, to bring into life (15:19) وَالأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ *and the earth–We have spread it out, set firm mountains on it and enabled [life of all kinds] to grow on it in good balance* **2** to cause to germinate, to cause to grow (27:60) وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ *and He sent down water from the sky for you, with which We caused gardens of delight to grow* **3** to cultivate (27:60) مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا *it*

could not have been for you [within your power] to cultivate its trees **4** to yield (2:261) كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ *like [a grain] of corn that produces seven ears* **5** to bring forth (71:17) وَاللَّهُ أَنْبَتَكُمْ مِنَ الأَرْضِ نَبَاتًا *God made you spring forth from the earth like a plant* **6** to facilitate the rearing of, to help the bringing up of (3:37) فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا *her Lord received her [the child] with gracious favour, and provided for her a goodly upbringing.*

نَبَاتٌ *nabāt* **I** [coll. n.] **1** plants, vegetation (10:24) كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الأَرْضِ *it is like water which We bring down from the skies, then the earth's vegetation absorbs it …* **2** buds, germs, embryos, sprouts, shoots (6:99) وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا *He it is who sends down water from the sky, then with it We produce the shoots of everything [every plant], then from it We bring out greenery, from which We produce grains in close-packed rows* **II** [v. n.] **1** the act of raising, rearing (3:37) فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا *her Lord received her [the child] with gracious favour, and provided for her a goodly upbringing* **2** growing power, growth (in a possible interpretation of نَبَاتُه *nabātuhu* as v. n. in 57:20) كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ *like a rain, the growing power of which delights the sowers.*

ن/ب/ذ *n–b–dh* portion, small piece; to hurl, to discard, to cast out, to forsake, to renounce; to withdraw, to retire, to retreat to one side. Of this root, three forms occur 12 times in the Qur'an: نَبَذَ *nabadha* eight times; نُبِذَ *nubidha* twice and انْتَبَذَ *ᵓintabadha* twice.

نَبَذَ *nabadha* i [v. trans.] **1** to cast, to throw (51:40) فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِى الْيَمِّ *so We seized him and his hosts and threw them into the sea* **2** to renege, to breach, to violate (2:100) أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ *how is it that whenever they make a covenant* (or, *a pledge*)*, some of them will renege on it?* **3** [with prep. إلى and no object] to annul, to cancel, to render void (8:58) وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ *and if you fear treachery on the part of any people, consider their treaty void equally/openly* [lit. *throw [their treaty] to them*].

نُبِذَ *nubidha* [pass. v.] to be thrown, to be cast (68:49) لَوْلاَ أَنْ

تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ *had a favour from his Lord not reached him, he would have been cast into the wilderness blameworthy.*

انْتَبَذَ *ʾintabadha* [v. VIII intrans.] to retire apart, or withdraw, from others (19:22) فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا *so she conceived him and withdrew with him to a distant place.*

ن/ب/ز *n–b–z* title, nickname, derisive or insulting name, descriptive name (usually bad), to call one another names, to defame. Of this root, تَنَابَزُوا *tanābazū*, occurs once in the Qur'an.

تَنَابَزَ *tanābaza* [elided form of تَتَنَابَزُوا *tatanābazū*, imperf. of v. VI تَنَابَزَ *tanābaza*, intrans.] to call one another names (49:11) وَلاَ تَلْمِزُوا أَنْفُسَكُمْ وَلاَ تَنَابَزُوا بِالأَلْقَابِ *do not defame one another, nor revile [one another] with nicknames.*

ن/ب/ط *n–b–ṭ* first water obtained from a newly dug well; to elicit, to deduce; to well out, to issue; the innermost part; Nabateans, to live like, or to claim to be, a Nabatean. Of this root, اسْتَنْبَطَ *ʾistanbaṭa*, occurs once in the Qur'an.

اسْتَنْبَطَ *ʾistanbaṭa* [v. X, trans.] to deduce, to interpret (4:83) وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ *had they referred it to the Messenger and those in authority among them, those [capable of] interpreting it would have comprehended it.*

ن/ب/ع *n–b–ᶜ* spring of water, brook, creek; to flow, to gush out, to issue, to originate. Of this root, two forms occur once each in the Qur'an: يَنْبُوعٌ *yanbūᶜ* and يَنَابِع *yanābiᶜ*.

يَنْبُوعٌ *yanbūᶜ* [n., pl. يَنَابِيعُ *yanābīᶜ*] **1** spring (17:90) لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الأَرْضِ يَنْبُوعًا *we will not believe with you until you cause a spring to gush forth for us from the earth* **2** tract, channel, passage, conduit (39:21) أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِى الأَرْضِ *have you not considered that God sends down water from the sky, then He causes it to penetrate [the soil] along conduits in the earth.*

ن/ت/ق *n–t–q* to shake; to raise, to lift up, to overturn, to pour out by overturning; (of a camel's rigging) to become loose. Of this root, نَتَقَ *nataqa*, occurs once in the Qur'an.

نَتَقَ *nataqa* i [v. trans.] to raise, to hoist (7:171) وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ *and [remember] when We hoisted the mountain [high] above them as if it were a canopy.*

ن/ث/ر *n–th–r* to strew, to scatter, to sprinkle, spillage. Of this root, two forms occur three times in the Qur'an: انْتَثَرَ *ʾintathara* once and مَنْثُورٌ *manthūr* twice.

انْتَثَرَ *ʾintathara* [v. VIII intrans.] to disperse, to go in different directions (82:2) وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ *and when the stars shall disperse.*

مَنْثُورٌ *manthūr* [pass. part.] strewn, scattered, dispersed (76:19) حَسِبْتَهُمْ لُؤْلُؤًا مَنْثُورًا *you would think they were scattered pearls.*

ن/ج/د *n–j–d* hard and high land, plateau, to climb, a well-marked road which is both clear and wide; mean and tough camels; courage, assistance, to overcome. Of this root, نَجْدَيْن *najdayn*, occurs once in the Qur'an.

نَجْدَين *najdayn* [dual of n. نَجْدٌ *najd*] two elevations, two clear roads. It is variously interpreted as the two ways (of good and evil or truth and falsehood) or the mother's two teats which the newly-born does not seem to find difficulty in identifying (90:10) وَهَدَيْنَاهُ النَّجْدَيْنِ *and We pointed out to him the two clear ways [of good and evil].*

ن/ج/س *n–j–s* filth, defilement, desecration, profanity, to soil; a type of amulet or charm used in pre-Islamic Arabia to protect children, incantations. One form of this root, نَجَسٌ *najas*, occurs once in the Qur'an.

نَجَسٌ *najas* [n.; quasi-act. part.] defilement, profanity, desecration (9:28) إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلاَ يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا *the polytheists are a defilement–do not let them come near the Sacred Mosque after this year of theirs.*

الإنْجيل *ʾal-ʾinjīl* (see alphabetically).

ن/ج/م *n–j–m* star (particularly Pleiades or the Seven Sisters), instalments, fixed terms, astrology, to tell the future, (of a star) to rise, to appear; plants with no stalk, to sprout; to show up. Of this root, two forms occur 13 times in the Qur'an: نَجْمٌ *najm* four times and نُجُومٌ *nujūm* nine times.

نَجْمٌ *najm* **I** [n., pl. نُجُومٌ *nujūm*] star (6:97) وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِى ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ *and He it is who has made the stars for you to use as a guide through the darkness of land and sea* **II** [coll. n.] **1** stars (16:16) وَعَلاَمَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ *and [by the aid of] landmarks and by the stars they find their way*; * النَّجْم name of Sura 53, Meccan sura, so-named because of the reference in verse 1 to the '*Stars*' **2** plants with no stalk, herbage (in one interpretation of نَجْمٌ *najm* in 55:6) وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ *the plants and the trees prostrate* (or, *fall into the Grand Design*).

ن/ج/و *n–j–w* elevation, highland, a place too high for flooding to reach; to escape, to deliver, to rescue; speed, to run quickly; to remove dirt from oneself, to cleanse oneself; to cut, to flay; to confide, to confer in secrecy, to consult with one another. Of this root, 11 forms occur 84 times in the Qur'an: نَجَا *najā* twice; نَجَّى *najjā* 36 times; نُجِّيَ *nujjiya* once; أَنْجَى *ʾanjā* 23 times; نَاجَى *nājā* once; تَنَاجَى *tanājā* four times; ناجي *nājī* once; نَجَاةٌ *najātun* once; نَجِيٌّ *najiyy* twice; نَجْوَى *najwā* 11 times and مُنَجِّي *munajjī* twice.

نَجَا *najā* ū [v. intrans.] **1** to go free (12:45) وَقَالَ الَّذِي نَجَا مِنْهُمَا *then the one of the two who had gained freedom said* **2** to escape, to reach safety (28:25) لاَ تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ *do not fear, you have escaped from the unjust people.*

نَجَّى *najjā* [v. II trans.] **1** to rescue, to deliver, to conduct to safety (17:67) فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ *but when He brings you safely to land* **2** to spare (10:92) فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ *so today We save you [only] in body* **3** to protect, to shield (66:11) رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِى الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ *my Lord, build a house in Your Garden for me: protect me from Pharaoh and his doings.*

نُجِّيَ *nujjiya* [pass. v.] to be delivered, to be aided (12:110) جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ *Our help came to them and whoever We willed was saved.*

أَنْجَى *ʾanjā* [v. IV trans.] **1** to deliver, to rescue, to conduct to safety (2:50) وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ *and when We parted the sea for you* [also interpreted as: *by your going through it*] *and thus saved you and drowned Pharaoh's people* **2** to protect (29:24) اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ *slay him, or burn him!–but God protected him from the Fire* **3** to spare (61:10) هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ *shall I guide you to a bargain that will spare you from painful punishment?*

نَاجَى *nājā* [v. III trans.] to confer with, to speak privately with, to exchange confidences with (58:12) إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةً *when you come to speak privately with the Messenger, offer something in charity ahead of your private conferring.*

تَنَاجَى *tanājā* [v. VI intrans.] to exchange confidences, to confer together in privacy (58:9) إِذَا تَنَاجَيْتُمْ فَلاَ تَتَنَاجَوْا بِالإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ *when you converse in private, do not confer with [a view to] sinful doings, aggression, or disobedience to the Messenger.*

نَاجِي *nājī* [act. part.] one who escapes, one who goes free (12:42) وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا *and he said to the one who, of the two, he deemed would go free.*

نَجَاة *najātun* [n.] deliverance, rescue, salvation (40:41) مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ *why do I call you to salvation when you call me to the Fire.*

نَجِيّ *najiyy* **1** [v. n./act. or pass. part.] the act of sharing confidences/intimacies, conferring or consulting in private; one who engages or is engaged with someone else in private consultation or conversation (19:52) وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا *and We called to him from the right-hand side of the Mount and brought him close in intimate conferring* (or, *a conferring person*) **2** [v. n./coll. n.] people in a secret conference (12:80) فَلَمَّا اسْتَيْئَسُوا مِنْهُ خَلَصُوا نَجِيًّا *when they despaired of [retrieving] him, they withdrew to one side, a conferring group.*

نَجْوَى *najwā* [v. n./n.] private consulting or conferring; confidences exchanged in private, intimacies, private conversation (58:7) مَا يَكُونُ مِنْ نَجْوَى ثَلاَثَةٍ إِلاَّ هُوَ رَابِعُهُمْ *there is no secret conference of three without Him being their fourth.*

مُنَجِّي *munajjī* [act. part. of v. II, pl. مُنَجُّون *munajjūn*] one who brings to safety; rescuer, deliverer (29:33) إِنَّا مُنَجُّوكَ وَأَهْلَكَ *We will certainly save you and your household.*

ن/ح/ب *n–ḥ–b* vow, to fulfil a vow, (allotted) lifespan, to come to the end of one's life, death; to weep; danger, to take chances; walking briskly, to work hard; to debate. Of this root, نَحْبٌ *naḥb*, occurs once in the Qur'an.

نَحْبٌ *naḥb* [v. n./n.] interpreted in the sources as either vow or lifespan (33:23) مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ *of the believers are men who were true to that which they pledged with God–some of them have fulfilled their pledge [by dying in battle], and some are still waiting.*

ن/ح/ت *n–ḥ–t* to hew, to carve, to quarry, to chisel, to hollow, splinters; disposition, character. Of this root, يَنْحِتُ *yanḥit*, appears four times in the Qur'an.

يَنْحِت *yanḥit* [imperf. of v. نَحَتَ *naḥata*, trans.] **1** to hollow out, to hew out (7:74) وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا *and hewing the mountains into houses* **2** to chisel, to carve into shape, to sculpt (37:95) أَتَعْبُدُونَ مَا تَنْحِتُونَ *do you worship what you carve [with your own hands]?*

ن/ح/ر *n–ḥ–r* chest, the upper part of the chest, the throat, to slaughter; to strive; to pour down heavily. Of this root, انْحَرْ *ʾinḥar*, occurs once in the Qur'an.

انحر *ʾinḥar* [imper. of v. نحَرَ *naḥara*, trans.] **1** to stand upright; to fulfil one's duties as they become due (in one interpretation of 108:2) فَصَلِّ لِرَبِّكَ وَانْحَرْ *so Pray to your Lord and be upright [in your prayer]* (or, *and fulfil your prayer as early/as soon as it becomes due*) **2** slaughter, kill a sacrificial animal (in another interpretation of 108:2) فَصَلِّ لِرَبِّكَ وَانْحَرْ *so pray to your Lord and*

make your sacrifice.

ن/ح/س *n–ḥ–s* hardship, bad luck; dusty wind, severe cold; copper. Despite the shared radicals ن/ح/س *n–ḥ–s*, philologists have found difficulties deriving نُحَاسٌ *nuḥās*, copper, from this root, hence the suggestion that it may be of foreign origin. Of this root, three forms occur once each in the Qur'an: نَحْسٌ *naḥs*; نَحِسَاتٌ *naḥisāt* and نُحَاسٌ *nuḥās*.

نَحْسٌ *naḥs* [n.; v. n.] hardship, misfortune (54:19) إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُسْتَمِرٍّ *We released a howling wind against them on a day of continuing misfortune.*

نَحِسَاتٌ *naḥisāt* [pl. of fem. quasi-act. part. نَحِسَةَ *naḥisatun*] unlucky, ill-omened, disastrous (41:16) فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِى أَيَّامٍ نَحِسَاتٍ *so We let loose on them a roaring wind in ill–omened days.*

نُحَاسٌ *nuḥās* [mass. n.] interpreted as either: brass, copper or smoke (55:35) يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِنْ نَارٍ وَنُحَاسٌ فَلاَ تَنْتَصِرَانِ *tongues of fire and [molten] copper* (or, *smoke*) *will be released upon you, and you will not escape.*

ن/ح/ل *n–ḥ–l* honey bees; free gift; to become emaciated; to purport to be, to claim something false for oneself (such as a name, a virtue, an excuse). Of this root, two forms occur once each in the Qur'an: نَحْلٌ *naḥl* and نِحْلَةٌ *niḥlatun*.

نَحْلٌ *naḥl* [coll. n.] bees (16:68) وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ *and your Lord inspired the bees [with an instinct], 'Take for yourselves hives* [lit. *dwellings*], *from the mountains, of the trees and of that which [people] build'*; * النَّحْل name of Sura 16, Meccan sura, so-named because of the reference in verses 68–9 to the '*Bees*' and their ways.

نِحْلَةٌ *niḥlatun* [n.; v. n.] interpreted by commentators either as a gift or a statutory gift. The context in which the word appears in the Qur'an, however, strongly, suggests the latter interpretation (4:4) وَءَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا *give women their dowries as a [statutory] gift [upon marriage],*

but if they are happy to give up some of it for you, [you may] consume it [as part of your own property] by all means [lit. *with health and pleasure-giving appetite*].

نَحنُ *naḥnu* (see **أَنا** *ᵓanā*).

ن/خ/ر *n–kh–r* nostril, to snort; decay, decaying. Of this root, نَخِرَةٌ *nakhiratun*, occurs once in the Qur'an.

نَخِرَةٌ *nakhiratun* [fem. quasi-act. part.] rotten, turning to dust, crumbling (79:11) أَئِذَا كُنَّا عِظَامًا نَخِرَةً *even after we have turned into decayed bones?*

ن/خ/ل *n–kh–l* palm trees, date palms; the select; the dregs, to sieve out, to sift. Of this root, three forms occur 20 times in the Qur'an: نَخْلَةٌ *nakhlatun* twice; نَخْلٌ *nakhl* 11 times and نَخِيلٌ *nakhīl* seven times.

نَخْلَةٌ *nakhlatun* [unit n., coll. n. نَخْلٌ *nakhl* and نَخِيلٌ *nakhīl*] date palm (6:99) وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ *and from the date palm, from its pollen, [spring] clusters of low-hanging dates.*

ن/د/د *n–d–d* an equal, peer; antagonist; to stand in opposition, to slander, to bolt, to wander, to scatter; sandalwood. Of this root, أَنْدَادٌ *ᵓandād*, occurs six times in the Qur'an.

أَنْدَادٌ *ᵓandād* [pl. of n. نِدٌّ *nidd*] equals, rivals, partners (2:165) وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ *there are some who choose [to worship] [others] besides God as rivals to Him, loving them with the love [due to] God.*

ن/د/م *n–d–m* remorse, repentance, regret, to be regretful; a drinking partner, an intimate companion. Of this root, two forms occur seven times in the Qur'an: نَادِمُون *nādimūn* five times and نَدامَة *nadāmatun* twice.

نَادِمُون *nādimūn* [pl. of act. part. نَادِم *nādim*] remorseful (5:31) أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِيَ سَوْأَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ *'Could I not have been like this raven and covered up the nakedness of my*

brother's dead body?'–he became remorseful!

نَدَامَةٌ *nadāmatun* [n.] remorse, regret, penitence (34:33) وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ *and, when they see the punishment, they will fall silent with remorse.*

ن/د/و *n–d–w* moisture, dew; goodness, generosity; voice, voice that carries, to call, to seek assistance; to call together, to get together, to assemble, to convene, assemblage, a group of people, a place of gathering for conferring, a consultative group, to take part in such an activity, to consult. Of this root, eight forms occur 53 times in the Qur'an: نَادَى *nādā* 37 times; نُودِيَ *nūdiya* seven times; تَنَادَى *tanādā* once; نادِي *nādī* twice; نِدَاءٌ *nidā*ʾ twice; نَدِيٌّ *nadiyy* once; مُنَادي *munādī* twice and تنادِي *tanādī* once.

نادى *nādā* [v. III trans.] **1** to call out, to hail (11:42) وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِى مَعْزِلٍ يَابُنَيَّ ارْكَبْ مَعَنَا *and Noah called out to his son, who was [standing] apart, 'My son, come aboard with us'* **2** to invoke, to implore (11:45) وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ *and Noah called out to his Lord and said, 'My Lord, my son is one of my family, and Your promise is surely the truth'* **3** to proclaim, to declare (21:87) فَنَادَى فِى الظُّلُمَاتِ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ *then he proclaimed in the deep darkness, 'There is no God but You, glory be to You, I have been one of the wrong-doers'* **4** [with prep. إِلَى or لِ] to invite to, to call to (3:193) رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ *our Lord, we have heard a caller calling [people] to the belief [the Faith]: 'Believe in your Lord.'*

نُودِيَ *nūdiya* [pass. v. III] **1** to be called, to be addressed (20:11–12) فَلَمَّا أَتَاهَا نُودِيَ يَامُوسَى إِنِّي أَنَا رَبُّكَ *when he came to it [the fire], he was addressed, 'Moses, I am your Lord'* **2** to be convened to (62:9) إِذَا نُودِيَ لِلصَّلاَةِ مِنْ يَوْمِ الْجُمُعَةِ *when convened to the Friday prayer* **3** to be informed (40:10) إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الإِيمَانِ فَتَكْفُرُونَ *those who disbelieved will be told, 'God's dislike [for you] when you were called to the faith and rejected it was even greater than your hating yourself [on the Day of Judgement].'*

تَنَادَى *tanādā* [v. VI intrans.] to call to one another, to call upon one another (68:21) فَتَنَادَوْا مُصْبِحِينَ *so they called each other at day-break.*

نادي *nādī* [n.] **1** council, assembly (29:29) وَتَأْتُونَ فِى نَادِيكُمُ الْمُنْكَرَ and you commit evil in your gathering place **2** supporters (96:17–18) فَلْيَدْعُ نَادِيَهُ سَنَدْعُ الزَّبَانِيَةَ *let him summon his comrades–We will summon the overseers of Hell.*

نِدَاءٌ *nidāʾ* **I** [v.n.] the act of calling (19:3) إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا *when he called to his Lord inaudibly* [lit. *with inaudible calling*] **II** [n.] a shout, a call (2:171) وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَاءً وَنِدَاءً *[calling to] those who disbelieve is like [the calling of one] who shrieks to a dumb animal* [lit. *one who hears nothing but a shout and cry*].

نَدِيٌّ *nadiyy* [n.] assemblage, gathering (19:73) أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا *which of the two sides is better situated and has the better gathering?*

مُنَادي *munādī* [act. part.] crier, one who calls, preacher (3:193) رَبَّنَا إِنَّنا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ *our Lord!, we have heard a caller calling [people] to the belief [the Faith].*

تَنَادي *tanādī* [v. n.] the act of calling out to one another *(40:32) يَوْمُ التَّنَادِي *the Day of calling out [to one another in distress* or *to the Reckoning].*

ن/ذ/ر *n–dh–r* vow, to pledge to God, to pledge, to consecrate, votive offering; to warn, to threaten, to admonish, to denote; harbinger, herald. Of this root, 11 forms occur in 130 places in the Qur'an: نَذَرَ *nadhara* three times; أَنْذَرَ *ʾandhara* 41 times; أُنْذِرَ *ʾundhira* four times; نَذْرٌ *nadhr* twice; نُذُورٌ *nudhūr* once; نُذْرٌ *nudhr* once; نَذِيرٌ *nadhīr* 44 times; نُذُرٌ *nudhur* 14 times; مُنْذِرٌ *mundhir* five times; مُنْذِرُون *mundhirūn* 10 times and مُنْذَرون *mundharūn* five times.

نَذَرَ *nadhara* i [v. trans.] **1** to vow (19:26) إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا *I have vowed to the Lord of Mercy a fast* ***2*** *to dedicate, to pledge*; (3:35) رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِى بَطْنِي مُحَرَّرًا *Lord, I have dedicated what is in my womb entirely to You.*

أَنْذَرَ *ʾandhara* [v. IV] **I** [intrans.] to give warning, to carry out the act of warning (74:2) قُمْ فَأَنْذِرْ *arise and warn* **II** [trans.] **1** to warn (26:214) وَأَنْذِرْ عَشِيرَتَكَ الأَقْرَبِينَ *and warn the nearest of your kinfolk* **2** to proclaim, to declare (16:2) أَنْذِرُوا أَنَّهُ لاَ إِلَهَ إِلاَّ أَنَا *declare that there is no god but Me* **3** to preach, to guide, to admonish (6:19) وَأُوحِيَ إِلَيَّ هَذَا الْقُرْءَانُ لأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ *and this Qur'an was revealed to me that with it I may warn you and everyone it reaches* **III** [doubly trans.] to warn against (41:13) أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ *I have warned you about a blast like the one of [which struck] ᶜād and Thāmūd.*

أُنْذِر *ʾundhira* [pass. v. IV] **1** to be guided, to be admonished (14:52) هَذَا بلاَغٌ لِلنَّاسِ وَلِيُنْذَرُوا بِهِ *this is a message to humankind; let them be guided thereby* **2** to be warned (46:3) وَالَّذِينَ كَفَرُوا عَمَّا أُنْذِرُوا مُعْرِضُونَ *yet those who disbelieve turn away from that against which they have been warned.*

نَذْرٌ *nadhr* [n., pl. نُذُورٌ *nudhūr*] vow, pledge to God (2:270) وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ *whatever donations you contribute or pledges you make, God surely knows it.*

نُذْرٌ *nudhr* [v. n.] the act of warning (77:5–6) فَالْمُلْقِيَاتِ ذِكْراً عُذْرًا أَوْ نُذْرًا *that which delivers a message to excuse or to warn.*

نَذِيرٌ *nadhīr* [n./act. part., pl. نُذُرٌ *nudhur*] **1** warner, preacher/that which warns (25:1) تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا *exalted is He who has sent down the Differentiator to His servant that it/he may be to all beings a warner* **2** a warning (67:17) فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ *you will come to know what My warning means.*

مُنْذِرٌ *mundhir* [n.; act. part., pl. مُنْذِرُون *mundhirūn*] **1** warning, admonishing (79:45) إِنَّمَا أَنْتَ مُنْذِرُ مَنْ يَخْشَاهَا you are only warning those who stand in awe of it **2** a warner (38:65) قُلْ إِنَّمَا أَنَا مُنْذِرٌ *[Prophet] say, 'I am but a warner.'*

مُنْذَرٌ *mundhar* [pass. part., pl. مُنْذَرُون *mundharūn*] one who is warned or admonished (27:58) فَسَاءَ مَطَرُ الْمُنْذَرِينَ *how dreadful that rain was for those who had been warned.*

ن/ز/ع *n–z–ᶜ* to pull out, to strip off, to pull at; an archer; to incline, to

take after (a parent); to walk briskly, to strive; to desire; to exchange, to dispute, controversy. Of this root, five forms occur 20 times in the Qur'an: نَزَعَ *naza^ca* 10 times; يُنَازِعُ *yunāzi^c* once; تَنَازَعَ *tanāza^ca* seven times; نازِعات *nāzi^cāt* once and نَزَّاعَةٌ *nazzā^catun* once.

نَزَعَ *naza^ca* a [v. trans.] **1** to pull out, to take out (7:108) وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ *and he pulled out his hand and–lo!–it was white for the beholders* **2** to remove (15:47) وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ *and We will remove from their hearts whatever rancour is therein* **3** to withdraw, to take away, to abolish (11:9) وَلَئِنْ أَذَقْنَا الإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَئُوسٌ كَفُورٌ *how desperate and ungrateful man becomes when We let him taste Our mercy and then withdraw it from him* **4** to sweep away, to tear away, to uproot (54:20) تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ *it sweeps people away, as if they were uprooted palm trunks* **5** to peel off, to strip off (7:27) يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا *stripping their garments off them* **6** to select, to choose, to draw (28:75) وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا *We will choose from every community a witness* **7** to pluck out, to root out (19:69) ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا *then We will seize out of each group those who were most disobedient towards the Lord of Mercy.*

يُنَازِعُ *yunāzi^c* [imperf. of v. III trans. نَازِعُ *nāza^ca*] to dispute with, to contend with (22:67) فَلاَ يُنَازِعُنَّكَ فِي الأَمْرِ *so do not let them dispute this matter with you.*

تَنَازَعَ *tanāza^ca* [v. VI] **I** [intrans.] **1** to be at variance with one another, to fall into dispute with one another (8:46) وَلاَ تَنَازَعُوا فَتَفْشَلُوا *and do not dispute [among yourselves], lest you fail* **2** to debate, to differ with one another, to disagree (4:59) فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ *if you should dispute over something, refer it to God and the Messenger* **II** [trans.] **1** to debate an issue, to discuss (18:21) إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ *when they discussed their situation among themselves* **2** to exchange, to pass [something] around, to share in a friendly manner (52:23) يَتَنَازَعُونَ فِيهَا كَأْسًا *therein, they pass around cups of wine.*

نَازِعَاتٌ *nāzi^cāt* [pl. of fem. act. part. نَازِعَةٌ *nāzi^catun*] those who

strive, those who pull out, those who discard. In the single context in which this word occurs in the Qur'an it is variously interpreted as the stars that rise and set regularly, the charging horses ridden in God's cause, the archers who pull away in the cause of God, the souls that vie to achieve higher ranks, the angels that tear out the souls of the wicked and others. The context, however, may also be understood to refer to those who by actively seeking God's pleasure manage to go from 'lagging behind' in their worship to being in the vanguard of the pious (79:1) وَالنَّازِعَاتِ غَرْقًا *by those pulling out forcefully*; * النَّازِعَاتِ name of Sura 79, Meccan sura, so-named because of the reference in verse 1 to the '*Forceful Chargers*'.

نَزَّاعَةٌ *nazzāᶜatun* [intens. fem. act. part.] one which resolutely tears away, plucks out (70:16) نَزَّاعَةً لِلشَّوَى *stripper of scalps* (or, *limbs*).

ن/ز/غ *n–z–gh* jab, nudge, to poke someone (with a finger or a spear); to sow dissension, to incite hatred, to insinuate, to defame. Of this root, two forms occur six times in the Qur'an: نَزَغَ *nazagha* four times and نَزْغٌ *nazgh* twice.

نَزَغَ *nazagha* a **I** [v. intrans. with بين] to sow dissension, to plant hatred (12:100) مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي *after Satan sowed discord between me and my brothers* **II** [v. trans.] to insinuate evil thoughts (7:200) وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ *if an evil prompting from Satan should touch you, seek refuge with God.*

نَزْغٌ *nazgh* [v. n.] act of insinuating evil in the hearts of people, planting evil thoughts (41:36) وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ *if an evil prompting from Satan should touch you, seek refuge with God.*

ن/ز/ف *n–z–f* haemorrhage, to bleed; to drain, to exhaust; (of drinks and arguments) to run out; to be intoxicated. Of this root, يُنْزَفُ *yunzaf*, occurs twice in the Qur'an.

يُنْزَفُ *yunzaf* [pass. imperf. of v. نَزَفَ *nazafa*] to be intoxicated,

to be made drunk (also read as يُنْزِفُون *yunzifūn*, imperf. of v. IV أَنْزَفَ *ᵓanzafa*, which can also mean to run out of drinks) (37:47) لاَ فِيهَا غَوْلٌ وَلاَ هُمْ عَنْهَا يُنْزَفُونَ *it neither impairs the reason nor are they therein intoxicated* (or, *run out of drinks*).

ن/ز/ل *n–z–l* dwelling, habitat, to take up residence; hospitality, food offered to guests, provisions; to come down, to disembark, to bring down; flood, rain, stage, rank; combat, duel, to engage in combat; calamity; an attack of ill health, seizure. Of this root, 15 forms occur 292 times in the Qur'an: نَزَلَ *nazala* six times; نَزَّلَ *nazzala* 49 times; نُزِّلَ *nuzzila* 13 times; أَنْزَلَ *ᵓanzala* 127 times; أُنْزِلَ *ᵓunzila* 55 times; تَنَزَّلَ *tanazzala* seven times; نُزُلٌ *nuzul* eight times; نَزْلَةٌ *nazlatun* once; تَنْزِيلٌ *tanzīl* 15 times; مَنَازِلُ *manāzil* twice; مُنَزِّلٌ *munazzil* once; مُنَزَّل *munazzal* once; مُنْزِلُون *munzilūn* five times; مُنْزَلٌ *munzal* once and مُنْزَلُون *munzalūn* once.

نَزَلَ *nazala* i [v. intrans.] **1** to descend, to come down (57:4) وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا *and that which descends from the sky and that which ascends to it* **2** to alight, to befall (37:177) فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ *when it alights in their courtyard, how evil will be the morning of those who are warned* **3** to descend from God, to be revealed (57:16) أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ *is it not time for those who believe that their hearts become humble to the remembrance of God and the truth that has been revealed?* **4** [with prep. بِ] to bring down, to come down with (26:193) نَزَلَ بِهِ الرُّوحُ الأَمِينُ *the Trustworthy Spirit came down with it.*

نَزَّلَ *nazzala* [v. II trans.] **1** to bring down, to cause to descend (29:63) نَزَّلَ مِنَ السَّمَاءِ مَاءً *who causes water to fall down from the sky*; * (7:71) مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ *they are merely an invention of humankind* [lit. *no authority from God has been revealed for them*] **2** to dispatch, to send down (with something) (6:111) وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلاَئِكَةَ *even if We sent the angels down to them* **3** to reveal (in instalments or succession) (3:3) نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ *step by step, He has sent down, to you [Prophet], the Book with the truth.*

نُزِّلَ *nuzzila* [pass. v. II] **1** to be sent down, to be made to descend (25:25) وَنُزِّلَ الْمَلاَئِكَةُ تَنْزِيلاً *and the angels are sent down, a*

grand descent **2** to be revealed (25:32) لَوْلاَ نُزِّلَ عَلَيْهِ الْقُرْءَانُ جُمْلَةً وَاحِدَةً *if only the Qur'an had been sent down to him whole in one single revelation!*

أَنْزَلَ *ʾanzala* [v. IV trans.] **1** to bring down, to cause to come down, to make fall (2:22) وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً *and He brought down water from the sky* **2** to send down, to dispatch (6:8) وَلَوْ أَنْزَلْنَا مَلَكاً لَقُضِيَ الأَمْرُ *but had We sent an angel, the matter [of their destruction] would have been determined* **3** to bestow upon, to engulf in (3:154) ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ *then He caused peace/calm, after the sorrow, to descend upon you–a sleep which overtook a group of you* **4** to reveal (5:49) وَأَنِ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ *judge between them according to what God has revealed*; *(12:40) مَاأَنْزَلَ الله بِهَا مِنْ سُلْطَانٍ *they are merely an invention of humankind* [lit. *no authority from God has been revealed for them*] **5** to facilitate, to grant, to provide (10:59) أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ *have you considered what provision God has provided for you?* **6** to accommodate someone in an abode or in a certain rank, to cause to embark upon (23:29) رَبِّ أَنْزِلْنِي مُنْزَلاً مُبَارَكاً *my Lord, grant me a blessed abode/situation/rank.*

أُنْزِلَ *ʾunzila* [pass. v. IV] **1** to be sent down, to be dispatched (6:8) لَوْلاَ أُنْزِلَ عَلَيْهِ مَلَكٌ *if only an angel had been sent down to him!* **2** to be revealed (5:83) وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ *and when they hear what has been revealed to the Messenger.*

تَنَزَّلَ *tanazzala* [v. V intrans.] **1** to descend or come down in number and/or time after time (41:30) تَتَنَزَّلُ عَلَيْهِمُ الْمَلاَئِكَةُ أَلاَّ تَخَافُوا وَلاَ تَحْزَنُوا *the angels keep coming down to them [saying], 'Do not fear, and do not sorrow'* **2** to be carried, to go through (65:12) اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الأَمْرُ بَيْنَهُنَّ *God it is who created seven heavens and of the earth likewise–His command is carried throughout them* **3** [with prep. بِـ] to bring down, to come down with (26:210) وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ *indeed, the devils had not been bringing it down.*

نُزُلٌ *nuzul* [n.] **1** abode, place of residence, home (32:19) فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلاً *to them are the Gardens of abode, a home* **2** victuals, provisions (56:53–6) فَمَالِئُونَ مِنْهَا الْبُطُون فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

فَشَارِبُونَ شُرْبَ ٱلْهِيمِ هَذَا نُزُلُهُمْ يَوْمَ الدِّين *[they] will be filling their bellies with it, and drinking scalding water on top of it, lapping it like thirsty camels–these will be their provisions on the Day of Judgement.*

نَزْلَةٌ *nazlatun* [unit n.] an instance of descending, appearing or turning up, one time, once, occasion (53:13) وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى *he saw him* [lit. *at another descent*] *again.*

تَنْزِيلٌ *tanzīl* **I** [v. n.] **1** the act of sending down (25:25) وَنُزِّلَ الْمَلاَئِكَةُ تَنْزِيلاً *and the angels are sent down, a grand descent* **2** the act of revealing (76:23) إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْءَانَ تَنْزِيلاً *We, Ourselves, have revealed the Qur'an to you [Prophet] in [actual] revelation* **II** [n.] a divine revelation, also a name given to the Qur'an (56:80) تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ *a Revelation from the Lord of all beings.*

مَنَازِلُ *manāzil* [pl. of n. مَنْزِل *manzil*] stages, stations, phases (10:5) هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ *He it is who made the sun a shining radiance and the moon a light, and measured for it phases so that you could find out the number of years and how to calculate [thereby].*

مُنَزِّلٌ *munazzil* [act. part. of v. II] one who is certain to send down, cause to come down (5:115) قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ *God said, 'I will, indeed, send it down to you.'*

مُنَزَّلٌ *munazzal* [pass. part. of v. II] actually revealed or revealed in a succession (6:114) يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ *they know that it is sent down from your Lord with the truth.*

مُنْزِلُون *munzilūn* [pl. of act. part. مُنْزِل *munzil* of v. IV] **1** one who sends down, causes to descend (29:34) إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ *and we will send a punishment from heaven down upon the people of this town* **2** one who accommodates a guest, a host (12:59) أَلاَ تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ *do you not see that I fill up the measure and I am the best of hosts?*

مُنْزَلٌ *munzal* **I** [v. n.; n. of place] the act of accommodating; an abode, place of alighting or descent; rank, position (23:29) رَبِّ أَنْزِلْنِي مُنْزَلاً مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ *my Lord, grant me a blessed*

abode/situation/rank (or, *blissfully accommodate me*)*: You are the best of all who grant abodes* **II** [pass. part., pl. مُنْزَلُون *munzalūn*] those who are sent down, dispatched (3:124) أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلاَثَةِ ءَالاَفٍ مِنَ الْمَلاَئِكَةِ مُنْزَلِينَ *will you not be satisfied if your Lord reinforces you with three thousand angels [specially] sent down [for you]?*

ن/س/أ *n–s-ᵓ* stick, staff, to chide, to drive hard (an animal), longevity, postponement, to protract, to allow time to pay a debt; strongly intoxicating drink, to cause to forget. There is some overlap between this root and root ن/س/ي *n–s–y* (q.v.) due to the alteration in Arabic between the semi-vowels *w*, *y* and glottal stop /ᵓ/, indicative of dialectical variation or historical sound change. Therefore, this root includes a variant reading, نَنْسَأُها *nansaᵓuhā*, which occurs once. Of this root, two forms occur once each in the Qur'an: نَسِيءٌ *nasīᵓ* and مِنْسَأَةٌ *minsaᵓatun.*

نَنْسَأ *nansaᵓ* [imperf. of v. نَسَأَ *nasaᵓa*, trans., a variant of imperf. v. نُنْسِي *nunsī*] to make forget, to postpone, to defer (2:106) مَا نَنْسَخْ مِنْ ءَايَةٍ أَوْ نَنْسَأُها نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا *whatever revelation We abrogate or make [people] forget, We replace with a better or similar one.*

نَسِيءٌ *nasīᵓ* [n.] postponement, transposition; adding, increasing, intercolation. Common pre-Islamic practice (resulting mainly from using the lunar months) to: either (i) postpone the observance of a sacred month (during which war was a taboo) and substituting it with a non-sacred one when the weather in a particular year happened to be unsuitable for the activities prescribed for that month, e.g. warring, in particular, and the annual pilgrimage, or (ii) add a 'mini' month every four lunar years in order to stay close to the sun-based calendar (see ᵓal-Rāzī). This practice, which was in the hands of the powerful, threw into confusion the rhythm of life in Arabia and made it difficult for ordinary people to know in advance, as they should, when it would be safe to go about the business of earning their living. (see **ح/ر/م** *ḥ–r–m*) (9:37) إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ *postponing* (or, *increasing*) *[sacred months] is, indeed, an excess in unbelief, by*

which those who disbelieve are led astray–they allow it one year and forbid it another year in order to [merely] conform with the number of what [months] God has forbidden.

مِنْسَأَةٌ *minsaʾatun* [n. of instrument] thick stick, cudgel, staff فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلاَّ دَابَّةُ الأَرْضِ تَأْكُلُ مِنْسَأَتَهُ (34:14) *then, when We decreed death for him, nothing indicated to them his death but a creature of the earth gnawing his staff.*

ن/س/ب *n–s–b* kinship, lineage, relationship through marriage, relative; to be equal, to be suitable, to match; a clearly-marked straight road. Of this root, two forms occur three times in the Qur'an: نَسَبٌ *nasab* twice and أَنْسَابٌ *ʾansāb* once.

نَسَبٌ *nasab* [n., pl. أَنْسَابٌ *ʾansāb*] lineage, paternal kinship, blood relation (as opposed to صِهْرٌ *ṣihr*, relationship through marriage) (25:54) وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا *and He it is who created from water a human being, then made him kin by blood and by marriage.*

ن/س/خ *n–s–kh* to abrogate, to revoke, to remove, to invalidate, to substitute one thing for another; to copy, a copy, to seek to copy. Some scholars claim the word نُسْخَةٌ *nuskhatun* is of Akkadian origin. Of this root, three forms occur four times in the Qur'an: نَسَخَ *nasakha* twice; اسْتَنْسَخَ *ʾistansakha* once and نُسْخَةٌ *nuskhatun* once.

نَسَخَ *nasakha* a [v. trans.] **1** to abrogate, to revoke (2:106) مَا نَنْسَخْ مِنْ ءَايَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا *whatever revelation We abrogate or make [people] forget, We replace with a better or similar one* **2** to remove, to obliterate (22:52) فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَاتِهِ *God annuls what Satan insinuates and then God affirms His revelations.*

اسْتَنْسَخَ *ʾistansakha* [v. X trans.] to seek to copy, to entrust someone to record, to note down exactly (45:29) هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ *here is Our record speaking against you with truth–We have been recording what you were doing.*

نُسْخَةٌ *nuskhatun* [n.; pass. part.] transcription from an original,

copy; transcribed materials (7:154) أَخَذَ الأَلْوَاحَ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ *he picked up the Tablets, in the inscription of which were guidance and mercy.*

نَسْرٌ *nasr* [proper name occurring once in the Qur'an] eagle, vulture; pre-Islamic Arabian idol worshipped by the tribe of Hudhayl and said to have been in the shape of a vulture; the cult is thought to have come to Arabia from Syria and Babylonia (71:23) وَقَالُوا لاَ تَذَرُنَّ ءَالِهَتَكُمْ وَلاَ تَذَرُنَّ وَدًّا وَلاَ سُوَاعًا وَلاَ يَغُوثَ وَيَعُوقَ وَنَسْرًا *they say [to each other], 'Do not renounce your gods–do not renounce Wadd, Suwā^{c}, Yaghūth, Ya^{c}ūq or Nasr.'*

ن/س/ف *n–s–f* to obliterate, to erase, to scatter, to uproot, to cause to collapse; to sift, to sieve, to winnow. Of this root, three forms occur five times in the Qur'an: نَسَفَ *nasafa* twice; نُسِفَ *nusifa* once and نَسْفٌ *nasf* twice.

نَسَفَ *nasafa* i [v. trans.] to pulverise, to eradicate, to scatter (20:97) لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِى الْيَمِّ نَسْفًا *we will grind it [into dust] and scatter it into the sea.*

نُسِفَ *nusifa* [pass. v.] to be pulverised, to be obliterated, to be uprooted, to be reduced to dust, to be scattered around (77:10) وَإِذَا الْجِبَالُ نُسِفَتْ *when the mountains are turned to dust.*

نَسْفٌ *nasf* [v. n.] (the act of) obliterating, reducing to dust, scattering around (20:105) وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا *they will ask you [Prophet] about the mountains: say, '[On that Day] my Lord will blast them to dust.'*

ن/س/ك *n–s–k* green meadows; nuggets of gold and silver; sacrifice, ritual, act of worship; hermit, to live the life of an ascetic, to be pious. Of this root, four forms occur seven times in the Qur'an: نَاسِكٌ *nāsik* once; نُسُكٌ *nusuk* twice; مَنْسَكٌ *mansak* twice and مَنَاسِكُ *manāsik* twice.

نَاسِكٌ *nāsik* [act. part.] one performing holy rites (22:67) لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ *for every community We have appointed acts of devotion for them to perform.*

نُسُكٌ *nusuk* [coll. n.] **1** holy rites, rituals, acts of worship (6:162) إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ *my prayers, my acts of worship, my living and my dying are for God, Lord of all Beings* **2** sacrifice (2:196) فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ *if any of you is ill, or has an ailment of the scalp, [and thus is obliged to shave his head before the time], [he should effect] a compensation of fasting, or almsgiving, or offering sacrifice.*

مَنْسَكٌ *mansak* [n., pl. مَنَاسِكُ manāsik] act of worship, ritual; place where sacrifices are to be offered (2:128) وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا *show us our religious duties and accept our repentance.*

ن/س/ل *n–s–l* offspring, progeny, to beget, to give birth; (of hair or feathers) to fall out, fibrous waste; to move quickly, to ooze out. Of this root, two forms occur twice each in the Qur'an: يَنْسِلُ *yansil* and نَسْلٌ *nasl.*

يَنْسِلُ *yansil* [imperf. of v. نَسَلَ *nasala*, intrans.] to move swiftly, to speed up, to swarm out (36:51) مِنَ الأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ *they will swarm out to their Lord from their graves.*

نَسْلٌ *nasl* [coll. n./v. n.] offspring, descendants (32:8) ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ *then He fashioned his descendants from an extraction of worthless fluid*; *(2:205) يُهْلِكَ الْحَرْثَ وَالنَّسْلَ *causes total destruction* [lit. *destroys crops and livestock*].

ن/س/و *n–s–w* women, woman-like, pertaining to women; sciatica. In some works the roots ن/س/و *n–s–w* and ن/س/ي *n–s–y* (q.v.) are classified together, suggesting, perhaps, another overlap between these two roots and root **ن/س/أ** *n–s–ʾ* (q.v.). Of this root, two forms occur 59 times in the Qur'an: نِسْوَةٌ *niswatun* twice and نِسَاءٌ *nisāʾ* 57 times.

نِسْوَةٌ *niswatun* [pl. of paucity, no sing.] some women, a few women (12:30) وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ *some women of the city said.*

نِسَاءٌ *nisāʾ* [pl., no sing.] **1** women, womenfolk (3:42) وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ *He has chosen you above all women of the worlds* **2** wives (4:129) وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ *you will never be able*

to deal equally between [your] wives; * النِّسَاء name of Sura 4, Medinan sura, so-named because of the reference in verses 1–35 and 127–30 to legislation concerning '*Women*'.

ن/س/ي *n–s–y* lowly people, rubble; a forlorn thing, to forget, to abandon, to overlook, oblivion. There is an overlap between this root and roots **ن/س/أ** *n–s–ʾ* and **ن/س/و** *n–s–w* (q.v.). Of this root, six forms occur 45 times in the Qur'an: نَسِيَ *nasiya* 34 times; تُنْسَى *tunsā* once; أَنْسَى *ʾansā* seven times; نَسْيٌ *nasy* once; نَسِيٌّ *nasiyy* once and مَنْسِيٌّ *mansiyy* once.

نَسِيَ *nasiya* a [v. trans.] **1** to forget (18:61) نَسِيَا حُوتَهُمَا *they forgot their fish* **2** to neglect, to overlook (2:237) وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلاَ تَنْسَوُا الْفَضْلَ بَيْنَكُمْ *waiving [your right] is nearer to godliness, so do not neglect being generous towards one another* **3** (particularly of God) to abandon, to leave someone to his/her own devices, to ignore, to forsake (9:67) نَسُوا اللَّهَ فَنَسِيَهُمْ *they have forgotten God, so He has forsaken them.*

تُنْسَى *tunsā* [imperf. pass. v.] to be forgotten, to be forsaken, to be ignored (20:126) قَالَ كَذَلِكَ أَتَتْكَ ءَايَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى *He will say, 'This is how it is–you ignored Our revelations when they came to you, so likewise today you will be ignored.'*

أَنْسَى *ʾansā* [v. IV trans.] **1** to cause to forget (12:42) فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ *but Satan made him forget to mention it to his master* **2** to cause to abandon, to discard (2:106) مَا نَنْسَخْ مِنْ ءَايَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا *whatever revelation We abrogate or erase from memory, We replace with a better or similar one* **3** to cause to neglect, to cause to be oblivious (59:19) وَلاَ تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ *do not be like those who neglect God and God causes them to be oblivious to [what is good for] their own souls.*

نَسْيٌ *nasy* [coll. n.] insignificant thing/s, things not worth remembering or bothering about (19:23) يَالَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسْيًا مَنْسِيًّا *how I wish I had died before this and become a thing insignificant, completely forgotten.*

نَسِيٌّ *nasiyy* [intens. act. part.] one given to forgetting (19:64) وَمَا كَانَ رَبُّكَ نَسِيًّا *your Lord is never forgetful.*

مَنْسِيٌّ *mansiyy* [pass. part.] something forgotten (19:23) يَالَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسْيًا مَنْسِيًّا *how I wish I had died before this and become a thing insignificant, completely forgotten.*

ن/ش/أ *n–sh–ʾ* the young, youth, young plants and animals, the young generations, the first hours of the night; to rise, to grow, to emerge, to come into being, to create, to initiate, to cause to grow, to raise from the dead; to glean information. Of this root, seven forms occur 28 times in the Qur'an: يُنَشَّأُ *yunashshaʾ* once; أَنْشَأَ *ʾanshaʾa* 20 times; نَاشِئَةٌ *nāshiʾatun* once; نَشْأَةٌ *nashʾatun* three times; إِنْشَاءٌ *ʾinshāʾ* once; مُنْشِئُون *munshiʾūn* once and مُنْشَآتٌ *munshaʾāt* once.

يُنَشَّأُ *yunashshaʾ* [imperf. pass. v. II] to be raised, to be brought up, to be reared *(43:18) مَنْ يُنَشَّأُ فِى الْحِلْيَةِ *a little girl* [lit. *one who is brought up amidst [an abundance of] jewellery*].

أَنْشَأَ *ʾanshaʾa* [v. IV trans.] **1** to create, to fashion out (11:61) هُوَ أَنْشَأَكُمْ مِنَ الأَرْضِ *He brought you into being from the earth* **2** to initiate, to give rise to (6:6) وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ *and We raised other generations after them* **3** to make into, to transfigure, to transmute (23:14) فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا ءَاخَرَ *then we fashioned the lump of flesh into bones, then We clothed the bones with flesh, then We transformed him into a different creation/creature* **4** to form, to shape, to build up (13:12) هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ *it is He who shows you the lightning, [inspiring] fear and hope and He forms the heavy rainclouds* **5** to devise, to make (23:78) وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ *it is He who devised for you hearing, sight and hearts* **6** to renew, to re-create (56:35) إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً فَجَعَلْنَاهُنَّ أَبْكَارًا عُرُبًا أَتْرَابًا *We have created them anew, making them virginal, loving and of matching age.*

نَاشِئَةٌ *nāshiʾatun* [fem. act. part.] that which appears anew, that which occurs for the first time *(73:6) نَاشِئَةَ اللَّيْلِ variously interpreted as: *prayers in the middle of the night, hours of the night spent in prayer, those who spend such hours in prayer, night prayers* (or, *those who perform such prayers*) [lit. *that which is initiated at night, such as the hours of the night, or*

events taking place during the night].

نَشْأَةٌ *nashʾatun* [v. n./unit n.] creation, initiation; a creation (56:62) وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الأُولَى *you have already known the first creation.*

إِنْشَاءٌ *ʾinshāʾ* [v. n.] the act of creating, initiation (56:35) إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً *We have created them anew.*

مُنْشِئُون *munshiʾūn* [pl. of act. part. مُنْشِئ *munshiʾ*] ones who initiate, produce, fashion (56:72) ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ *is it you who have brought into being the tree [that serves as its fuel] or are We its creators?*

مُنْشَآتٌ *munshaʾāt* [pl. of fem. pass. part. مُنْشَأَة *munshaʾatun*] constructed, initiated, raised aloft, hoisted up (55:24) وَلَهُ الْجَوَارِ الْمُنْشَآتُ فِى الْبَحْرِ كَالأَعْلاَمِ *among His signs are the ships* [lit. *the runners of the sea*], *constructed like floating mountains* (or, *sailing swiftly, like fluttering flags*).

ن/ش/ر *n–sh–r* scent, to waft; to sprout, to unfold, to come into leaf, to multiply; to announce, to publicise; to raise, to revive; to saw apart. Of this root, 11 forms occur 21 times in the Qur'an: نَشَرَ *nashara* twice; نُشِر *nushira* once; أَنْشَرَ *ʾanshara* three times; انْتَشَرَ *ʾintashara* three times; نَشْرٌ *nashr* once; نَاشِرَاتٌ *nāshirāt* once; نُشُورٌ *nushūr* five times; مَنْشُورٌ *manshūr* twice; مُنَشَّرٌ *munashshar* once; مُنْشَرِين *munsharīn* once and مُنْتَشِرٌ *muntashir* once.

نَشَرَ *nashara* u [v. trans.] to spread out, to unfold (42:28) وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ *He it is who sends rain after they have lost hope, and [thereby] spreads His Mercy.*

نُشِرَ *nushira* [pass. v.] to be spread out, to be unfolded, to be made public (81:10) وَإِذَا الصُّحُفُ نُشِرَتْ *and when the records [of deeds] are spread open/made known.*

أَنْشَرَ *ʾanshara* [v. IV trans.] **1** to raise from the dead, to resurrect (80:21–2) ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ *then He causes him to die and be buried; then when He wills, He will raise him up again* **2** to revive (43:11) وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا *and the One Who sends water down from the sky in due measure, and so*

We revive a dead land with it.

اِنْتَشَرَ *ʾintashara* [v. VIII intrans.] **1** to disperse, to go about one's business (62:10) فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِى الأَرْضِ *then, when the prayer has ended, disperse in the land* **2** to multiply, to spread out in numbers (30:20) وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ *and of His wonders is that He created you from dust, and lo, you became human beings, scattering [and multiplying].*

نَشْرٌ *nashr* [v.n.] the act of spreading out, unfolding, reviving (77:1–3) وَالْمُرْسَلَاتِ عُرْفًا فَالْعَاصِفَاتِ عَصْفًا وَالنَّاشِرَاتِ نَشْرًا *by the emissaries sent forth in swift succession, then violently storming, then scattering far and wide.*

نَاشِرَاتٌ *nāshirāt* [pl. of fem. act. part. نَاشِرَةٌ *nāshiratun*] one that spreads out, unfolds, revives (77:1–3) وَالنَّاشِرَاتِ نَشْرًا *then scattering far and wide.*

نُشُورٌ *nushūr* [v. n./n.] **1** rising from the dead; resurrection (35:9) وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ *God is He who sends forth the winds, and they raise up the clouds; then We drive them to a dead land, and We revive with [their rain] the earth after its death–such is the Resurrection* **2** waking up, spreading out, going about one's business (25:47) وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا *He it is who made the night a covering for you, and sleep a rest, and made the day a [fresh] awakening.*

مَنْشُورٌ *manshūr* [pass. part.] unfolded, spread open, made public (17:13) وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا *and on the Day of Resurrection We shall bring out for him a record which he will find spread wide open.*

مُنَشَّرٌ *munashshar* [pass. part. of v. II] spread out, detailed, clearly spelled out (74:52) بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنَشَّرَةً *indeed, each one of them desires that he be brought scriptures unrolled [in front of him].*

مُنْشَرِين *munsharīn* [pl. of pass. part. مُنْشَر *munshar*] raised from the dead, resurrected (44:35) إِنْ هِيَ إِلاَّ مَوْتَتُنَا الأُولَى وَمَا نَحْنُ بِمُنْشَرِينَ *there is nothing beyond our one death: we will not be resurrected.*

مُنْتَشِرٌ *muntashir* [act. part. of v. VIII] one who scatters, spreads himself out or swarms (54:7) يَخْرُجُونَ مِنَ الأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ *they emerge from the graves as if they were locusts spreading out.*

ن/ش/ز *n–sh–z* high ground, elevation, protrusion, to stand out, to be discordant, to be rebellious; to be perverted. Of this root, three forms occur five times in the Qur'an: انْشُزُ *ʾunshuz* twice; أَنْشَزَ *ʾanshaza* once and نُشُوزٌ *nushūz* twice.

انْشُزُ *ʾunshuz* [imper. of v. نَشَزَ *nashaza*] rise up, give up your place (58:11) يَاأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِى الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا *you who believe!–if it is said to you, 'Make room!' in assemblies, then make room, and God will make room for you, and if it is said, 'Give up your seat!', then give up your seat.*

نُنْشِزُ *nunshiz* [imperf. of v. IV أَنْشَزَ *ʾanshaza*, trans.] to raise, to retrieve, to reassemble, to bring back to life (2:259) وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا *and look at the bones: [see] how We retrieve them and clothe them with flesh!*

نُشُوزٌ *nushūz* [v. n.] [jur.] discordant behaviour towards a spouse, being contrary or antagonistic in dealing with a spouse (4:128) وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا *and if a woman fears/experiences from her husband antagonism, discord or alienation.*

ن/ش/ط *n–sh–ṭ* a well with water high enough to draw, to draw water from such a well; energy, agility, to recover completely from illness; to pasture well, (of animals) to migrate from one location to another in search of pasture. Of this root, two forms occur once each in the Qur'an: نَشْطٌ *nashṭ* and نَاشِطَاتٌ *nāshiṭāt.*

نَشْطٌ *nashṭ* [v. n.] the act of being energetic, highly spirited, brisk, in control (79:1–2) وَالنَّازِعَاتِ غَرْقًا وَالنَّاشِطَاتِ نَشْطًا *by those pulling out forcefully and energetically gaining strength.*

نَاشِطَاتٌ *nāshiṭāt* [pl. of fem. act. part. نَاشِطَة *nāshiṭatun*] one acting briskly, energetically (79:1–2) والنَّازِعاتِ غَرْقًا وَالنَّاشِطَاتِ نَشْطًا *by those pulling out forcefully and energetically gaining strength.*

ن/ص/ب *n–ṣ–b* landmark; idol, altar; to erect, to set up a monument; to tire, to irritate; a trap, to trap; a base, a handle; part, share; in front of, opposite. Of this root, eight forms occur 32 times in the Qur'an: انْصَب *ʾinṣab* once; نُصِبَ *nuṣiba* once; نُصْب *nuṣb* once; نَصَبٌ *naṣab* four times; نُصُبٌ *nuṣub* twice; أَنْصَابٌ *ʾanṣāb* once; نَصِيبٌ *naṣīb* 21 times and نَاصِبَةٌ *nāṣibatun* once.

انْصَب *ʾinṣab* [imper. of v. نَصَبَ *naṣaba*, intrans.] be laborious, exert yourself, be constant (94:7) فَإِذَا فَرَغْتَ فَانْصَبْ *when you have completed [one task] toil [in another].*

نُصِبَ *nuṣiba* [pass. v.] to be installed, to be set up (88:19) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ *and to the mountains [look and see] how they are erected.*

نُصْب *nuṣb* [v. n./n.] weariness (38:41) مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ *Satan has afflicted me with weariness and suffering.*

نَصَبٌ *naṣab* [v. n./n.] tiredness, fatigue, exhaustion (18:62) لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا *we have experienced, in this journeying of ours, fatigue.*

نُصُبٌ *nuṣub* [n., pl. أَنْصَابٌ *ʾanṣāb*, pl. of n. نَصْبٌ *naṣb* or نِصَابٌ *niṣāb*] **1** idol (5:90) إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنْصَابُ وَالأَزْلاَمُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ *intoxicants, gambling, idols and divining arrows are abominations of the work of Satan* **2** an altar-like stone upon which sacrifices were offered to idols in pre-Islamic Arabia (5:3) وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ *and that which has been savaged by a beast of prey–save that which you [yourselves] have managed to slaughter while it was still alive–and anything sacrificed on idolatrous altars.*

نَصِيبٌ *naṣīb* [n.] share, portion, part (4:7) وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ *and to the women a share of what [their] parents and nearest kinfolk leave.*

نَاصِبَةٌ *nāṣibatun* [fem. act. part.] one working hard, constant, concerned, weary (88:3) عَامِلَةٌ نَاصِبَةٌ *toiling, weary* (or, *constant*).

ن/ص/ت *n–ṣ–t* to listen, to lend an ear to, to accept advice; to be silent, to silence. Of this root, أَنْصِتْ *ʾanṣit*, occurs twice in the Qur'an.

أَنْصِتْ *ʾanṣit* [imper. of v. IV أَنْصَتَ *ʾanṣata*] listen, lend an ear, listen in silence (7:204) وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا *when the Qur'an is recited, give ear to it and listen in silence.*

ن/ص/ح *n–ṣ–ḥ* a needle, to patch up, to stitch up; rain falling on arid land, to quench the thirst of animals or land; purity, sincerity, sincere advisor; advice, counsel, to be good-hearted, to act in good faith. Of this root, five forms occur 13 times in the Qur'an: نَصَحَ *naṣaḥa* five times; نُصْحٌ *nuṣḥ* once; نَاصِحٌ *nāṣiḥ* once; نَاصِحُون *nāṣiḥūn* five times and نَصُوحٌ *naṣūḥ* once.

نَصَحَ *naṣaḥa* a **I** [v. trans. with prep. لِ for emphasis] **1** to give good advice, to counsel (7:93) لَقَدْ أَبْلَغْتُكُمْ رِسَالاَتِ رَبِّي وَنَصَحْتُ لَكُمْ *I have delivered to you the messages of my Lord and have done my best in advising you* **II** [v. intrans.with prep. لِ] to act sincerely and faithfully, to be true (9:91) لَيْسَ عَلَى الضُّعَفَاءِ وَلاَ عَلَى الْمَرْضَى وَلاَ عَلَى الَّذِينَ لاَ يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ *but there is no blame attached to the weak, the sick and those who have no means to spend, provided they are true to God and His Messenger.*

نُصْحٌ *nuṣḥ* [v. n./n.] advice, admonishment (11:34) وَلاَ يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ *my advice will be of no use to you, much as I desire to give you good counsel.*

نَاصِحٌ *nāṣiḥ* [act. part., pl. نَاصِحُون *nāṣiḥūn*] **1** one who gives advice or counsel (7:68) وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ *and I am an honest adviser to you* **2** one taking good care, one who takes the role of mentor (28:12) هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ *shall I guide you to the people of a household who could rear him for you and be to him [good] mentors?*

نَصُوحٌ *naṣūḥ* [quasi-act. part.] sincere, true (66:8) تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا *turn to God in sincere repentance.*

ن/ص/ر *n–ṣ–r* flood channels leading into a valley, tributaries of a river, rain falling on arid land; to aid, to assist in repelling an attack, helpers, disciples; to triumph; to become impregnable; to avenge oneself. Philologists derive the word نَصْرَانِيٌّ *naṣrāniyy* from this root although it is more likely that the word is of Syriac

origin derived from the name of Jesus' hometown, Nazareth (النَّاصِرَة). Of this root, 16 forms occur 158 times in the Qur'an: نَصَرَ *naṣara* 45 times; يُنْصَرُ *yunṣar* 14 times; تَنَاصَرَ *tanāṣara* once; انْتَصَرَ *ᵓintaṣara* seven times; اسْتَنْصَرَ *ᵓistanṣara* twice; نَصْرٌ *naṣr* 22 times; نَاصِرٌ *nāṣir* three times; نَاصِرُون *nāṣirūn* eight times; أَنْصَارٌ *ᵓanṣār* 11 times; نَصِيرٌ *naṣīr* 24 times; مَنْصُورٌ *manṣūr* once; مَنْصُورُون *manṣūrūn* once; مُنْتَصِرٌ *muntaṣir* twice; مُنْتَصِرُون *muntaṣirūn* twice; نَصْرَانِيٌّ *naṣrāniyy* once and نَصَارَى *naṣārā* 14 times.

نَصَرَ *naṣara* u [v. trans.] **1** to assist, to aid, to succour (3:160) إِنْ يَنْصُرْكُمُ اللَّهُ فَلاَ غَالِبَ لَكُمْ *if God helps you, no one can overcome you* **2** [with prep. مِن] to deliver, to save, to rescue, to help someone against someone or something (21:77) وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا *and We delivered him from the people who rejected Our signs.*

يُنْصَرُ *yunṣar* [imperf. pass. v.] **1** to be assisted, to be given succour, to be aided (3:111) وَإِنْ يُقَاتِلُوكُمْ يُوَلُّوكُمُ الأَدْبَارَ ثُمَّ لاَ يُنْصَرُونَ *even if they fight you, they will turn tail; then they will not be helped* **2** [with prep. مِن] to be delivered, to be saved (23:65) لاَ تَجْأَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لاَ تُنْصَرُونَ *do not cry out today–you will not be rescued from/by Us.*

تَنَاصَرُون *tanāsarūn* [imperf. v. VI, with the 2nd person prefix تَ elided] to assist one another, to come to one another's rescue (37:25) مَا لَكُمْ لاَ تَنَاصَرُونَ *why do you not now support each other?*

انْتَصَرَ *ᵓintaṣara* [v. VIII intrans.] to be victorious, to defend oneself, to repel aggression; to avenge oneself (42:41) وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ *there is no cause to act against anyone who defends himself after being wronged.*

اسْتَنْصَرَ *ᵓistanṣara* [v. X trans.] to seek assistance, to call upon someone for help (28:18) فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالأَمْسِ يَسْتَصْرِخُهُ *and there he was, the one who had sought his help the day before, [again] crying out to him for help.*

نَصْرٌ *naṣr* [v. n./n.] assistance, succour, aid (8:72) وَإِنِ اسْتَنْصَرُوكُمْ فِى الدِّينِ فَعَلَيْكُمُ النَّصْرُ *but if they seek help from you in the cause of faith, it is your duty to provide assistance*; * النَّصْرُ name of Sura

110, Medinan sura, so-named because of the reference in verse 1 to God's '*Help*'.

نَاصِرٌ *nāṣir* [act. part., pl. نَاصِرُون *nāṣirūn* and أَنْصَارٌ *ʾanṣār*] one giving assistance against an adversary (61:14) كُونُوا أَنْصَارَ اللَّهِ *be God's helpers*; *(9:100) الْمُهَاجِرِينَ وَالأَنْصَارِ *the Emigrants and the Helpers* (the early Meccan Muslims who migrated from hostile Mecca to Yathrib–subsequently called Medina–and who became known as the Emigrants were well-received by the Medinan Muslims who became known as the Helpers).

نَصِيرٌ *naṣīr* [intens. act. part.] staunch supporter, unwavering helper (4:75) وَاجْعَل لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا *appoint for us a protector from your side and appoint for us a helper from your side.*

مَنْصُورٌ *manṣūr* [pass. part., pl. مَنْصُورُون *mansūrūn*] one who is aided, assisted (17:33) إِنَّهُ كَانَ مَنْصُورًا *he is already aided [by God].*

مُنْتَصِرٌ *muntaṣir* [act. part., pl. مُنْتَصِرُون *muntaṣirūn*] one capable of defending himself (18:43) وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا *he had no forces to help him other than God–he could not [even] help himself.*

نَصْرَانِيٌّ *naṣrāniyy* [n., pl. نَصَارَى *naṣārā*] Christian (5:69) إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَعَمِلَ صَالِحًا فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ *those who believe [in the Message of Islam], the Jews, the Sabians and the Christians–all those who believe in God and the Last Day and do good deeds–there shall be no fear for them nor will they grieve.*

ن/ص/ف *n–ṣ–f* half, to halve, middle; justice; to be of good countenance; veil; rivulet leading into a valley. Of this root, نِصْفٌ *niṣf*, occurs seven times in the Qur'an.

نِصْفٌ *niṣf* [n.] half (73:20) إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ *[Prophet] your Lord knows that you [sometimes] stay up [praying] nearly two thirds of the night, and [sometimes] half the night, and [sometimes] a third of the night, as do a party of those with you.*

ن/ص/ي *n–ṣ–y* forehead, forelock, hair growing above the forehead, to plait hair, to grasp by the forehead; to disgrace someone; to control; the upper crust of society, to climb up. Of this root, two forms occur four times in the Qur'an: نَاصِيَةٌ *nāṣiyatun* three times and نواصِي *nawāṣī* once.

نَاصِيَةٌ *nāṣiyatun* [pl. نَوَاصِي *nawāṣī*] forelock (55:41) يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالأَقْدَامِ *the guilty will be known by their distinguishing marks and will be seized by the forelocks and the feet*; *(11:56) آخِذٌ بِنَاصِيَتِها *being in absolute control over it* [lit. *taking hold of its forelock*].

ن/ض/ج *n–ḍ–j* to be cooked, to be done, to ripen, to mature, maturity, to be wise, to attain wisdom, to be overdue in giving birth. Of this root, نَضِجَ *naḍija*, occurs once in the Qur'an.

نَضِجَ *naḍija* a [v. intrans.] to be well cooked, to become tender through cooking (4:56) كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا *as soon as their skins are cooked through, We will give them in exchange other skins.*

ن/ض/خ *n–ḍ–kh* a drizzle, a gushing spring, a cascading spring, to spout water copiously. Of this root, نَضَّاخَتَانِ *naḍḍākhatān*, occurs once in the Qur'an.

نَضَّاخَتَانِ *naḍḍākhatān* [dual of intens. act. part. naḍḍākhatun نَضَّاخَة] spouting, gushing, cascading (55:66) فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ *within them is a pair of cascading springs.*

ن/ض/د *n–ḍ–d* pile of things, bunches of fruit growing in rows over one another, layers of clouds, stack of stones; the family elders. Of this root, two forms occur three times in the Qur'an: نَضِيدٌ *naḍīd* once and مَنْضُودٌ *manḍūd* twice.

نَضِيدٌ *naḍīd* [pass. part.] arranged in rows, stacked up on top of each other (50:10) وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ *and palm trees, lofty and laden with fruit.*

مَنْضُودٌ *manḍūd* [pass. part.] **1** arranged in rows, clustered, piled up (56:29) وَطَلْحٍ مَنْضُودٍ *and clustered acacia* **2** sequenced, one after

the other (11:82) وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ *and we rained upon it stones of baked clay, layer after layer.*

ن/ض/ر *n–ḍ–r* pure gold, good living; lushness, verdure, freshness, good looks; the upper crust of the society; purity. Of this root, two forms occur three times in the Qur'an: نَضْرَةٌ *naḍratun* twice and نَاضِرَةٌ *nāḍiratun* once.

نَضْرَةٌ *naḍratun* [v. n.] freshness, radiance, glow (83:24) تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ *you will recognise in their faces the radiance of bliss.*

نَاضِرَةٌ *nāḍiratun* [fem. act. part.] radiant, glowing, shining (75:22) وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ *there will be radiant faces on that Day.*

ن/ط/ح *n–ṭ–ḥ* a horse with two white spots on the forehead (considered unlucky); to butt with horns; hardship, struggle. Of this root, نَطِيحَةٌ *naṭīḥatun*, occurs once in the Qur'an.

نَطِيحَةٌ *naṭīḥatun* [pass. part./n.] an animal stabbed or gored to death by horns (5:3) حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ *forbidden to you [for food] are unslaughtered dead [animals], blood, pigs' meat, anything consecrated to other than God, [strangled] animals, victims of violent blows, [animals] killed by falling and [animals] gored to death.*

ن/ط/ف *n–ṭ–f* unblemished pearl, drop of water, semen; the dregs at the bottom of a container; to smear, to slander, to become dirty; to seep. Of this root, نُطْفَةٌ *nuṭfatun*, occurs 12 times in the Qur'an.

نُطْفَةٌ *nuṭfatun* [n.] a drop of fluid [semen/sperm] (36:77) أَوَلَمْ يَرَ الإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ *can man not see that We created him from a drop of fluid?*

ن/ط/ق *n–ṭ–q* belt, girdle, waist; speech, language, to speak, signal, to express oneself; living animal. Of this root, three forms occur 12 times in the Qur'an: يَنْطِقُ *yanṭiq* nine times; أَنْطَقَ *ʾanṭaqa* twice; and مَنْطِقٌ *manṭiq* once.

يَنْطِقُ *yanṭiq* [imperf. of v. نَطَقَ *naṭaqa*, intrans.] to speak (37:92) مَا لَكُمْ لاَ تَنْطِقُونَ *what is [the matter] with you [that] you don't speak?*; *(45:29) يَنْطِقُ عَلَيْكُمْ *testifies against you.*

أَنْطَقَ *ᵓanṭaqa* [v. IV trans.] to cause to speak, to enable to speak, to give the faculty of speech to (41:21) أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ *God, who gave speech to everything, has given us speech.*

مَنْطِقٌ *manṭiq* [v. n./n.] speech, language, idiom (27:16) عُلِّمْنَا مَنْطِقَ الطَّيْرِ *we have been taught the speech of birds.*

ن/ظ/ر *n–ẓ–r* eyesight, a sight, to look at, to glimpse, to see, to watch; evil eye; to contemplate; to compare, to debate, to be equal; to wait, to postpone, to delay; to expect, expectation. Of this root, 10 forms occur 129 times in the Qur'an: نَظَرَ *naẓara* 87 times; أَنْظَرَ *ᵓanẓara* six times; يُنْظَرُون *yunẓarūn* six times; ينْتَظَرَ *yantaẓir* eight times; نَظَرٌ *naẓar* once; نَاظِرُون *nāẓirūn* five times; نَاظِرَةٌ *nāẓiratun* twice; نَظْرَةٌ *naẓratun* twice; مُنْظَرُون *munẓarūn* six times and مُنْتَظِرُون *muntaẓirūn* six times.

نَظَرَ *naẓara* u **I** [v. intrans.] **1** to look on, to watch impassively (2:50) وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ *and We drowned Pharaoh's people while you looked on* **2** to look at (7:198) وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لاَ يُبْصِرُونَ *and you may observe them looking at you, but they do not see* **3** [with prep. في] to examine, to scrutinise (37:88) فَنَظَرَ نَظْرَةً فِى النُّجُومِ *then he took a [careful scrutinising] look at the stars* **II** [v. trans] **1** to consider, to contemplate (59:18) وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ *and let [every] soul consider carefully what it sends ahead for tomorrow* **2** to look (out) for, to await, to wait for (47:18) فَهَلْ يَنْظُرُونَ إِلاَّ السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً *do they look for [anything] but the Hour that will come upon them suddenly?* **3** to see, to ascertain, to evaluate (27:27) سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِين *we will ascertain whether you have told the truth, or if you are one of the liars* **4** to see to find out, to discover (27:41) نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لاَ يَهْتَدُونَ *disguise her throne for her, that we see whether she finds guidance or will be one of those who do not find it.*

أَنْظَرَ *ᵓanẓara* [v. IV trans.] to delay, to grant respite (38:79) رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ *my Lord, grant me respite until the Day they*

shall be resurrected.

يُنْظَرُون *yunẓarūn* [pass. imperf.] to be granted respite, to be reprieved, to be delayed (21:40) بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلاَ يَسْتَطِيعُونَ رَدَّهَا وَلاَ هُمْ يُنْظَرُونَ *but it will come upon them suddenly, and it will stupefy them; so they will not be able to repel it nor shall they be granted respite.*

ينْتَظرَ *yantaẓir* [imperf. v. VIII trans.] to wait for, to await (10:102) فَهَلْ يَنْتَظِرُونَ إلاَّ مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ *do they wait but for the like of such days of [punishment as befell] those before them?*

نَظَرٌ *naẓar* [v. n./n.] the act of looking, beholding (47:20) يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ *looking at you [Prophet] with the look of one fainting because of [the approach of] death.*

نَاظِرَةٌ *nāẓiratun* [fem. act. part.; pl. of masc. act. part. نَاظِرُون *nāẓirūn*] **1** beholder, onlooker, one who sees (7:108) وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ *and then he pulled out his hand and–lo–it was white for all to see* **2** ones who contemplate (15:16) وَلَقَدْ جَعَلْنَا فِى السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ *We have set constellations up in the sky and made them beautiful for those who contemplate* [also: *for the beholders*] **3** one waiting for, awaiting (33:53) يَاأَيُّهَا الَّذِينَ ءَامَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ *you who believe, do not enter the Prophet's apartments, unless you are given permission for a meal, and without waiting for its time* **4** one who sees, one who discovers, one who finds out (27:35) وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ *but I am sending them a present, and I will see with what the envoys return.*

نَظْرَةٌ *naẓratun* **I** [unit n.] a single glance, a look (37:88) فَنَظَرَ نَظْرَةً فِى النُّجُومِ *then he took a [careful] look at [scrutinising] the stars* **II** [v. n.] the act of delaying, granting respite (2:280) وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ *but if he [the debtor] is in strained financial circumstances, then [there should be] a delaying [of demands/repayment] until a time of ease.*

مُنْظَرُون *munẓarūn* [pl. of pass. part. مُنْظَرٌ *munẓar*] one granted respite, delayed (15:37) قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ *He said, 'You are one of those given respite.'*

مُنْتَظِرين *muntaẓirīn* [pl. of act. part. مُنْتَظِرُ *muntaẓir*] one who awaits (10:20) إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ *the unseen belongs only to God, so wait–I am, with you, one of those waiting.*

ن/ع/ج *n–^{c}–j* female sheep, ewe, gazelle, mountain goat, antelope; woman, woman or camel with good colouring; fast camel. Of this root, two forms occur four times in the Qur'an: نَعْجَةٌ *na^{c}jatun* three times and نِعَاجٌ *ni^{c}āj* once.

نَعْجَةٌ *na^{c}jatun* [n., pl. نِعَاجٌ *ni^{c}āj*] a sheep, a ewe (38:24) لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ *he has wronged you by demanding your ewe [to add] to his ewes.*

ن/ع/س *n–^{c}–s* slumber, dozing off, drowsiness, to doze off; to beget lazy children. Of this root, نُعَاسٌ *nu^{c}ās*, occurs once in the Qur'an.

نُعَاسٌ *nu^{c}ās* [n.] slumber, sleepiness, drowsiness (8:11) إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ *[remember] when He caused slumber to overcome you as [a form of] peace/calm from Him.*

ن/ع/ق *n–^{c}–q* entrance to desert rat's burrow; croaking, bleating, gibberish, to scream, to shout at herds of goats and sheep, (all) living things. Of this root, يَنْعِقُ *yan^{c}iq*, occurs once in the Qur'an.

يَنْعِقُ *yan^{c}iq* [imperf of v. نَعَقَ *na^{c}aqa*, intrans.] to cry out, to shout, to bleat, to croak (2:171) وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لاَ يَسْمَعُ إِلاَّ دُعَاءً وَنِدَاءً *[calling to] those who disbelieve is like [the calling of one] who shrieks to a dumb animal* [lit. *one [a herdsman] calling to things that hear nothing but a shout and a cry*].

ن/ع/ل *n–^{c}–l* footwear, horseshoe, camelshoe, to have thick hard feet, to have hooves, to travel on foot, hard and stony piece of barren land; calamities. Of this root, نَعْلَيْكَ *na^{c}layka*, occurs once in the Qur'an.

نَعْلَيْن *na^{c}layn* [dual of n. نَعْلٌ *na^{c}l* (a shoe or a pair of shoes)] a pair of shoes (20:12) إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى *I am your Lord, so take off [both] your shoes; you are in the sacred*

valley, Ṭuwā.

ن/ع/م *n–ᶜ–m* cattle, ostrich; bounty, blessings, grace, good living, to enjoy life, to bestow favours; to flourish, to become verdant; to be soft and smooth. Of this root, 14 forms occur 144 times in the Qur'an: نَعَّمَ *naᶜᶜama* once; أَنْعَمَ *ᵓanᶜama* 17 times; نَاعِمَةٌ *nāᶜimatun* once; نَعْمَةٌ *naᶜmatun* twice; نِعْمَةٌ *niᶜmatun* 47 times; نِعَمٌ *niᶜam* once; أَنْعُمٌ *ᵓanᶜum* twice; نَعْمَاء *naᶜmāᵓ* once; نَعِيمٌ *naᶜīm* 17 times; نَعَمٌ **(1)** *naᶜam* once; أَنْعَامٌ *ᵓanᶜām* 32 times; نِعْمَ *niᶜma* 16 times; نِعِمَّا *niᶜimmā* twice and نَعَم **(2)** *naᶜam* four times.

نَعَّمَ *naᶜᶜama* [v. II trans.] to grant good living or a life of ease, to bless with comfort in this world (89:15) فَأَمَّا الإِنْسَانُ إِذَا مَا ابْتَلاَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ *as for man, whenever his Lord, testing him, honours him and grants him ease of living.*

أَنْعَمَ *ᵓanᶜama* [v. IV trans.] 1 to bestow (a favour), to grant (a blessing) (8:53) ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ *that is because God would never change a favour He had conferred on a people until they [first] changed that which is within themselves* **2** [with prep. عَلَى] to bless (1:7) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ *the path of those You have blessed.*

نَاعِمَةٌ *nāᶜimatun* [fem. act. part.] radiant, serene (88:8) وُجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ *some faces on that Day will be radiant.*

نَعْمَةٌ *naᶜmatun* [n.] pleasure, joy, good living, affluence (73:11) وَذَرْنِي وَالمُكَذِّبِينَ أُولِي النَّعْمَةِ *and leave Me [to deal] with the deniers, the rich in the pleasures of good living.*

نِعْمَةٌ *niᶜmatun* **I** [n., pl. نِعَمٌ *niᶜam* and أَنْعُم *ᵓanᶜum*] favour, bounty (31:20) وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً *and He has lavished upon you His bounties, [both] apparent and hidden* **II** [coll. n.] favours, blessings, grace (16:18) وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لاَ تُحْصُوهَا *if you tried to count God's blessings, you could never take them all in* **III** [v. n./n.] the act of bestowing favours (52:29) فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلاَ مَجْنُونٍ *so [Prophet] remind [all], for you are, by your Lord's favouring you, neither a soothsayer nor a madman.*

نَعْمَاءُ *naᶜmāᵓ* [n.] grace, favour, ease of living (11:10) وَلَئِنْ أَذَقْنَاهُ

نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ *and if We let him taste ease and plenty after a hardship that touched him.*

نَعِيمٌ *na*ᶜ*īm* [n.] bliss, grace, delight, happiness (52:17) أَنَّ المُتَّقِينَ فِى جَنَّاتٍ وَنَعِيمٍ *those who were mindful of God are in Gardens and bliss*; *(70:38) جَنَّاتُ النَّعِيم *Paradise* [lit. *Gardens of Bliss*].

نَعَمٌ *na*ᶜ*am* **(1)** [coll. n., pl. أَنْعَامٌ ᵓ*an*ᶜ*ām*] cattle, livestock, domestic animals (5:95) وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ *whoever of you kills it intentionally, the compensation is the equivalent of whatever livestock he has killed*; * الأنعام name of Sura 6, Meccan sura, so-named because of the reference in verses 136–47 to the '*Livestock*'.

نِعْمَ *ni*ᶜ*ma* [defective v. of praise followed by a def. n. as subject] 'what a praiseworthy …!', 'what a perfect …!' (38:44) إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ *We have surely found him steadfast–what an excellent servant!*

نِعِمَّا *ni*ᶜ*immā* [compound unit of v. نِعْمَ *ni*ᶜ*ma* + relat. مَا] 'how praiseworthy!' (2:271) إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ *if you openly give charity, how praiseworthy it is …!*

نَعَمْ *na*ᶜ*am* **(2)** [exclamation, affirm. particle of response] yes, yes indeed (7:44) فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ '*so, have you found what your Lord promised you to be true?'–they will answer, 'Yes.'*

ن/غ/ض *n–gh–ḍ* the joint that moves the shoulder, to move from one side to the other, to incline (one's head), to move the head up and down. Of this root, يُنْغِضُونَ *yunghiḍūn*, occurs once in the Qur'an.

يُنْغِضُ *yunghiḍ* [imperf. pl. of v. IV أَنْغَضَ ᵓ*anghaḍa*, trans.] to shake (the head) from one side to the other, to incline (17:51) فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ *then they will shake their heads at you and say, 'When will it be?'*

ن/ف/ث *n–f–th* to blow, to spit out, to puff out, to inspire, (of a snake) to inject (venom), (of a witch) to hiss an incantation. Of this root, نَفَّاثَاتٌ *naffāthāt*, occurs once in the Qur'an.

نَفَّاثَاتٌ *naffāthāt* [pl. of intens. fem. act. part., نَفَّاثَة *nafāthatun*] ones who blows, exudes, hisses, or casts (a spell) *(113:4) النَّفَّاثَاتِ فِى الْعُقَدِ *witches* [lit. *female blowers on knots*].

ن/ف/ح *n–f–ḥ* rennet; dose; touch; (of a scent) to waft about, pleasant smell; to make a present; to kick, to fend off. Of this root, نَفْحَةٌ *nafḥatun*, occurs once in the Qur'an.

نَفْحَةٌ *nafḥatun* [unit n.] breath, touch, puff, breeze (21:46) وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ *yet if a [mere] breath of the chastisement of your Lord touches them.*

ن/ف/خ *n–f–kh* puff, to blow, to blow into, to breathe in, to inflate, bellows; haughtiness, arrogance. Of this root, three forms, occur 20 times in the Qur'an: نَفَخَ *nafakha* eight times; نُفِخَ *nufikha* 11 times and نَفْخَةٌ *nafkhatun* once.

نَفَخَ *nafakha* u **I** [v. trans.] to blow, to breathe into something (66:12) فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا *so We breathed into it of Our spirit* **II** [v. intrans.] to blow (18:96) قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا *he said, 'Blow!'– until he had made it a fire.*

نُفِخَ *nufikha* [pass. v.] to be blown (39:68) وَنُفِخَ فِى الصُّورِ *the trumpet is blown.*

نَفْخَةٌ *nafkhatun* [unit n.] a single puff, a single blow, a single breath, a single blast (69:13) فَإِذَا نُفِخَ فِى الصُّورِ نَفْخَةٌ وَاحِدَةٌ *when the trumpet is sounded with one blast.*

ن/ف/د *n–f–d* to run out, to vanish, to be depleted. Of this root, two forms occur five times in the Qur'an: نَفِدَ *nafida* four times and نَفَادٌ *nafād* once.

نَفِدَ *nafida* a [v. intrans.] to run out, to come to an end (18:109) لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي *the ocean will run dry before the words of my Lord run out.*

نَفَادٌ *nafād* [v. n.] running out, coming to an end (38:54) إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ *this is Our provision [for you]; there is no ending to it.*

ن/ف/ذ *n–f–dh* vent, opening, exit, to go through, to penetrate; to carry out, arbitration. Of this root, نَفَذَ *nafadha*, occurs three times in the Qur'an.

يَنْفُذُ *yanfudh* [imperf. of v. نَفَذَ *nafadha*, intrans. with prep. مِنْ] to pass beyond, to break through, to pull away from (55:33) يَامَعْشَرَ الْجِنِّ وَالإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالأَرْضِ فَانفُذُوا لاَ تَنفُذُونَ إِلاَّ بِسُلْطَانٍ *members of jinn and humankind, if you can pass through the regions of heaven and earth, then pass–you will not pass except with an authority* ('scientific' interpreters of the Qur'an see in this verse a prophecy foretelling space travel).

ن/ف/ر *n–f–r* group of between three and ten people, detachment, fighting group; to seek help, to call up, to rise to one's duty; to scatter, to stampede, to flee; to alienate, to dislike, kind of debate between two men each trying to prove his own superiority over the other. Of this root, five forms occur 18 times in the Qur'an: نَفَرَ *nafara* eight times; نَفَرٌ *nafar* three times; نُفُورٌ *nufūr* five times; نَفِيرٌ *nafīr* once and مُسْتَنْفَرَةٌ *mustanfaratun* once.

نَفَرَ *nafara* i [v. intrans.] to up and join a fighting army, to leave home to fight with the army (9:122) وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً *it is not for the believers to go off to fight in their entirety.*

نَفَرٌ *nafar* [coll. n.] **1** a group of between three and ten people (72:1) أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ *it has been revealed to me that a company of the jinn listened in [on a recitation of the Qur'an]* **2** people in general, followers, helpers, supporters, party (18:34) أَنَا أَكْثَرُ مِنْكَ مَالاً وَأَعَزُّ نَفَرًا *I am more than you in wealth, and mightier in [terms of] supporters.*

نُفُورٌ *nufūr* [v. n.] aversion, rejection, detestation (25:60) قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا *they say, 'What is the Lord of Mercy? Should we bow down before anything you command?' and your call increases their aversion.*

نَفِيرٌ *nafīr* [coll. n.] large group of people, detachment, host (17:6) وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا *and We made you more in soldiery.*

مُسْتَنْفَرَةٌ *mustanfaratun* [pass. part. of v. X اسْتَنْفَرَ *ʾistanfara*]

stampeded, caused to flee (74:50–1) كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ *as if they were stampeding wild asses, fleeing from a lion.*

ن/ف/س *n–f–s* blood, life; breath, to breathe; (of soul, dawn or daylight) to break out, mind, the self, the psyche, discerning faculty, person, essence; the evil eye, to give the evil eye; to slacken, to release; precious, treasure, to treasure, to yearn for, to vie, to compete; to envy, to covet, to be sparing, to be niggardly. Of this root, six forms occur 298 times in the Qur'an: تَنَفَّسَ *tanaffasa* once; يَتَنَافَسُ *yatanāfas* once; مُتَنَافِسُون *mutanāfisūn* once; نَفْسٌ *nafs* 140 times; نُفُوسٌ *nufūs* twice and أَنْفُسٌ *ʾanfus* 153 times.

تَنَفَّسَ *tanaffasa* [v. V intrans.] to breathe out, to sigh gently; to show through, to break through (81:18) وَاللَّيْلِ إِذَا عَسْعَسَ وَالصُّبْحِ إِذَا تَنَفَّسَ *by the night as it engulfs and the daylight as it breaks through.*

يَتَنَافَسُ *yatanāfas* [imperf. of v. VI تَنَافَسَ *tanāfasa*, intrans.] to vie, to compete; to strive, to aspire (83:26) وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ *so for that let the strivers strive.*

مُتَنَافِسُون *mutanāfisūn* [pl. of act. part. مُتَنَافِسٌ *mutanāfis*] one aspiring, competing, striving for (83:26) وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ *so for that let the strivers strive.*

نَفْسٌ *nafs* [n., pl. نُفُوسٌ *nufūs* and pl. of paucity أَنْفُسٌ *ʾanfus*] **1** soul (31:28) مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ *creating and resurrecting all of you is like [creating and resurrecting] only a single soul* **2** an individual, a single human being, a person (5:32) مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ *whoever kills a person–not in retribution for [the killing of] another* **3** self (3:30) وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ *God warns you [to beware] of Himself* **4** the inner self, the mind, the heart, the conscience, the domain of one's own introspection (33:37) وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ *and you hid in your heart what God would [later] reveal*; *(39:53) أَسْرَفُوا عَلَى أَنْفُسِهِمْ *those who have been excessive [in sinning] against themselves*; *(12:32) أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ *it is I who sought to seduce him*; *(16:7) بِشِقِّ الأَنْفُسِ *with extreme hardship* [lit. *with splinters of the soul*]; *(9:118) ضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ *they fell into despair* [lit. *their souls became too constricted for them*]; *(4:4) طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا *they wish to*

give up some of it to you of their own accord. Note: assigning instances of نَفْسٌ *nafs* and its plurals in the Qur'anic text to only a single one of the four glosses above is often not possible or even desirable. This difficulty is particularly true of glosses 1 and 3. An example is verse (2:130) وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلاَّ مَنْ سَفِهَ نَفْسَهُ *who but someone fooling himself/his soul would forsake the religion of Abraham?*

ن/ف/ش *n–f–sh* wool, to tease out, to ruffle the feathers, to bristle up, to swell, to scatter over a large area. Some scholars attribute an Aramaic origin to the form مَنْفُوشٌ *manfūsh*. Of this root, two forms occur once each in the Qur'an: نَفَشَ *nafasha* and مَنْفُوشٌ *manfūsh.*

نَفَشَ *nafasha* u [v. intrans.] to disperse, (of animals) to stray into a piece of land for grazing (21:78) وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِى الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ *and [remember] David and Solomon, when they arbitrated regarding the field into which the sheep of some people strayed [by night] to graze.*

مَنْفُوشٌ *manfūsh* [pass. part.] teased out, rarefied, carded, tufted (101:5) وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ *and the mountains will be like carded wool.*

ن/ف/ع *n–f–c* benefit, use, advantage, to be useful, to make use of; walking stick, dealers in walking sticks. Of this root, three forms occur 50 times in the Qur'an: نَفَعَ *nafaca* 31; نَفْعٌ *nafc* 11 times and مَنَافِعُ *manāfic* eight times.

نَفَعَ *nafaca* a **I** [v. intrans.] **1** to be of use, to be of help (87:9) فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى *so remind, if reminding will* (or, *may*) *be of help* **2** to be acceptable (34:23) وَلاَ تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلاَّ لِمَنْ أَذِنَ لَهُ *intercession will not be acceptable to Him, except through the one to whom He gives permission* **II** [v. trans.] to benefit (2:164) وَالْفُلْكِ الَّتِي تَجْرِي فِى الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ *and the ships that sail the seas for what benefits humankind.*

نَفْعٌ *nafc* [v. n.] benefit (10:49) لاَ أَمْلِكُ لِنَفْسِي ضَرًّا وَلاَ نَفْعًا إِلاَّ مَا شَاءَ اللَّهُ *I do not control any harm or benefit that comes to me, except as God wills.*

مَنَافِعُ *manāfi^c* [pl. of n. مَنْفَعَةٌ *manfa^{c}atun*] **1** benefits (2:219) فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ *there is great sin in both, though also some benefit for people* **2** interests, concerns, business (22:28) لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ *to attend to business of theirs and to pronounce God's Name* **3** uses, utilities, benefits (57:25) وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ *and We sent down iron, which has great strength and uses for mankind.*

ن/ف/ق *n–f–q* a desert rat's tunnel, (of a desert rat) to go into one tunnel entrance and come out of another; (of an animal) to die; to find a good market, to become depleted; to spend, to donate for a good cause, to support one's family. Of this root, 10 forms occur 111 times in the Qur'an: نَافَقَ *nāfaqa* twice; أَنْفَقَ *$^{\circ}$anfaqa* 68 times; نَفَقَة *nafaqatun* twice; نَفَقَاتٌ *nafaqāt* once; إِنْفَاقٌ *$^{\circ}$infāq* once; مُنْفِقُون *munfiqūn* once; نِفَاقٌ *nifāq* three times; مُنَافِقُون *munāfiqūn* 27 times; مُنَافِقَاتٌ *munāfiqāt* five times and نَفَقٌ *nafaq* once.

أَنْفَقَ *$^{\circ}$anfaqa* [v. IV trans.] **1** to spend (money) (18:42) فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا *so he began to wring his hands over what he had spent on it* **2** to donate, to contribute, to give alms (2:270) وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ *whatever alms you donate or pledges you make, God surely knows it.*

نَافَقَ *nāfaqa* [v. III trans., no object] to act hypocritically (3:166) وَلِيَعْلَمَ الَّذِينَ نَافَقُوا *and in order to mark out those who have been acting hypocritically.*

نَفَقَةٌ *nafaqatun* [n., pl. نَفَقَاتٌ *nafaqāt*] charitable expenditure, donation, alms (9:121) وَلاَ يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلاَ كَبِيرَةً وَلاَ يَقْطَعُونَ وَادِيًا إِلاَّ كُتِبَ لَهُمْ *and they do not contribute donations either great or small, or traverse a valley, without it being recorded to them.*

إِنْفَاقٌ *$^{\circ}$infāq* [v. n.] the act of spending money (17:100) لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لأَمْسَكْتُمْ خَشْيَةَ الإِنْفَاقِ *if you possessed the treasures of the mercy of my Lord, you would become tight-fisted for fear of spending.*

مُنْفِقُون *munfiqūn* [pl. of act. part. مُنْفِقٌ *munfiq*] ones who spend money in the way of God, donors (3:17) الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ *those who are steadfast, truthful, truly*

devout, who spend [in God’s cause] and those praying for forgiveness in the small hours of the night.

نِفَاقٌ *nifāq* [v. n.; n.] hypocrisy, acting hypocritically (9:97) الأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا *the desert Arabs are excessive in disbelief and hypocrisy.*

مُنَافِقُونٌ *munāfiqūn* [pl. of مُنَافِق *munāfiq*; fem. pl. مُنَافِقات *munāfiqāt*] hypocrites (57:13) يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ ءَامَنُوا *on the Day both male and female hypocrites will say to those who believed*; * الْمُنَافِقُونَ name of Sura 63, Medinan sura, so-named because of the reference in verses 1–8 to the ‘*Hypocrites*’.

نَفَقٌ *nafaq* [n.] tunnel, passage through the earth (6:35) فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ *then if you can seek a tunnel into the ground or a ladder into the sky.*

ن/ف/ل *n–f–l* spoils of war, assistance, defence of others; extras, to give more than that due. Of this root, two forms occur twice each in the Qur’an: أَنْفَالٌ *ʾanfāl* and نَافِلَةٌ *nāfilatun*.

أَنْفَالٌ *ʾanfāl* [pl. of n. نَفْلٌ *nafl*] interpreted mainly as either spoils of war or good work over and above what is required by duty or obligation (8:1) يَسْأَلُونَكَ عَنِ الأَنْفَالِ قُلِ الأَنْفَالُ لِلَّهِ وَالرَّسُولِ *they question you [Prophet] about the spoils of war–say, ‘The spoils of war belong to God and the Messenger’*; * الأَنْفَال name of Sura 8, Medinan sura, so-named because of the reference in verse 1 to the ‘*Spoils of War*’.

نَافِلَةٌ *nāfilatun* [n.] **1** charitable or pious work beyond what is commanded, largesse (17:79) وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ *and [in some part] of the night, pray, as an extra offering of your own* **2** grandson (in one interpretation of 21:72) وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلاً جَعَلْنَا صَالِحِينَ *and We gave him Isaac and Jacob as offspring* [also in another interpretation: *gifts*], *and made each of them righteous.*

ن/ف/و *n–f–w* garbage, dregs; to eject, to exile, to dismiss, to set aside, to blow away, to exile; to deny, to disown. Of this root, يُنْفَوا *yunfaw*, occurs once in the Qur’an.

يُنْفَى *yunfā* [pass. imperf. of v. نَفَى *nafā*] to be exiled, to be banished (5:33) أَوْ يُنْفَوْا مِنَ الأَرْضِ *or they will be banished from the land.*

ن/ق/ب *n–q–b* perforation on a camel's hooves; to pierce, to dig, to dig up; to search; nature, disposition, good character, good deeds; chief; veil, to wear a veil. Of this root, three forms occur once each in the Qur'an: نَقَّبَ *naqqaba*; نَقْبٌ *naqb* and نَقِيبٌ *naqīb.*

نَقَّبَ *naqqaba* [v. II intrans.] to search high and low, to wander all over the earth (50:36) فَنَقَّبُوا فِي الْبِلاَدِ هَلْ مِنْ مَحِيصٍ *so they searched throughout the land; [have they found] any escape?*

نَقْبٌ *naqb* [v. n.] the act of making a hole, piercing; preaching (18:97) فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا *so they could not scale it, nor could they pierce it.*

نَقِيبٌ *naqīb* [n.] leader, chief, chieftain (5:12) وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا *and out of them We appointed twelve leaders.*

ن/ق/ذ *n–q–dh* to escape, to save, to rescue, to deliver, to retrieve, a horse taken from the enemy. Of this root, three forms occur five times in the Qur'an: أَنْقَذَ *ʾanqadha* three times; يُنْقَذُ *yunqadh* once and يَسْتَنْقِذُ *yastanqidh* once.

أَنْقَذَ *ʾanqadha* [v. IV trans.] **1** to spare, to protect from (3:103) وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا *and you were on the brink of a pit of Fire and He saved you from it* **2** to bail (someone) out, to free, to release (39:19) أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ *can you [Prophet] rescue those [already] in the Fire?*

يُنْقَذُ *yunqadh* [imperf. pass. of v. IV] to be saved, to be rescued (36:43) وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلاَ صَرِيخَ لَهُمْ وَلاَ هُمْ يُنْقَذُونَ *and if We willed, We would drown them, and there would be no help for them, and they would not be rescued.*

يَسْتَنْقِذُ *yastanqidh* [imperf. of v. X اسْتَنْقَذَ *ʾistanqadha*, trans.] to retrieve, to recover (22:73) وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لاَ يَسْتَنْقِذُوهُ مِنْهُ *and if the flies robbed them of something, they could not rescue it from them.*

ن/ق/ر *n–q–r* puddle, small hole in a date-stone; bird's beak; click with the tongue or fingers; to chisel, to pierce; to abuse, infighting; to select; trumpet, horn. Of this root, three forms occur four times in the Qur'an: نُقِرَ *nuqira* once; نَقِيرٌ *naqīr* twice and نَاقُورٌ *nāqūr* once.

نُقِرَ *nuqira* [pass. of v. نَقَرَ *naqara*] (of a horn or trumpet) to be blown, to be sounded (74:8) فَإِذَا نُقِرَ فِى النَّاقُورِ *when the Trumpet is sounded.*

نَقِيرٌ *naqīr* [n.] a minute recess on a date-stone (4:53) فَإِذًا لاَ يُؤْتُونَ النَّاسَ نَقِيرًا *if so, then they would not give to people [so much as] the groove on a date-stone.*

نَاقُورٌ *nāqūr* [n. of instrument] trumpet, horn (74:8) فَإِذَا نُقِرَ فِى النَّاقُورِ *when the Trumpet [heralding the Resurrection*, (cf.) الصور *ʾal-ṣūr] is sounded.*

ن/ق/ص *n–q–ṣ* to decrease, to diminish, loss; to disparage; weakness in the mind, shortcomings, faults. Of this root, four forms occur 10 times in the Qur'an: تَنْقُصُ *tanquṣ* six times; يُنْقَصُ *yunqaṣ* once; نَقْصٌ *naqṣ* twice and مَنْقُوصٌ *manqūṣ* once.

نَقَصَ *naqaṣa* u **I** [v. trans.] **1** to shorten, to reduce, to lessen (21:44) أَفَلاَ يَرَوْنَ أَنَّا نَأْتِي الأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا *do they not see that We visit the land and diminish it at its edges?* (the reference here is traditionally taken to be to the steady shrinking of the land under the control of the unbelievers at the time of the Prophet; 'contemporary scientific' interpreters of the Qur'an, however, see in this verse a reference to the geographical fact that the Earth's sphere looks as if it has been clipped at the edges) **2** to consume, to dismember (50:4) قَدْ عَلِمْنَا مَا تَنْقُصُ الأَرْضُ مِنْهُمْ *We know what the earth consumes of them* **II** [v. doubly trans.] to short-change, to give less than is due, to leave wanting, to leave short of (9:4) ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا *and they have not fallen short in anything [that is due to you].*

يُنْقَصُ *yunqaṣ* [imperf. pass. v.] to be lessened, to be reduced (35:11) وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلاَ يُنْقَصُ مِنْ عُمُرِهِ إِلاَّ فِى كِتَابٍ *no person is granted longevity nor is aught taken away from his life-span, but*

it is in a Record/Book.

نَقْصٌ *naqṣ* [v. n./n.] the act of reducing, diminishing, loss وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الأَمْوَالِ وَالأَنْفُسِ وَالثَّمَرَاتِ (2:155) *We will certainly test you with a measure of fear and hunger, and reduction of property, lives and crops.*

مَنْقُوصٌ *manqūṣ* [pass. part.] that which is diminished, reduced وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ (11:109) *We will certainly give to them their share undiminished.*

ن/ق/ض *n–q–ḍ* to annul, to dismantle, to revoke, to violate, to dispute with; contrary, opposite; to overburden, to weaken. Of this root, three forms occur nine times in the Qur'an: نَقَضَ *naqaḍa* six times; أَنْقَضَ *ʾanqaḍa* once and نَقْضٌ *naqḍ* twice.

نَقَضَ *naqaḍa* u [v. trans.] to unravel, to undo, to annul, to revoke (16:92) وَلاَ تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا *do not be like a woman who unravels her yarn into fibres, after it has become strong, [falling thus into complete disintegration/losing your unity].*

أَنْقَضَ *ʾanqaḍa* [v. IV trans.] to overburden, to weigh down (94:2–3) وَوَضَعْنَا عَنْكَ وِزْرَكَ الَّذِي أَنْقَضَ ظَهْرَكَ *and We removed from you the burden that weighed heavily on you* [lit. *weighed down your back*].

نَقْضٌ *naqḍ* [v. n.] the act of revoking, violating, breaking (a covenant or treaty) (4:155) فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ *and so for breaking their pledge and rejecting God's revelations.*

ن/ق/ع *n–q–ᶜ* stagnant water, swamp, quagmire, (of water) to collect, to soak, to quench one's thirst; dust storm, (of dust) to rise and float, to raise one's voice and shout, to turn pale from fright or sickness. Of this root, نَقْعٌ *naqᶜ*, occurs once in the Qur'an.

نَقْعٌ *naqᶜ* [n.] clouds of dust (100:3–4) فَالْمُغِيرَاتِ صُبْحًا فَأَثَرْنَ بِهِ نَقْعًا *[the chargers] raiding at dawn and raising clouds of dust.*

ن/ق/م *n–q–m* punishment, denial, resentment, hatred, vengeance, to

punish, to deny, to dislike, to reproach, to loathe, to take revenge. Of this root, four forms occur 17 times in the Qur'an: نَقَمَ *naqama* four times; انْتَقَمَ *ᵓintaqama* six times; انْتِقَامٌ *ᵓintiqām* four times and مُنْتَقِمُون *muntaqimūn* three times.

نَقَمَ *naqama* i [v. intrans.] to resent, to disapprove of, to loathe (5:59) هَلْ تَنْقِمُونَ مِنَّا إِلاَّ أَنْ ءَامَنَّا بِاللَّهِ *do you disapprove of us for any reason other than that we believe in God?*

انْتَقَمَ *ᵓintaqama* [v. VIII intrans.] to punish, to take to task for, to take revenge, to take retribution; to exact a penalty (5:95) وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ *but whoever relapses, God will exact the penalty from him.*

انْتِقَامٌ *ᵓintiqām* [v. n./n.] punishment, retribution (39:37) أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ *is God not Almighty and capable of retribution?*

مُنْتَقِمُون *muntaqimūn* [pl. of. act. part. مُنْتَقِمٌ *muntaqim*] ones inflicting punishment, taking to task, exacting retribution (32:22) إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ *We shall inflict retribution on the guilty.*

ن/ك/ب *n–k–b* wind that brings no rain, disastrous wind, to be afflicted by disaster; the shoulder joint, disease that afflicts the joint, to veer off, to turn away from. Of this root, two forms occur once each in the Qur'an: نَاكِبُون *nākibūn* and مَنَاكِبُ *manākib*.

نَاكِبُون *nākibūn* [pl. of act. part. نَاكِبٌ *nākib*] one who veers away, a deviator, one who goes astray (23:74) وَإِنَّ الَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ *and those who do not believe in the Hereafter will certainly veer off the Path.*

مَنَاكِبُ *manākib* [pl. of n. مَنْكِبٌ *mankib*] shoulder joints, whereabouts or regions (of the earth), tracts (of the earth) (67:15) هُوَ الَّذِي جَعَلَ لَكُمُ الأَرْضَ ذَلُولاً فَامْشُوا فِى مَنَاكِبِهَا *it is He who has made the earth stable for you–travel its regions.*

ن/ك/ث *n–k–th* to untwist yarn, to undo what has been done, to go back on an agreement, to renege on a promise, to violate an oath; great crisis. Of this root, two forms occur seven times in the Qur'an: نَكَثَ *nakatha* six times and أَنْكَاثٌ *ᵓankāth* once.

نَكَثَ *nakatha* u [v. trans.] to break an agreement, to go back on a promise, to break one's word (43:50) فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ *but when We removed from them the torment, they went back on their word.*

أَنْكَاثٌ *ᵓankāth* [pl. of n. نِكْثٌ *nikth*] untwisted pieces of yarn (a state of complete disarray, complete disintegration) (16:92) وَلاَ تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا *do not be like a woman who unravels her yarn into fibres, after it has become strong, [falling thus into complete disintegration/losing your unity].*

ن/ك/ح *n–k–ḥ* to marry, to be married, to give in matrimony; to fornicate, fornication; to drench the land (with rain), to be overcome (by sleep). Of this root, four forms occur 23 times in the Qur'an: نَكَحَ *nakaḥa* 14 times; أَنْكَحَ *ᵓankaḥa* three times; اسْتَنْكَحَ *ᵓistankaḥa* once and نِكَاحٌ *nikāḥ* four times.

نَكَحَ *nakaḥa* i [v. trans.] **1** to wed, to marry someone (4:22) وَلاَ تَنْكِحُوا مَا نَكَحَ ءَابَاؤُكُمْ مِنَ النِّسَاءِ *do not marry any of the women that your fathers married* **2** (possibly, in an interpretation of 24:3) to fornicate, to copulate with, to have intercourse with الزَّانِي لاَ يَنْكِحُ إِلاَّ زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لاَ يَنْكِحُهَا إِلاَّ زَانٍ أَوْ مُشْرِكٌ *the adulterer only fornicates with an adulteress or an idolatress, and the adultress only fornicates with an adulterer or an idolater.*

أُنكِحَ *ᵓunkiḥa* [imperf. v. IV] **I** [trans.] to marry off, to enable to marry, to facilitate the marriage of (24:32) وَأَنْكِحُوا الأَيَامَى مِنْكُمْ *marry off the single among you* **II** [doubly trans.] to give to someone in marriage (28:27) إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ *I wish to give you in marriage one of these two daughters of mine.*

اسْتَنْكَحَ *ᵓistankaḥa* [v. X trans.] to seek to marry, to desire to marry (33:50) إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا *if the Prophet wishes to seek her in marriage.*

نِكَاحٌ *nikāḥ* [n.] marriage (also marriage cost) (24:33) وَلْيَسْتَعْفِفِ الَّذِينَ لاَ يَجِدُونَ نِكَاحًا *let those who are unable to afford marriage keep chaste.*

ن/ك/د *n–k–d* bad luck, strained circumstances; to be niggardly, to

deny assistance; (of she-camels) to fail to give birth to living young; (of land) to fail to grow plants. Of this root, نَكِدٌ *nakid*, occurs once in the Qur'an.

نَكِدٌ *nakid* [quasi-act. part.] sickly, scanty, miserable, stunted, poorly (7:58) وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبُثَ لاَ يَخْرُجُ إِلاَّ نَكِدًا *as for the good land, its vegetation comes out by the will of its Lord, but from that which has become corrupt it comes out only scantily.*

ن/ك/ر *n–k–r* hardship, serious matters; cunning; to be discerning; denial, to disown; to dispute with, fighting; to be ignorant of something, to fail to recognise, to refuse to acknowledge; to seek to clarify; to censure, to blame; detestable, abominable, loathsome. Of this root, 11 forms (in addition to a variant reading, نُكِرَ *nukira*) occur 37 times in the Qur'an: نَكِرَ *nakira* once; نَكَّرَ *nakkara* once; أَنْكَرَ *ʾankara* three times; نُكْرٌ *nukr* three times; نُكُرٌ *nukur* once; نَكِيرٌ *nakīr* five times; أَنْكَرُ *ʾankar* once; مُنْكِرَة *munkiratun* once; مُنْكِرُون *munkirūn* three times; مُنْكَرٌ *munkar* 16 times and مُنْكَرُون *munkarūn* twice.

نَكِرَ *nakira* u [v. trans.] to be unable to recognise something or someone, to fail to place or identify, to be mystified (11:70) فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً *when he saw that their hands did not reach towards it [the food], he became doubtful about their identity and conceived a fear of them.*

نُكِرَ *nukira* (variant reading **نُكُرٌ** *nukur*) [pass. v.] to be denied (in a variant reading of verse 54:6) يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُكِرَ *the Day the Summoner will summon them to a denied event.*

نَكَّرَ *nakkara* [v. II trans.] to disguise, to camouflage (27:41) قَالَ نَكِّرُوا لَهَا عَرْشَهَا *he said, 'Disguise her throne for her.'*

يُنكِر *yunkir* [imperf. v. IV, trans.] **1** to deny, to refuse to accept, to disclaim (13:36) وَمِنَ الأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ *and of the factions there are some who deny parts of it* **2** to ignore, to fail to acknowledge (16:83) يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا *they recognise God's blessings, [but] then refuse to acknowledge them.*

نُكْرٌ *nukr* [v. n./quasi-pass. part.] **1** abominable (18:74) لَقَدْ جِئْتَ شَيْئًا نُكْرًا *you have committed an abominable* thing **2** severe, beyond imagination, immeasurable in its severity, out of this world (18:87) فَيُعَذِّبُهُ عَذَابًا نُكْرًا *He will punish him [even more] severely.*

نُكُرٌ *nukur* (variant reading **نُكِرَ** *nukira*) [quasi-act. part.] horrific (54:6) يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُكُرٍ *on a Day the Summoner will summon them to a horrific event.*

نَكِيرٌ *nakīr* [v. n.; n.] **1** denying ; denial (42:47) مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ *you will have no refuge on that Day, and there will be no denying [your sins]* **2** [with 1st pers. sing. pron. suffix ي ī elided in the following verse] punishment (22:44) فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ *I gave the disbelievers time, but in the end I took them to task–how [awesome] was My punishment!*

أَنْكَرُ *ʾankar* [elat.] uglier/the ugliest; more/most offensive (31:19) إِنَّ أَنْكَرَ الأَصْوَاتِ لَصَوْتُ الْحَمِيرِ *for the ugliest of all sounds is the braying of asses.*

مُنْكِرُون *munkirūn* [pl. of act. part. مُنْكِرٌ *munkir*, fem. مُنْكِرَة *munkiratun*] **1** those who deny (21:50) أَفَأَنْتُمْ لَهُ مُنْكِرُونَ *are you going to deny it?* **2** those who refuse to admit (16:22) فَالَّذِينَ لاَ يُؤْمِنُونَ بِالآخِرَةِ قُلُوبُهُمْ مُنْكِرَةٌ *as for those who do not believe the life to come, their hearts refuse to admit [the truth]* **3** those who fail to recognise or identify (12:58) وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكِرُونَ *and Joseph's brothers came and entered before him; he recognised them while they were oblivious to his identity.*

مُنْكَرٌ *munkar* **I** [pass. part.] **1** false, untrue, blameworthy (58:2) وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا *indeed they utter blameworthy* (or, *abominable*) *words and a falsehood* **2** [pl. مُنْكَرُون *munkarūn*] unrecognisable, unidentifiable, unknown (15:62) إِنَّكُمْ قَوْمٌ مُنْكَرُونَ *you are a strange* [lit. *unidentifiable*] *people* **II** [n.] wickedness, abomination (5:79) كَانُوا لاَ يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ *they did not prevent one another from any abomination they committed* **III** [coll. n., with generic definite article (ال الجِنْسِيَّة), المنكر *ʾal-munkar*] what are commonly recognised, particularly from a religious standpoint, as wrong-doings, wrongs (in contrast to المَعْرُوف *ʾal-maʿrūf*, (q.v.))

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ (3:104) *and be a community* (or, *let there be from among you a party that*) *calls for good,* (or, *commands goodness*), *and forbids what is wrong.*

ن/ك/س *n–k–s* to turn upside down, to turn down, to reverse, to hang one's head in shame, to be weak; to relapse, degeneration. Of this root, three forms occur once each in the Qur'an: نُكِسَ *nukisa*; نَكَّسَ *nakkasa* and نَاكِسُون *nākisūn*.

نُكِسَ *nukisa* [pass. v.] to be caused to relapse, to be caused to revert, to be turned upside down *(21:65) نُكِسُوا عَلَى رُءُوسِهِمْ *they went back to their stubbornness, became obstinate* [lit. *they were turned upside down on their heads*].

نَكَّسَ *nakkasa* [v. II trans.] to cause to reverse, to turn upside down (36:68) وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ *he whom We bring into very old age We reverse him in constitution [from strength to weakness].*

نَاكِسُون *nākisūn* [pl. of act. part. نَاكِسٌ *nākis*] those who bend something down *(32:12) نَاكِسُوا رُءُوسِهِمْ *hanging their heads [in shame].*

ن/ك/ص *n–k–ṣ* to withdraw, to reverse, to show reluctance, to recoil, to lose heart. Of this root, نَكَصَ *nakaṣa*, occurs twice in the Qur'an.

نَكَصَ *nakaṣa* u [v. intrans.] to reverse, to retreat, to recoil (8:48) نَكَصَ عَلَى عَقِبَيْهِ *he turned on his heels.*

ن/ك/ف *n–k–f* to wipe tears from the cheek with one's finger, to be disdainful, to snub, to loathe, to be haughty. Of this root, اسْتَنْكَفَ *ʾistankafa*, occurs three times in the Qur'an.

اسْتَنْكَفَ *ʾistankafa* [v. X intrans.] to become haughty, to disdain, to look down upon (4:172) لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ *the Messiah would never disdain to be a servant of God.*

ن/ك/ل *n–k–l* shackles, chains; to punish severely, to torture; to force

back, to rebel; to recoil, to evade, to be cowardly in the face of the enemy; courageous and experienced person. Of this root, three forms occur five times in the Qur'an: أَنْكَالٌ *ʾankāl* once; نَكَالٌ *nakāl* three times and تَنْكِيلٌ *tankīl* once.

أَنْكَالٌ *ʾankāl* [pl. of n. نِكْلٌ *nikl*] shackles, fetters (73:12) إِنَّ لَدَيْنَا أَنْكَالاً وَجَحِيمًا *indeed, We have fetters and a blazing fire.*

نَكَالٌ *nakāl* [v. n.; n.] warning, lesson, example (2:66) فَجَعَلْنَاهَا نَكَالاً لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ *so We made it a warning to those people who were there at the time and to those who came after them, and a lesson to those who are mindful of God.*

تَنْكِيلٌ *tankīl* [v. n.] punishment, retribution (4:84) وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلاً *God is stronger in might and more terrible in punishment.*

نَمَارِقُ *namāriq* [n., pl. of نُمْرُقَةٌ *numruqatun/nimriqatun*, a word of Persian origin occurring once in the Qur'an] cushion, form of saddle (88:15) وَنَمَارِقُ مَصْفُوفَةٌ *and cushions set in rows.*

ن/م/ل *n–m–l* ants; tips of the fingers; to invisibly mend a garment; to tell lies; to be restless, active person. Of this root, three forms occur four times in the Qur'an: نَمْلٌ *naml* twice; نَمْلَةٌ *namlatun* once and أَنَامِلُ *ʾanāmil* once.

نَمْلَةٌ *namlatun* [n., coll. n. نَمْلٌ *naml*] an ant (27:18) حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَاأَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ *and as they approached the Valley of the Ants, one ant said, 'Ants!, Go into your homes'*; * النَّمْلُ name of Sura 27, Meccan sura, so-named because of the reference in verses 18–9 to the '*Ants*' in the story of Solomon.

أَنَامِلُ *ʾanāmil* [pl. of n. أَنْمُلَةٌ *ʾanmulatun*] tips of the fingers *(3:119) عَضُّوا عَلَيْكُمُ الأَنَامِلَ مِنَ الْغَيْظِ *they could not find an outlet for their rage at you* [lit. *they bite their fingertips in rage at you*].

ن/م/م *n–m–m* louse ;slight, gentle sound; to show through, (of scent) to waft about; to disclose or betray a confidence, to spread malicious rumours, to slander, to sow dissension, slanderer, calumny. Of this root, نَمِيمٌ *namīm*, occurs once in the Qur'an.

نَمِيمٌ *namīm* [n.; v. n.] the act of sowing dissension, calumny, tale-bearing (68:11) هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ *a backbiter, slander-monger.*

نَّ *-nna* [heavy *nūn* of corroboration (نون التوكيد الثقيلة)] (see **نْ** *-n*).

ن/هـ/ج *n–h–j* clear, open road, to pass through a clear road, to point out the way, to proceed; to breathe with difficulty; (of a garment) to become tattered. Of this root, مِنْهَاجٌ *minhāj*, occurs once in the Qur'an.

مِنْهَاجٌ *minhāj* [n.] a path, a clearly marked road, a way of life (5:48) لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا *to each of you We have assigned a law and a path.*

ن/هـ/ر *n–h–r* river, stream, to strike water (in digging a well), to gush forth; daylight; to chase away, to rebuke. Of this root, four forms occur 113 times in the Qur'an: تَنْهَر *tanhar* twice; نَهَرٌ *nahar* three times; أَنْهَارٌ *ʾanhār* 51 times and نَهَارٌ *nahār* 57 times.

تَنْهَر *tanhar* [imperf of v. trans. نَهَرَ *nahara*] to repulse, to chide, to rebuke, to drive away (93:10) وَأَمَّا السَّائِلَ فَلاَ تَنْهَرْ *and do not chide the one who asks for help.*

نَهَرٌ *nahar* **I** [n., pl. أَنْهَارٌ *ʾanhār*] **1** river (13:3) وَهُوَ الَّذِي مَدَّ الأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا *it is He who spread out the earth and set on it firm mountains and rivers* **2** a spring or a stream of sweet, running water (18:33) كِلْتَا الْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلاَلَهُمَا نَهَرًا *both gardens produced their [proper] yield, and did not hold back any [due part] of it; and We made a stream flow through them* **II** [coll. n.] rivers, sweet, running waters (54:54) إِنَّ الْمُتَّقِينَ فِى جَنَّاتٍ وَنَهَرٍ *the righteous will be among gardens and rivers.*

نَهَارٌ *nahār* [n.] daytime, the period between dawn and dusk (the opposite of لَيلٌ *layl*, q.v.) (10:67) هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا *He it is who made the night for you to rest in and the day giving [you] sight.*

ن/هـ/و *n–h–w* goal, end, termination; to end, to restrain, to forbid, to abstain; to inform, to relate to; mind, discerning power, reason.

Of this root, eight forms occur 56 times in the Qur'an: نَهَى *nahā* 24 times; نُهِيَ *nuhiya* eight times; يتَنَاهَون *yatanāhawn* once; انْتَهَى *ʾintahā* 16 times; نَاهُون *nāhūn* once; نُهَى *nuhā* twice; مُنْتَهَى *muntahā* three times and مُنْتَهُون *muntahūn* once.

نَهَى *nahā* a [v. trans.] **1** to forbid, to prohibit (7:22) أَلَمْ أَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ *did I not forbid you from that tree?* **2** to restrain, to suppress, to hold back, to stop (79:40) وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى *and as for anyone who feared the meeting with his Lord and restrained himself from whimisical desires* **3** to restrain from, to ward off, to warn against (11:116) فَلَوْلاَ كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِى الأَرْضِ *if only there had been, among the generations before your time, people with a remnant [of good traditions] to ward against corruption on the earth!*

نُهِيَ *nuhiya* [pass. v.] to be forbidden to, to be prohibited from (4:161) وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ *and their taking usury when they had been forbidden it.*

يَتَنَاهَى *yatanāhā* [imperf. of v. VI تَنَاهَى *tanāhā*, intrans.] to forbid one another from, to prevent one another from, to restrain one another from doing (5:79) كَانُوا لاَ يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ *they did not prevent one another from any abomination they committed.*

انْتَهَى *ʾintahā* [v. VIII intrans.] to desist, to cease, to hold back, to abstain, to stop (8:38) إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ *if they desist [from their unbelief] their past will be forgiven.*

نَاهُون *nāhūn* [pl. of act. part. نَاهِي *nāhī*] ones who forbid, ones who denounce an action as forbidden, ones who admonish against doing (9:112) الآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ *those who command goodness and forbid what is wrong.*

نُهَى *nuhā* [n.] reasoning faculty, comprehension, discernment (20:54) إِنَّ فِى ذَلِكَ لآيَاتٍ لأُولِي النُّهَى *in this there are truly signs for those possessing reason.*

مُنْتَهَى *muntahā* [v. n.; n. of place or time] ending, coming to an end; place of ending, a terminus or limit; time of ending, a term, a fixed term (79:42–4) يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا فِيمَ أَنْتَ مِنْ ذِكْرَاهَا إِلَى رَبِّكَ مُنْتَهَاهَا *they ask you [Prophet] about the Hour: 'When will it*

arrive?', [but] what [knowledge] do you have of it that you can tell them? (or, *why should they ask such a question? You [the Prophet] are [there for them to see as] one of its signs*)–*[known only] to your Lord is its time (timing; terminal/ending)*; *(53:14) سِدْرَةَ المُنْتَهَى *the Lote tree of maximum limit* (see **سِدْرَةٌ** *sidratun*)

مُنْتَهُون *muntahūn* [pl. of act. part. مُنْتَهِي *muntahī*] one who desists, stops, ceases action, refrains (5:91) فَهَلْ أَنْتُمْ مُنْتَهُونَ *will you not desist!*

ن/و/أ *n–w–ʾ* a star approaching its celestial setting point; to be weighed down with difficulties, to be strained by, or succumb under a heavy load; hostility. Of this root, تَنُوءُ *tanūʾ*, occurs once in the Qur'an.

تَنُوء *tanūʾ* [imperf. of v. نَاءَ *nāʾa*, intrans.] to weigh down, to strain, to overburden (28:76) وَءَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ *and We had given him such treasures that their keys would have weighed down a [whole] company of strong men.*

ن/و/ب *n–w–b* affliction, a seizure, calamity; to visit, to deputise; to take turns, a shift; to go back, to revert, to repent. Of this root, three forms occur 18 times in the Qur'an: أَنَابَ *ʾanāba* 11 times; مُنِيبٌ *munīb* five times and مُنِيبُون *munībūn* twice.

أَنَابَ *ʾanāba* [v. IV intrans.] to go back, to repent, to turn (to God) (40:13) وَمَا يَتَذَكَّرُ إِلاَّ مَنْ يُنِيبُ *but only those who turn to God will take heed.*

مُنِيبٌ *munīb* [act. part., pl. مُنِيبُون *munībūn*] one who repents, one who turns (to God) (39:8) وَإِذَا مَسَّ الإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ *when harm afflicts man, he calls to his Lord, turning to Him.*

ن/و/ح *n–w–ḥ* to wail, to lament, (of wind, wolves and dogs) to howl; power; to swing, (of trees and mountains) to stand face-to-face. Although Arab philologists are aware of the Syriac origin of the proper noun *Nūḥ*, they include it under this root. Of this root, نُوحٌ *Nūḥ*, occurs 43 times in the Qur'an.

نُوحٌ *Nūḥ* [proper n.] Prophet Noah (cf. Gen. V.29) (29:14) وَلَقَدْ

أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلاَّ خَمْسِينَ عَامًا *We sent Noah out to his people, and he stayed among them for fifty years short of a thousand*; * نُوحٌ name of Sura 71, Meccan sura, so-named because it is devoted to the story of '*Noah*'.

The Qur'an devotes an entire sura to Noah (71). The Qur'anic account speaks of Noah as a prophet who called his people to God in vain for fifty years short of a millenium (29:14). Noah is unique amongst all other prophets in that he pleaded with God for the complete eradication of all unbelievers from the face of the earth when they failed to heed his message (71:26). In response, God ordered Noah to build the Ark, and sent down the Flood, commanding Noah to take on board a pair of every species, his household and the few who believed. After the Flood had subsided, having engulfed everything (including one of Noah's son's, who did not heed his call), the Ark came to settle upon Mount Judiyy (q.v.).

ن/و/ر *n–w–r* light, to light, to shed light, to illuminate; to clarify, to become clear; guidance, to guide, to seek guidance, to enlighten, to gain insight; lantern, landmark; fire, to light fire; blossoms, to blossom, to bring forth flowers. Of this root, three forms occur 194 times in the Qur'an: نَارٌ *nār* 145 times; نُورٌ *nūr* 43 times and مُنِيرٌ *munīr* six times.

نَارٌ *nār* [n.] **1** fire (21:69) قُلْنَا يَانَارُ كُونِي بَرْدًا وَسَلاَمًا عَلَى إِبْرَاهِيمَ *but We said, 'Fire, be coolness and peace for Abraham'* **2** [النَّارُ with def. art.] the Fire, Hellfire (22:72) أَفَأُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا *shall I tell you what is far worse than that?–the Fire that God has promised those who disbelieve!*

نُورٌ *nūr* [n.] **1** light, illumination (71:16) وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا *and He set the moon in them for a light and He set the sun for a lamp* **2** guidance (4:174) يَاأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا *people, a proof has come to you from your Lord and We have sent down to you a clear guidance*; * النور name of Sura 24, Medinan sura, so-named because of the reference in verses 35 to God the '*Light*' *of Heaven and earth.*

مُنِيرٌ *munīr* [act. part.] **1** one giving light, illuminating (25:61)

وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا *and placed in it a lantern and an illuminating moon* **2** enlightening, guiding (31:20) وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَابٍ مُنِيرٍ *and among people there are the ones who argue about God, without knowledge or guidance or an enlightening book.*

ن/و/س *n–w–s* human beings, to increase, to shake; to be blown about, to drive an animal; to slacken, to hang down; cobweb. In addition to deriving نَاسٌ from this root (to move about), philologists derive it also from roots أ/ن/س *ʾ–n–s* (to be sociable) and ن/س/ى *n–s–y* (to be forgetful). Of this root, only نَاس *nās* occurs 240 times in the Qur'an.

النَّاس *ʾal-nās* [with the def. art., coll. n.] **1** (contrasted to jinn (q.v.) and angels) humankind (22:75) اللَّهُ يَصْطَفِي مِنَ الْمَلاَئِكَةِ رُسُلا وَمِنَ النَّاسِ *God chooses messengers from angels and humankind*; (114:6) مِنَ الْجِنَّةِ وَالنَّاسِ *[whither they be] from among the jinn or humankind*; * النَّاسِ name of Sura 114, Meccan sura, so-named because of the references throughout to '*People*' **2** people (4:1) يَاأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ *people, be mindful of your Lord, who created you from a single soul* **3** a crowd (7:116) سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ *they cast a spell on the eyes of the crowds and struck fear into them* **4** those in question (12:46) لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ *that I might return [with the solution] to those who have sent me* **5** others (4:142) وَإِذَا قَامُوا إِلَى الصَّلاَةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ *when they stand up to pray, they do so sluggishly, hypocritically [for show] in order to impress others* **6** (contrasted to النَّاسِ) a particular group (3:174) الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ *those who were told by those around them that their enemy had amassed [a big army] against them* **7** every one, all and sundry (2:83) وَقُولُوا لِلنَّاسِ حُسْنًا *and speak words of kindness to everyone* **8** those endowed with what ʾal-Rāghib calls the essence of humanity, the good, the humane (4:54) أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ *do they envy those to whom God has given some of His grace?!*

ن/و/ش *n–w–sh* skirmish; to seize; to hang on to, to receive; to save; to come face-to-face with. Of this root, تَنَاوُشٌ *tanāwush*, occurs

once in the Qur'an.

تَنَاوُشٌ *tanāwush* [v. n.] the act of attaining, reaching grasping, comprehending, embracing (34:52) وَقَالُوا ءَامَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ *they will say, 'Now we believe in it [the truth],' but how can they attain [to faith] from such a distant place?*

ن/و/ص *n–w–ṣ* escape, way out, place and time of escape, to flee; to ready oneself for action, to move, to pull; avoidance. Of this root, مَنَاصٌ *manāṣ*, occurs once in the Qur'an.

مَنَاصٌ *manāṣ* [v. n./n. of time or place] the act of escaping; refuge; place or time of escaping (38:3) كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلَاتَ حِينَ مَنَاصٍ *how many a generation before them We have destroyed, so they cried out when there was no longer time to escape* [also: *a place to escape to, or no longer an opportunity to escape*].

ن/و/ق *n–w–q* she-camel, to be elegant, to make dainty, to be of pleasant complexion; to cause to be amiable; to be selective. Of this root, نَاقَةٌ *nāqatun*, occurs seven times in the Qur'an.

نَاقَةٌ *nāqatun* [n.] she-camel (11:64) وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ ءَايَةً *my people, this is a she-camel of God; she is a sign for you.*

ن/و/م *n–w–m* sleep, to lie down, to dream, to be lazy; to be insignificant; to abate. Of this root, three forms occur nine times in the Qur'an: نَوْمٌ *nawm* three times; نَائِمُونَ *nā'imūn* twice and مَنَامٌ *manām* four times.

نَوْمٌ *nawm* [v. n.; n.] the act of sleeping, sleep (2:255) لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ *neither slumber nor sleep overtakes Him.*

نَائِمُونَ *nā'imūn* [pl. of act. part. نَائِمٌ *nā'im*] ones who are asleep (68:19) فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ *a visitation from your Lord visited it while they were sleeping.*

مَنَام *manām* **I** [v. n.] the act of sleeping, the act of being asleep (30:23) وَمِنْ ءَايَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ *His wonders [also] include your sleeping and seeking His bounty by night and*

by day **II** [n.] dream (37:102) يَابُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ *my son, I have seen in the dream that I am slaying [sacrificing] you.*

ن/و/ن *n–w–n* fish; a correct word, word of wisdom; inkpot, the letter نونٌ *nūn*, to enunciate the sound نون *nūn*. نون *nūn* meaning 'fish' is considered by some scholars to be of Syriac origin. Of this root, نون *nūn*, occurs twice in the Qur'an.

نُون *nūn* the grapheme ن, which represents the *ḥarf* or letter known as *nūn*, constitutes the first word of the initial verse of Sura 68, القَلَم '*the Pen*'. It is variously interpreted, among other things, as meaning: inkpot (in harmony with 'pen' which comes immediately after in 68:1), ink, fish, a slate, an alternative name for the sura (Sura *Nūn*) or, as authoritative opinion has it, one of the Mysterious Letters that appear at the beginning of a number of suras in the Qur'an (see **الر** *ʾ–l–r*) (68:1–2) ن وَالْقَلَمِ وَمَا يَسْطُرُونَ *Nūn, by the pen and all they write [with it]* (this could be a reference to either the angels' writing down of peoples' deeds or to humans' God-given ability of writing); *(21:87) ذُو النُّون (epithet of the Prophet Jonah) *the one with the great fish*; * النون name of Sura 68, Meccan sura, so-named because of the reference in verse 1 to *Nūn*.

تنوين *tanwīn* (see **II** under نْ– *-n*).

ن/و/ي *n–w–y* a fruit stone; home, to leave home; direction, intention, to intend, to determine. Of this root, نوَى *nawā*, occurs once in the Qur'an.

نَوىً *nawā* [coll. n., sing. نوَاةٌ *nawātun*] fruit stones, particularly those of the date (6:95) إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى *God it is who splits open the seed and the fruit stones.*

ن/ي/ل *n–y–l* gift, a favour bestowed, a gracious act conferred, benefit; to obtain, to enable to have, to let have; to reach; to harm, to bear upon, to insult. Of this root, two forms occur 12 times in the Qur'an: يَنَالُ *yanāl* 11 times and نَيْلٌ *nayl* once.

يَنَالُ *yanāl* [imperf. of v. نَالَ *nāla*, trans.] **1** to obtain, to get hold

of, to lay one's hands on (5:94) لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ *God is sure to test you with some game your hands and spears [can] take* **2** to include, to cover, to embrace (2:124) لاَ يَنَالُ عَهْدِي الظَّالِمِينَ *My pledge does not embrace the unjust* **3** to reach (22:37) لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلاَ دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى *it is neither their meat nor their blood but your piety that reaches God* **4** to attain to (3:92) لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ *you will never attain [true] piety until you give out of what you cherish* **5** to overtake (7:152) سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ *wrath from their Lord will overtake them* **6** [with prep. مِنْ] to afflict, to inflict harm on, to insult (9:120) وَلاَ يَنَالُونَ مِنْ عَدُوٍّ نَيْلاً إِلاَّ كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ *and they do not inflict any harm on an enemy without a good deed being recorded for them.*

نَيْلٌ *nayl* [v. n.] obtaining, the act of inflicting harm (9:120) وَلاَ يَنَالُونَ مِنْ عَدُوٍّ نَيْلاً إِلاَّ كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ *and they do not inflict harm on an enemy without a good deed being recorded for them.*

ه / *hā*

الهاء *ʾal-hāʾ* the twenty-sixth letter of the alphabet; it represents a voiceless glottal fricative sound.

ــه *-h* suffix occurring some 3326 times in the Qur'an and functioning as: **I** pausal *-h* (هاء السكت 'the *hāʾ* of silence'). It may occur as an extension to: **1** 1st person sing. possessive suffix ي *-ī*, 'my', كِتَابِي *kitābī* > كِتَابِيَه *kitābiyah*, emphasising the word itself and adding more emphasis by bringing rhyme and metrical harmony between it and corresponding words in adjacent verses, as in the following four successive verses (69:18–21) يَوْمَئِذٍ تُعْرَضُونَ لاَ تَخْفَى مِنْكُمْ خَافِيَةٌ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ إِنِّي ظَنَنْتُ أَنِّي مُلاَقٍ حِسَابِيَهْ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ *on that Day you will be exposed and none of your secrets will remain hidden; as for him who is given his Record in his right hand, he will say, 'Here is my Record, read it; I knew I would meet my Reckoning'; and so he will have a pleasant life*. The introduction of the pausal *-h* at the end of كِتَابِي > كِتَابِيَه in (69:19) and حِسَابِي > حِسَابِيَه in (69:20), in addition to affecting rhyme with the preceding خَافِيَة *khāfiyah* in (69:18) and following رَاضِيَةٌ *rāḍiyah* in (69:20), lays particular emphasis upon 'Record' and 'Reckoning' as the two most important aspects of the trial that will take place on the Day of Judgement **2** 3rd person sing. fem. pronoun هِيَ *hiya*, 'she' > هِيَه *hiyah*, also lending emphasis to the contextually important هِيَ and bringing rhyme and metrical harmony between it and corresponding words in adjacent verses, as in the following three successive verses (101:9–11) فَأُمُّهُ هَاوِيَة وَمَا أَدْرَاكَ مَا هِيَهْ نَارٌ حَامِيَةٌ *his final abode will be the Bottomless Pit; and how should you know what THAT is?! A blazing fire!* **II** 3rd person sing. masc. attached personal pronoun

(ضمير متصل), 'him', 'it', suffixed to: **a)** a verb (36:69) وَمَا عَلَّمْنَاهُ الشِّعْرَ *and We never taught him poetry* or **b)** a participle (28:7) وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ *and making him one of the messengers* **III** 3rd person sing. masc. possessive pronominal suffix (attached personal pronoun (ضمير متصل)), 'his', 'its', suffixed to: **a)** a noun (22:47) لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ *God will not fail in His promise* **b)** an adverb (23:91) مَا كَانَ مَعَهُ مِنْ إِلَهٍ *there is no [other] god with Him* or **c)** a preposition (9:108) فِيهِ رِجَالٌ *in it there are men.* 3rd person pronominals, as a rule, refer to previously mentioned or easily identifiable referents or antecedents. Absence of such referents is used, in the Qur'anic text, as a rhetorical device for drawing attention to particular parts of the discourse, as in the opening verse of Sura 80 عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الأَعْمَى *he frowned and turned away when the blind man came to him.* With no discernible referent for the agent of the verb عَبَسَ *ᶜabasa* '*he frowned*', the level of the readers'/listeners' curiosity should be sufficiently raised to make them wish to know the details of the incident referred to in the Sura. Grammarians and commentators often state that in the Qur'an any 3rd person sing. masc. pronominal for which there is no explicit referent refers, as a rule, to 'God', as in an interpretation of verse (76:8) وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا *and they give food, out of love for Him* (or, *in spite of their loving to eat it themselves*) *to the poor, the orphan and to [the freed] captive.*

ها *hā* affix occurring 904 times in the Qur'an and functioning as: **I** attention-drawing particle (حَرْفُ تَنْبِيه), interjection 'look', 'there!', 'this particular', which is used to add emphasis or focus to one of the following: **1** [prefixally] independent pronouns (الضَّمَائر المُنْفَصِلة), e.g. أَنْتُمْ *ᵓantum* > هَاأَنْتُمْ *hā ᵓantum* 'here you are', as in (3:119) هَا أَنْتُمْ أُولاَءِ تُحِبُّونَهُمْ وَلاَ يُحِبُّونَكُمْ *well here you are!–you love them, but they do not love you* **2** [prefixally] adverb of place (ظَرْف المَكَان), هُنَا *hunā* > هَاهُنَا *hā hunā* 'this very place', as in (3:154) لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا *if we had a say in the matter, we would not have been slain in this very place* **3** [prefixally] demonstratives (أَسْمَاء الإشَارة) (see **ذا** *dhā*), e.g. تَيْنِ *tayni* > هَاتَيْنِ *hātayni* 'these two [fem.] in particular', as in (28:27) إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ *I wish to marry you to one of these two*

daughters of mine **4** [prefixally] preposition *ka* + demonstrative *dha* هكذا, emphasising the similarity indicated by *kadha*, or even dramatising it, as in (27:42) أَهَكَذَا عَرْشُكِ *is your throne [in any way] like this one?* **5** [suffixally] the vocative particle أَيٌّ *ʾayy*, as in (24:31) وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ *and all of you believers should turn to God* **II** 3rd person sing. fem. objectival suffix (attached personal pronoun (ضمير متصل)), 'her', 'it', suffixed to: a verb (18:86) وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ *he found it setting in a murky pool*; a participle (17:58) مُعَذِّبُوهَا عَذَابًا شَدِيدًا *We would be tormenting it severely* **III** 3rd person sing. fem. possessive suffix (attached personal pronoun ضمير متصل), 'her', 'its', suffixed to a noun (18:33) ءَاتَتْ أُكُلَهَا *it gave its yield*; an adverb (18:86) وَجَدَ عِنْدَهَا قَوْمًا *he found a people by it*; or a preposition (20:55) مِنْهَا خَلَقْنَاكُمْ *from it We created you* **IV** هَاؤُم *hāʾum* (see alphabetically).

هَاؤُم *hāʾum* [quasi-imper. v. (اسم فعل أمر) هَاءْ (*hāʾ*) + 2nd person pl. masc. مُ (*-um*), occurring once in the Qur'an, used interjectionally] here!, look!, take! (69:19) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ *as for the one who is given his Record in his right hand, he will say 'Here is my Record!, read it!'*

هَاتِ *hāti* [imper. v. (no perf. or imperf.) occurring four times in the Qur'an] bring!, produce!, give! (27:64) هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ *bring forth your evidence, if you are truthful.*

هَاتَيْنِ *hātayn* (see **ذَا** *dhā* and **هَا** *hā*).

هَذَا *hādhā* (see **ذَا** *dhā* and **هَا** *hā*).

هَذَان *hādhān* (see **ذَا** *dhā* and **هَا** *hā*).

هَارُوتُ *Hārūt* [proper name, occurring once in the Qur'an] according to the majority of commentators, هَارُوت *Hārūt* together with مَارُوت *Mārūt* (q.v.), were either two rebellious angels or two mischievous kings who practised sorcery in Babylon (2:102) وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ *but it was the devil who disobeyed, teaching people witchcraft*

and what was revealed in Babylon to the two angels (variant reading مَلِكَيْن *malikayn*, *two kings*) *Hārūt and Mārūt.*

هَارُونُ *Hārūn* [proper name occurring 20 times in the Qur'an, a borrowing from Hebrew] Prophet Aaron, brother of Moses (28:34) وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا *and my brother Aaron, he is far more eloquent than I in speech.* Aaron is mentioned in the Qur'an as Moses' trusted supporter and helper, in the context that Moses requests from God that he provide him with a helper to support him in his struggle against Pharaoh (20:29).

هَكَذَا *hākadhā* [this word occurs once in the Qur'an] (see **ذَا** *dhā* and **هَا** *hā*).

هَامَانُ *Hāmān* [(proper) noun occurring six times in the Qur'an. It is considered to be a Coptic borrowing related to the Egyptian God of Amon, most likely, according to Muḥammad Asad, the designation 'Hā−Amen' given to every high priest of the Egyptian god of Amon (not to be confused with Persian Haman of the Old Testament), or possibly, according to other commentators, it is a proper noun] either the name of the chief aid to Pharaoh or the title of the high priest in Egypt at the time of Moses (Est. III.ff.) (40:36) وَقَالَ فِرْعَوْنُ يَاهَامَانُ ابْنِ لِي صَرْحًا *and Pharaoh said, 'Hāmān, build me a lofty tower.'*

هَاهُنَا *hāhunā* (see **هَا** *hā* and **هُنَا** *hunā*).

هـ/ب/ط *h–b–ṭ* to descend, to climb down; to come to a new place, to settle down in a new place; to cave in, to collapse; to abate, to decrease, to depreciate; to be humiliated. Of this root, هَبَطَ *habaṭa* occurs eight times in the Qur'an.

هَبَطَ *habaṭa* i [v. intrans.] **1** to go down, to descend (7:24) قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى الأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ *He said, 'Go down!, some of you enemies to the others; on earth you will have a place to stay and livelihood for a time'* **2** to disembark (11:48) قِيلَ يَانُوحُ اهْبِطْ بِسَلَامٍ مِنَّا *it was said, 'Noah, disembark with peace from Us'* **3** to relocate, to go to live or settle in a new place (2:61)

اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُم *go into a town and there you will find what you have asked for* **4** to cave in, to collapse, to fall down (2:74) وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ *for there are rocks from which streams gush forth, and others split so that water issues from them, and others cave in, in awe of God.*

هـ/ب/و *h–b–w* dust floating in the air, dust particles visible in sunlight, mote, dust cloud; to swagger, to walk with conceit; to dissolve into nothing, to vanish into nothing, vain effort. Of this root, هَبَاءٌ *habāʾ* occurs twice in the Qur'an.

هَبَاءٌ *habāʾ* [n.] fine dust, particles floating in the air (25:23) وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا *and We will get to whatever [good] deeds they have done, and turn them to scattered dust.*

هـ/ج/د *h–j–d* to sleep in the night or in the latter part of the night; to stay awake at night; (of a camel) to rest the fore part of the neck upon the ground. Of this root, تَهَجَّد *tahajjad* occurs once in the Qur'an.

تَهَجَّدْ *tahajjad* [imper. of v. V تَهَجَّدَ *tahajjada*, intrans.] to perform voluntary prayers in the depths of night (17:79) وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ *and in some part of the night, pray, as an extra offering of your own [for your own benefit].*

هـ/ج/ر *h–j–r* to give up, to part company with, to abandon; to emigrate, to migrate; summer midday heat; bad or obscene language, to slander, to insult; custom, habit. Of this root, seven forms occur 31 times in the Qur'an: هَجَرَ *hajara* five times; هَاجَرَ *hājara* 16 times; هَجْرٌ *hajr* once; مَهْجُورٌ *mahjūr* once; مُهَاجِرٌ *muhājir* twice; مُهَاجِرَاتٌ *muhājirāt* once and مُهَاجِرُون *muhājirūn* five times.

هَجَرَ *hajara* u [v. trans.] **1** to desert, to shun, to part company with, to forsake (74:5) وَالرُّجْزَ فَاهْجُرْ *and shun all abominations* **2** to leave alone, to avoid, to abstain from, to ignore (4:34) وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ *and ignore them in bed* **3** to speak ill of, to slander (23:67) مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ *driven by arrogance you spend the evening speaking ill of it [the Qur'an].*

هَاجَرَ *hājara* [v. III, intrans.] to emigrate, to migrate (4:100) وَمَنْ يُهَاجِرْ فِى سَبِيلِ اللَّهِ *and he who emigrates in the cause of God.*

هَجْرٌ *hajr* [v. n.] (the act of) parting company with someone, forsaking, boycotting, ignoring (73:10) وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلاً *and endure patiently what they say, and forsake them with a gracious forsaking.*

مَهْجُورٌ *mahjūr* [pass. part.] forsaken, abandoned, deserted, shunned, neglected; abused, slandered, insulted (25:30) وَقَالَ الرَّسُولُ يَارَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْءَانَ مَهْجُورًا *and the Messenger will say, 'My Lord, my people have considered this Revelation as something of no consequence* (or, *something to be ignored*, or, *to be abused*).'

مُهَاجِرٌ *muhājir* [act. part., pl. مُهَاجِرُون *muhājirūn*, fem. pl. مُهَاجِرَاتٌ *muhājirāt*] migrant, emigrant, someone who migrates from their home/country (4:100) وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ *and whosoever leaves home migrating to God and His Messenger*; * المُهَاجِرُونَ *the Emigrants*, the early Meccan men and women, Muslims who, because of the persecution to which they were subjected by the Quraysh, migrated from hostile Mecca to Yathrib–subsequently called Medina–and who became known as the Emigrants (cf. **الأَنْصَار** *ʾal-ʾanṣār*); (9:117) لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِى سَاعَةِ الْعُسْرَةِ *in His mercy God has turned to the Prophet, the Emigrants and the Helpers who followed him in the hour of adversity.*

هـ/ج/ع *h–j–ᶜ* part of the night; to sleep at night, to lie down peacefully at night; slumber; to abate; foolish person. Of this root, يَهْجَعُون *yahjaᶜūn* occurs once in the Qur'an.

يَهْجَعُ *yahjaᶜ* [imperf. of v. intrans.] to sleep at night without any concerns (51:17) كَانُوا قَلِيلاً مِنَ اللَّيْلِ مَا يَهْجَعُونَ *little of the night would they [lie down] to sleep unconcerned.*

هـ/د/د *h–d–d* to pull down, to demolish; thud, thundering sound, devastating event; to frighten, to threaten. Of this root, هَدٌّ *hadd* occurs once in the Qur'an.

هَدٌّ *hadd* [v. n.] crashing, crumbling to pieces (19:90) وَتَنْشَقُّ

الأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا *and [causing] the earth to split asunder, and the mountains to crumble to pieces.*

هـ/د/م *h–d–m* to wreck, to demolish; to commit murder; a grave; a tattered garment; to be in a rage. Of this root, هُدِّمَ *huddima* occurs once in the Qur'an.

هُدِّمَ *huddima* [pass. v. II] to be wrecked, to be pulled down, to be demolished (22:40) لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا *[many] monasteries, churches, synagogues and mosques, where God's name is much mentioned, would surely have been destroyed.*

هـ/د/هـ/د *h–d–h–d* to coo, to murmur, to gently pat a baby to sleep; hoopoe. Of this root, هُدْهُدُ *hudhud* occurs once in the Qur'an.

هُدْهُدُ *hudhud* [n.] hoopoe (27:20) وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لاَ أَرَى الْهُدْهُدَ *and he inspected the birds and said, 'How come I do not see the hoopoe?'*

هـ/د/ي *h–d–y* guide, vanguard, to guide, to rightly guide; to explain, to clarify; road; daylight; objective; piety; mode; manner; a present, to give a present; a sacrificial offering, to offer a sacrificial offering. Of this root, 11 forms occur 291 times in the Qur'an: هَدَى *hadā* 114 times; هُدِيَ *hudiya* four times; يَهِدِّي *yahiddī* once; اهْتَدَى *ʾihtadā* 39 times; هَادِي *hādī* 10 times; هُدىً *hudā* 85 times; أَهْدَى *ʾahdā* seven times; مُهْتَدِي *muhtadī* four times; مُهْتَدُون *muhtadūn* 18 times; هَدْيٌ *hady* seven times and هَدِيَّةٌ *hadiyyatun* twice.

هَدَى *hadā* i [v. trans.] **1** to give the ability to know right from wrong, to give the ability to fend for onself, to instil the instinct for survival (20:50) رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى *our Lord is He who gave everything its form then showed them how to find their way* **2** to provide or offer guidance (41:17) وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى *as for Thamūd, We called them to guidance, but they preferred blindness over guidance* **3** to guide to the right path (6:161) إِنَّنِي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ *my Lord has guided me to a straight path* **4** (of God) to lead to Paradise, to guide to ultimate

heavenly reward (7:43) تَجْرِي مِنْ تَحْتِهِمُ الأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا *with rivers flowing close to them and they say, 'Praise be to God who guided us to this'* **5** [ironically] to lead someone or something (the wrong way) (22:4) مَنْ تَوَلاَّهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ *those who take his side he leads astray and guides them to the suffering of the blazing flame.*

هُدِيَ *hudiya* [pass. v.] **1** to be shown the way (10:35) أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لاَ يَهِدِّي إِلاَّ أَنْ يُهْدَى *is someone who guides to the Truth more worthy to be followed, or someone who cannot find the way unless he himself is shown [the way]?* **2** to be guided (3:101) وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ *and whoever holds fast to God will certainly be guided to a straight path.*

اهْتَدَى *ʾihtadā* [v. VIII, intrans.] **1** to use for guidance (6:97) وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ *and He it is who made the stars for you to use for guidance through the darkness of land and sea* **2** to seek guidance (2:53) وَإِذْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ *and when We gave Moses the Scripture and the Criterion [of right and wrong] that you might seek guidance* **3** to find guidance (3:20) فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا *so if they surrender [themselves to God] they will have found guidance* **4** to follow in the footsteps of the guided, to accept guidance (2:170) وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أَوَلَوْ كَانَ ءَابَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئًا وَلاَ يَهْتَدُونَ *but when it is said to them, 'Follow the message that God has sent down,' they answer, 'We follow the ways of our fathers.' What!, even though their fathers neither understood anything nor followed in the footsteps of the guided?* **5** to stay on the right course (20:82) وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى *yet I am Most Forgiving towards those who repent, believe, do righteous deeds and then stay on the right path.*

يَهِدِّي/يَهَدِّي *yahiddī/yahaddī* [an assimilated form of imperf. of v. VIII, with prefix ت elided, trans./intrans.] to guide someone; to manage to find guidance (10:35) أَمَّنْ لاَ يَهِدِّي إِلاَّ أَنْ يُهْدَى *or someone who cannot find the way unless he himself is shown [the way].*

هَادِي *hādī* **I** [act. part.] one guiding to the right path (27:81) وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلاَلَتِهِمْ *nor are you able to guide the blind out of*

their erroneous way **II** [n.] a guide, rescuer (25:31) وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا *and your Lord is a sufficient guide and helper.*

هُدىً *hudā* **I** [v. n.] guiding, showing the right way (16:37) إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لاَ يَهْدِي مَنْ يُضِلُّ *if you are eager to guide them, [know that] God does not guide those who lead [others] astray [from the right way]* **II** [n.] **1** news, information, directions (possibly in 20:10) امْكُثُوا إِنِّي ءَانَسْتُ نَارًا لَعَلِّي ءَاتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى *stay here, I have perceived a fire; maybe I will bring you a brand from it or find [guidance] directions there* **2** spiritual guidance (3:73) الْهُدَى هُدَى اللَّهِ *true guidance is the guidance of God* **3** the Revelation, the Qur'an (72:13) وَأَنَّا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ *and when we heard the Guidance we came to believe in it.*

أَهْدَى *ʾahdā* [elat.] more/most guided (67:22) أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ *is the one who stumbles and falls on his face better guided or the one who walks upright on a straight path?*

مُهْتَدِي *muhtadī* [act. part. of v. VIII, pl. مُهْتَدُون *muhtadūn*] **1** one finding the way, one coming to a conclusion, one reaching the right decision (2:70) إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ *all cows look alike to us but, God willing, we will reach the right decision* **2** one who follows someone's path (43:22) إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى ءَاثَارِهِمْ مُهْتَدُونَ *we have found our fathers adhering to a tradition and we are following in their tracks* **3** one who has found or accepted true guidance (57:26) فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ *and some of them are rightly guided, but many of them are astray from righteousness.*

هَدْيٌ *hady* [coll. n.] [jur.] offering brought to the Sacred Mosque in Mecca in accordance with the teachings (48:25) هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ *they are the ones who disbelieved, and barred you from the Sacred Mosque, and [caused] the sacrificial offering [to be] detained [so as not] to reach its place of sacrifice.*

هَدِيَّةٌ *hadiyyatun* [n.] gift (27:35) وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ *but I am sending them a present.*

هــ/ر/ب *h–r–b* to escape, to flee, to desert; to seek refuge; refuge; fugitive; to disappear from sight; to become feeble. Of this root, هَرَبٌ *harab* occurs once in the Qur'an.

هَرَبٌ *harab* [v. n.] fleeing, running away (72:12) وَأَنَّا ظَنَنَّا أَنْ لَنْ نُعجِزَ اللَّهَ فِى الأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا *we know we can never frustrate God on earth; we can never frustrate Him [by] fleeing.*

هاروت *Hārūt* (see alphabetically).

هــ/ر/ع *h–r–ᶜ* to go in haste, to hurry, haste, hasty, to walk briskly; to flow; a weak person. Of this root, يُهْرَعُ *yuhraᶜ* occurs twice in the Qur'an.

يُهْرَعُ *yuhraᶜ* [pass. imperf. v., no active form] to go in haste, to speed up (37:70) فَهُمْ عَلَى ءَاثَارِهِمْ يُهْرَعُونَ *so they hastily follow in their footsteps.*

هارون *Hārūn* (see alphabetically).

هــ/ز/أ *h–z–ᵓ* to mock, to scorn, to ridicule, to sneer at, derision; to break; to perish, to cause death of cattle by allowing them to get too cold. Of this root four forms occur 34 times in the Qur'an: يَسْتَهْزِئُ *yastahziᵓ* 17 times; اسْتُهْزِئَ *ᵓistuhziᵓa* four times; مُسْتَهْزِئُون *mustahziᵓūn* twice and هُزُوًا *huzuwan* 11 times.

يَسْتَهْزِئُ *yastahziᵓ* [imperf. v. X, intrans., pass. اسْتُهْزِئَ *ᵓistuhziᵓa*] **1** to scorn, to mock, to deride, to make fun of (3:30) مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلاَّ كَانُوا بِهِ يَسْتَهْزِئُونَ *not a messenger comes to them but that they make fun of him* **2** (of God) to belittle, to have no regard for, to show (someone) up as foolish (2:14–15) وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ اللَّهُ يَسْتَهْزِئُ بِهِمْ *but when they are alone with their devils, they say, 'We are really with you, we were only mocking', God is making fools of them.*

مُسْتَهْزِئُون *mustahziᵓūn* [pl. of act. part. مُسْتَهْزِئٌ *mustahziᵓ*] one who scorns, scoffs, derides, mocks (15:95) إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ *indeed, We sufficed you against the mockers.*

هُزُوًا *huzuwan* [v. n., variant reading هُزُؤًا *huzuᵓan*] the act of

mocking, scorning, deriding (45:35) ذَلِكُمْ بِأَنَّكُمُ اتَّخَذْتُمْ ءَايَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا *this is because you received God's revelations with ridicule and were deluded by worldly life.*

هـ/ز/ز *h–z–z* shaking, vibrating, to swing; to walk briskly, (of God) to bring forth plants, (of barren land) to become alive; rumbling, quivering, trembling, commotion, movement. Of this root, two forms occur five times in the Qur'an: هُزِّي *huzzī* once and اهْتَزَّ *ʾihtazza* four times.

هُزِّي *huzzī* [fem. imper. of v. هَزَّ *hazza*, trans.] shake, rattle (19:25) وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا *and shake the trunk of the palm tree towards you, it will drop ripe dates upon you.*

اهْتَزَّ *ʾihtazza* [v. VIII, intrans.] **1** to shake, to quiver (28:31) وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا *'And throw down your staff!'–when he saw it quivering like a snake/demon, he turned and ran away* **2** to come to life, to stir, to perk up (22:5) وَتَرَى الأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ *you perceive the earth lifeless, yet when We send down upon it water, it stirs and swells and puts forth vegetation of every joyous kind.*

هـ/ز/ل *h–z–l* to mock, to joke, to jest, to take lightly; to be thin, to be emaciated; to lose one's cattle, to become impoverished. Of this root, هَزْلٌ *hazl* occurs once in the Qur'an.

هَزْلٌ *hazl* [v. n./n.] jesting, idle talk (86:13–14) إِنَّهُ لَقَوْلٌ فَصْلٌ وَمَا هُوَ بِالْهَزْلِ *this, indeed, is a decisive statement; it is no idle discourse* (or, *jesting matter*).

هـ/ز/م *h–z–m* lowland; crevice, dent, groove, crack; to defeat, to vanquish, to rob someone of his rights; roll of thunder; disaster, to kill; emaciated animals. Of this root, three forms occur once each in the Qur'an: هَزَمَ *hazama*; يُهْزَمُ *yuhzam* and مَهْزُومٌ *mahzūm*.

هَزَمَ *hazama* i [v. trans., pass. imperf. v. يُهْزَمُ *yuhzam*] to defeat (2:251) فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ *and so by God's leave they defeated them and David killed Goliath.*

مَهْزُومٌ *mahzūm* [pass. part.] defeated, vanquished, put to flight

(38:11) جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الأَحْزَابِ *an inconsequential army of the alliance, defeatable.*

هـ/ز/و *h–z–w* (see **هـ/ز/أ** *h–z–ʾ*).

هـ/ش/ش *h–sh–sh* to be brittle; to be pliant, (of bread etc.) to be thin, to be soft; to be welcoming, to wear a welcoming smile; to drive away; to beat down tree leaves with a stick; a horse that perspires too much. Of this root, أَهُشُّ *ʾahushshu* occurs once in the Qur'an.

أَهُشُّ *ʾahushshu* [imperf. of v. هَشَّ *hashsha*] to beat down tree leaves; to drive away, to restrain (20:18) قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي *he said, 'It is my staff; I lean on it and I beat down leaves with it for my sheep* (or, *I restrain my sheep with it*).'

هـ/ش/م *h–sh–m* to break down, to crumble, to crack; to be frail, to be brittle; dry stalks, straw, dry herbage, land with dry, dead trees; lowlands. Of this root, هَشِيمٌ *hashīm* occurs twice in the Qur'an.

هَشِيمٌ *hashīm* [quasi-pass. part.] dry herbage, dry vegetation, crumbling straw, dry stubble (18:45) فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَاحُ *so it becomes dry stubble that the winds blow away.*

هـ/ض/م *h–ḍ–m* to digest; to deny someone his rights, to oppress; to cleave; to be slender, to be graceful, to be soft and ripe; to be encased; lowland. Of this root, two forms occur once each in the Qur'an: هَضْمٌ *haḍm* and هَضِيمٌ *haḍīm*.

هَضْمٌ *haḍm* [v. n.] injustice, denial of one's rights (20:112) وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلاَ يَخَافُ ظُلْمًا وَلاَ هَضْمًا *and whoever has done righteous deeds and believed, need have no fear of oppression nor of injustice.*

هَضِيمٌ *haḍīm* [quasi-pass. part.] variously interpreted as compact and soft, sweet and ripe, elegantly sheathed in delicate casing (26:148) وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ *and tilled fields and palm trees with sweet, ripe fruit/delicately formed fruit* (or, *with delicate pollen*).

هـ/ط/ع *h–ṭ–ᶜ* to come rushing in fear, to stretch the neck and head in agitation, to transfix the eyes in horror, to cower in fear; a wide road. Of this root, مُهْطِعِين *muhṭiᶜīn* occurs three times in the Qur'an.

مُهْطِعِين *muhṭiᶜīn* [pl. of act. part. مُهْطِعٌ *muhṭiᶜ*] mindlessly rushing with outstretched necks, hastening in anxiety (54:8) مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ *rushing with outstretched necks towards the Summoner, the disbelievers saying 'This is a hard day.'*

هَلْ *hal* [an interrogative particle preceding both nominal and verbal sentences. It occurs 93 times in the Qur'an and is used almost exclusively in rhetorical questions] 'is it not?', 'do they not?' (55:60) هَلْ جَزَاءُ الإِحْسَانِ إِلاَّ الإِحْسَانُ *shall the reward of goodness be [anything] other than goodness?!*

هـ/ل/ع *h–l–ᶜ* to be restless, to be anxious, to be fearful; to be mean, to be greedy, to become hungry; a cowardly person, dread, anxiety, fear; impatience; a fast-running she-camel. Of this root, هَلُوع *halūᶜ* occurs once in the Qur'an.

هـلُوعٌ *halūᶜ* [intens. act. part.] variously interpreted as greedy, given to anxiety, having a restless disposition, impatient, fickle (70:19) إِنَّ الإِنْسَانَ خُلِقَ هَلُوعًا *indeed, man was created fickle*, *given to anxiety.*

هـ/ل/ك *h–l–k* to die, to perish, to expire; to ruin; to harm, to consume, to spend; to lose one's way; to run away fast; to apply oneself in earnest, to do one's utmost. Of this root, nine forms occur 68 times in the Qur'an: هَلَك *halaka* five times; أَهْلَك *ᵓahlaka* 47 times; أُهْلِك *ᵓuhlika* four times; هَالِكٌ *hālik* once; هَالِكُون *hālikūn* once; مُهْلِكٌ *muhlik* three times; مُهْلِكُون *muhlikūn* three times; مُهْلَكُون *muhlakūn* once; مَهْلِكٌ *mahlik* twice and تَهْلُكَةٌ *tahlukatun* once.

هَلَك *halaka* i [v. intrans.] **1** to die, to perish (4:176) إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ *if someone dies childless, leaving a sister* **2** to be lost, to come to an end, to vanish (69:29) هَلَكَ عَنِّي سُلْطَانِيَهْ *my power has gone from me.*

أَهْلَكَ *ʾahlaka* [v. IV trans., pass. v. أُهْلِكَ *ʾuhlika*] **1** to cause to die, to make perish (45:24) وَمَا يُهْلِكُنَا إِلاَّ الدَّهْرُ *and nothing but time causes us to die* **2** to destroy, to obliterate (15:4) وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلاَّ وَلَهَا كِتَابٌ مَعْلُومٌ *and We did not destroy a single community except that it had a set time* **3** to squander, to waste (90:6) أَهْلَكْتُ مَالا لُبَدًا *I have squandered great wealth* **4** to put in danger (9:42) وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ *and they will swear by God, 'Had we been able, we would have come out [to fight] with you,' thus they imperil their [own] souls.*

هَالِكٌ *hālik* [act. part., pl. هَالِكُون *hālikūn*] **1** one who meets with destruction, one who perishes or dies (12:85) تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ *by God!–you will continue to remember/mention Joseph until you become extremely ill, or are of the dead* **2** mortal, perishable (28:88) لاَ إِلَهَ إِلاَّ هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ *[for] there is no god but He; everything is perishable except His Face.*

مُهْلِكٌ *muhlik* [act. part., pl. مُهْلِكُون *muhlikūn*] one who destroys (28:59) وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولاً يَتْلُو عَلَيْهِمْ ءَايَاتِنَا *and your Lord would never destroy towns without first raising a messenger in its main city reciting Our messages to them.*

مُهْلَكُون *muhlakūn* [pl. of pass. part. مُهْلَكٌ *muhlak*] destroyed (23:48) فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ *and they called them both liars, so they became of the destroyed.*

مَهْلِكٌ *mahlik* [v. n.; n. of place/time] perishing; destruction; place or time of destruction (27:49) ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ *then we will say to his next of kin, 'We did not witness the destruction* [also: *the place* or *time of the destruction*] *of his household.'*

تَهْلُكَةٌ *tahlukatun* [v. n./n] destruction (2:195) وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلاَ تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ *and spend in God's cause: do not contribute to your destruction with your own hands* (i.e., *do not bring destruction upon yourselves*).

هـ/ل/ل *h–l–l* new moon, (of the moon) to appear for the first time; (of the month) to start; crescent, crescent-shaped; to come forth;

to exalt God, to invoke God's name upon an animal at the moment of slaughter; (of the face) to lighten up, to show joy; (of clothes) to become tattered. Of this root, two forms occur five times in the Qur'an: أُهِلَّ *ᵓuhilla* four times and أَهِلَّةٌ *ᵓahillatun* once.

أُهِلَّ *ᵓuhilla* [pass. of v. IV with prep. بِـ] [jur.] to be offered sacrificially (2:173) إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ *He has only forbidden you animals not ritually slaughtered, blood, pig's meat and [animals] that have been sacrificed to other than God.*

أَهِلَّةٌ *ᵓahillatun* [pl. of n. هِلَالٌ *hilāl*] new moon, the crescent moons (variously designated by philologists as the moon of either the first, the third or the seventh nights, along with that of the second night and the 26th and 27th nights), stages of the moon (2:189) يَسْأَلُونَكَ عَنِ الأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ *they ask you [Prophet] about the crescent moons–say, 'They show appointed times for people, and for the pilgrimage.'*

هَلُمَّ *halumma* [interjection, quasi-imper. v. used indeclinably and occurring twice in the Qur'an. It is said to consist of either attention-drawing particle ها *hā* + imper. v. لُمَّ 'gather' or interrogative particle هَلْ + perf. v. أَمَّ 'to intend, to go for'] **I** [intrans. with prep. إِلَى] come, come along (33:18) قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا *God could take to task* [lit. *knows*] *the hinderers among you, and those who say to their brothers, 'Come, join us'* **II** [trans.] bring forward, produce (6:150) هَلُمَّ شُهَدَاءَكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا *produce your witnesses who testify that God has forbidden this.*

هُمْ *hum* 3rd person pl. masc. pronoun, independent personal pronoun (ضمير منفصل) occurring 438 times in the Qur'an, 'they' (9:93) وَهُمْ أَغْنِيَاءُ *when they are rich.* هُمْ is also considered as an independent pronoun when preceded by emphatic *la* (لام التَوْكِيْد) (q.v.) (37:173) وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ *and Our supporters, they are the ones who will be victorious.*

هُمْ *-hum* (هِم *-him* in harmony with a preceding كسرة *i* as in (7:186) فِي

(طُغْيَانِهِمْ) 3rd person pl. masc. pronominal suffix, attached personal pronoun (ضمير متصل) occurring 2389 times in the Qur'an and functioning as: **I** objectival pronominal suffix, 'them', suffixed to: a verb (7:186) وَيَذَرُهُمْ فِى طُغْيَانِهِمْ *and He leaves them blundering about in their insolence*; a participle (7:164) مُعَذِّبُهُمْ عَذَابًا شَدِيدًا *punishing them severely*; the particle إِنَّ or one of its sisters (q.v.) (26:55) وَإِنَّهُمْ لَنَا لَغَائِظُونَ *indeed, they are enraging us*; or a preposition (21:101) سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى *the ultimate goodness has already been granted to them* **II** possessive pronominal suffix, 'theirs', 'of them', suffixed to: a noun (17:99) قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ *He is able to create the like of them*; or an adverb (5:66) لأَكَلُوا مِنْ فَوْقِهِمْ *they would have received provisions from above them.*

هُمَا *humā* 3rd person dual masc./fem. pronoun, independent personal pronoun (ضمير منفصل) occurring once in the Qur'an, 'they (two)', 'the two of them' (9:40) إِذْ هُمَا فِى الْغَارِ *when the two of them were in the cave.*

هُمَا *-humā* (هِمَا *-himā* in harmony with a preceding كسرة /ī/, *as in* (55:50) فِيهِمَا عَيْنَانِ تَجْرِيَانِ *in both of them there are two running springs*) 3rd person dual masc./fem. pronominal suffix, attached personal pronoun (ضمير متصل) occurring 124 times in the Qur'an and functioning as: **I** objectival pronominal suffix, 'them both', 'both of them', suffixed to: a verb (37:115) وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا *We saved them both and their people*; the particle إِنَّ or one of its sisters (q.v.) (37:122) إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ *for both of them are of Our faithful servants*; or a preposition (37:119) وَتَرَكْنَا عَلَيْهِمَا فِى الآخِرِينَ *and We left for them among later generations [a eulogy]* **II** possessive pronominal, '(both) their', 'of them (both)', suffixed to a noun (37:115) وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا *We saved them both and their people.*

هـ/م/د *h–m–d* silence, death, to die away, to die down, to abate; (of land) to be barren, to be lifeless, (of a garment) to fall to shreds. Of this root, هَامِدَةً *hāmidatan* occurs once in the Qur'an.

هَامِدَةً *hāmidatan* [quasi-fem. act. part.] lifeless, barren, dead (22:5) وَتَرَى الأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ

بَهِيجٍ *and you perceive the earth lifeless, yet when We send down upon it water, it stirs and swells and puts forth vegetation of every joyous kind.*

هـ/م/ر *h–m–r* to pour down, to shed, a shower of rain, rain clouds; to talk too much, a talkative person; to give generously. Of this root, مُنْهَمِرٌ *munhamir* occurs once in the Qur'an.

مُنْهَمِرٌ *munhamir* [act. part. of v. VII انْهَمَرَ *ʾinhamara*] pouring down profusely (54:11) فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ *so We opened the gates of the sky with torrential water.*

هـ/م/ز *h–m–z* to prod, to poke, to push, to prick, to squeeze; to spur, to goad on; to insinuate, to inspire evil thoughts, to set people against one another, to backbite. Of this root, three forms occur once each in the Qur'an: هُمَزَةٌ *humazatun*; هَمَّازٌ *hammāz* and هَمَزَاتٌ *hamazāt*.

هُمَزَةٌ *humazatun* [intens. quasi-act. part.] one given to backbiting, defamer, slander-monger (104:1) وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ *woe to every backbiting slanderer*; * الهُمَزَة name of Sura 104, Meccan sura, so-named because of the reference in verse 1 to the '*Slander-monger*'.

هَمَّازٌ *hammāz* [intens. act. part.] one who backbites, slanders or defames frequently or strongly (68:10–11) وَلاَ تُطِعْ كُلَّ حَلاَّفٍ مَهِينٍ هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ *and do not yield to any paltry swearer, backbiter or slander-monger.*

هَمَزَاتٌ *hamazāt* [pl. of n. هَمْزَةٌ *hamzatun*] acts of insinuating evil thoughts, evil promptings, goading (23:97) رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ *Lord, I take refuge in You from the goadings of the demons.*

هـ/م/س *h–m–s* to whisper, to mumble, to mutter; to squeeze, to move stealthily. Of this root, هَمْسٌ *hams* occurs once in the Qur'an.

هَمْسٌ *hams* [v. n./n.] whispering, muttering, faint murmur (20:108) وَخَشَعَتِ الأَصْوَاتُ لِلرَّحْمَنِ فَلاَ تَسْمَعُ إِلاَّ هَمْسًا *voices will be hushed for the Lord of Mercy, so you will hear only whispering.*

هـ/م/م *h–m–m* sorrow, anxiety, concern, to cause distress; importance, serious matter; errand, assignment; to go about one's business, to fend for oneself; to intend to do, to be about to do; ability, high capability, highly accomplished and capable person; vermin, pest, reptiles, insects in general; to plot, to have bad designs; murmuring sounds, to melt down. Of this root, two forms occur nine times in the Qur'an: هَمَّ *hamma* eight times and أَهَمَّ *ᵓahamma* once.

هَمَّ *hamma* u [v. intrans] **1** to intend, to be on the point of doing (5:11) إِذْ هَمَّ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ *when a [certain] people were about to raise their hands against you* **2** [with prep. بِـ] to plot, to scheme (40:5) وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ *each [of these communities] schemed to seize their messenger* **3** [with prep. بِـ] to make for, to attempt (12:24) وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلاَ أَنْ رَأَى بُرْهَانَ رَبِّهِ *and she made for him, and he would have taken her had he not seen the evidence of his Lord.*

أَهَمَّ *ᵓahamma* [v. IV, trans.] to cause to be mindful, to cause to have concerns, to cause to be anxious (3:154) وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ *and a group who were concerned [only] for themselves* [lit. *whose souls caused them concern*], *thinking of God [thoughts that were] contrary to the truth.*

هامان *hāmān* (see alphabetically).

مُهَيْمِن *muhaymin* (see **هـ/ى/م/ن** *h–y–m–n*)

هُنَا *hunā* [dem., occurring 10 times in the Qur'an and functioning as adv. of place (اسم إشارة للمكان). In the Qur'anic text it occurs only prefixed by ها *-hā* (q.v.) or suffixed by لِكَ *-lika*] **I** [prefixed by attention-drawing particle, ها (q.v.), pointing to a near or immediate place (اسم إشارة للمكان القريب)] 'this very place' (3:154) لَوْ كَانَ لَنَا مِنَ الأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا *if we had a say in the matter, we would not have been defeated in this place* **II** [suffixed by لِكَ *-lika* (consisting of لِ + كَ) denoting a place or time far away in physical distance, rank and/or importance (اسم إشارة للمكان أو الزمان البعيد)] **1** [adv. of place] **a)** there, at that far away/terrible place, out there

(25:13) وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا *and when they are thrown into a narrow place in it, chained [together], down there they will cry out for death* **b)** in that decisive situation (18:44) هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا *in that difficult situation the [only] protection would be that of God, the True–He is best for [giving] rewards and best for [determining] outcomes*; *(38:11) جُنْدٌ مَا هُنَالِكَ *a non-existent army*, *an army of no importance/of no consequence* [lit. *not there*] **2** [adv. of time] at that decisive moment (40:78) فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ *when God's command comes, just judgement will be passed and those who follow falsehood will there and then be lost.*

هـ/ن/أ *h–n–ʾ* benefits coming with no toil; to be healthy, (of food) to be wholesome, to feed, to give generously, to bring pleasure; to congratulate; (of animals) to graze well; to cover the skin of a camel with pitch. Of this root, هَنِيئًا *hanīʾan* occurs four times in the Qur'an.

هَنِيئاً *hanīʾan* [quasi-act. part., act./pass. part.] (of food and drink) pleasure-giving, enjoyable, wholesome, with pleasure (69:24) كُلُوا وَاشْرَبُوا هَنِيئًا *eat and drink with enjoyment*; *(4:4) فَكُلُوهُ هَنِيئًا مَرِيئًا *accept it with clear conscience* [lit. *eat it with enjoyment and good health*].

هُنَّ *hunna* 3rd person pl. fem. pronoun, independent personal pronoun (ضمير منفصل), occurring seven times in the Qur'an, 'they (fem.)' (58:2) مَا هُنَّ أُمَّهَاتِهِمْ *they are not their mothers.*

هُنَّ *-hunna* (هِنَّ *-hinna* in harmony with a preceding كسرة /ī/, as in (17:44) وَمَنْ فِيهِنَّ *and all there is in them*) 3rd person pl. fem. pronominal suffix, attached personal pronoun (ضمير متصل) occurring 132 times in the Qur'an and functioning as: **I** objectival pronominal suffix, 'them (fem.)' suffixed to: a verb (4:19) مَا ءَاتَيْتُمُوهُنَّ *what you gave them*; a verbal noun (2:233) وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ *and providing for them is incumbent upon the father*; or a preposition (17:44) وَمَنْ فِيهِنَّ *and all there is in them* **II** possessive pronominal suffix, 'their (fem.)', 'of them (fem.)', suffixed to a noun (2:233) وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ *and mothers shall suckle their*

children.

هُوَ *huwa* 3rd person sing. masc. pronoun, occurring 478 times in the Qur'an and functioning in two senses] **1** [independent personal pronoun (ضمير منفصل)] 'he', 'it' (25:54) وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا *and He it is who created from water a human being* **2** [pronoun of the fact (ضَمِير الشَّأن), or pronoun of the story (pronoun which anticipates a whole subsequent clause) (ضَمِير القِصَّة)] 'the fact is …', 'the situation is …' (in an interpretation of: 112:1) هُوَ اللَّهُ أَحَدٌ *the fact of the matter is: God is One.*

هـ/و/د *h–w–d* repentance, to mend one's ways; to proceed gently and solemnly; to be indulgent, to be conciliatory, solemnity; to be a Jew, to be Jewish, Jewry; to sing, to intoxicate. Some philologists, however, consider هَادَ *hadā* and هـود *hūd* (meaning to become Jewish) a borrowing from Hebrew. Of this root, two forms occur 21 times in the Qur'an: هَادَ *hāda* 11 times and هُودٌ *hūd* 10 times.

هَادَ *hāda* ū [v. intrans.] **1** to be or become a Jew (6:146) وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ *and for those who are Jews We forbade every [animal] with claws* **2** [with prep. إِلَى] to repent, to turn (to God) (7:156) وَاكْتُبْ لَنَا فِى هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ *and ordain for us, in this world, good as well as in the life to come–we have turned to You.*

هود *hūd* **(1)** [coll. n.] the Jews, the Jewish people (2:111) وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلاَّ مَنْ كَانَ هُودًا أَوْ نَصَارَى *and they [also] say, 'None will enter Paradise except for those who are Jewish or Christian.'*

هود *Hūd* **(2)** [proper n.] Hūd, the Prophet sent to the Arabian tribe of ᶜād, possibly the Biblical Eber (Gen. X.24–5; XI.4ff) (7:65) وَإِلَى عَادٍ أَخَاهُمْ هُودًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ *and to the people of ᶜād We sent their brother, Hūd; he said, 'My people, serve God, you have no god other than He'.* The Qur'an speaks of Hūd as a prophet who was sent to ᶜād, a tribe dwelling in the region of ᵓal-ᵓaḥqāf (q.v.) and residing in the magnificent town, ᶜiram, which the Qur'an describes as a city of lofty pillars (89:7–8), whose like has never been built in the land. Hūd called his

people to the worship of God alone, reminding them of His bounty to them. Their story, recounted in *Sūrat Hūd,* records their intransigence and describes how God destroyed them with a 'storm-wind' which left their dwellings in ruins (Q. 46:21-25); * هــود name of Sura 11, Meccan sura, so-named because of the reference in verses 50–60 to '*Hūd*'.

هـ/و/ر *h–w–r* to collapse, to crash down, to be weak; to pass away, to come to an end, death; to be reckless, to be rash; to endanger; to guess. Of this root, two forms occur once each in the Qur'an: انْهَارَ *ᵓinhāra* and هَارِي *hārī*.

انْهَارَ *ᵓinhāra* [v. VII, intrans.] to collapse, to crumble, to crash down (9:109) أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِى نَارِ جَهَنَّمَ *he founded his building upon the brink of a crumbling precipice, so it crashed down with him into the fire of Hell.*

هَارِي *hārī* [act. part.] faltering, shaky, teetering, crumbly (9:109) أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ *he founded his building upon the brink of a crumbling precipice.*

هـ/و/ن *h–w–n* humiliation, disgrace; to ridicule, to value lightly, to be despicable; to be weak, to be meek; to be easy; to be amiable; to be moderate; to be solemn, to be gentle. Of this root, seven forms occur 26 times in the Qur'an: أَهَانَ *ᵓahāna* twice; هَوْنٌ *hawn* once; هُونٌ *hūn* four times; هَيِّنٌ *hayyin* three times; أَهْوَنُ *ᵓahwan* once; مُهِينٌ *muhīn* 14 times and مُهَانٌ *muhān* once.

أَهَانَ *ᵓahāna* [v. IV, trans.] to disgrace, to humiliate, to humble, to demean (89:16) وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ *but whenever He tests him and straitens his provision, he says, 'My Lord has humiliated me.'*

هَوْنٌ *hawn* [v. n.] gentility, modesty, ease of manner (25:63) وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الأَرْضِ هَوْنًا *the servants of the Lord of Mercy are those who walk on the earth modestly.*

هُونٌ *hūn* [v. n.] contempt, abasement, degradation, shame (16:59) أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِى التُّرَابِ *should he keep it [the baby girl] in [a state of] humiliation* (or, *suffer humiliation himself*) *or*

bury her in the earth?

هَيِّنٌ *hayyin* [quasi-act. part.] easy, easily accomplished (19:21) قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ *your Lord said, 'It is easy for Me.'*

أَهْوَنُ *ᵓahwan* [elat.] easier/easiest, more/most easily accomplished (30:27) وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ *He is the One who initiates creation and then reproduces it–this should be [even] easier for Him.*

مُهِينٌ *muhīn* [quasi-act. part.] insulting, shaming, abusing, degrading (22:57) فَأُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ *these will have a humiliating punishment.*

مُهَانٌ *muhān* [pass. part.] disgraced, abased, shamed, degraded (25:69) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا *the chastisement will be doubled for him on the Day of Resurrection, and he will remain eternally in it in disgrace.*

مَهِين *mahīn* (see م/ه/ن *m–h–n*).

هـ/و/ي *h–w–y* the atmosphere between the earth and the sky, air, emptiness, void; to fall down, to swoop down, to cause to fall, to speed up; inclination, desire, love, altruistic motives; foolish person; temptation, to tempt, to seduce, to enchant; (bottomless) abyss; narrow opening between mountains. Of this root, eight forms occur 38 times in the Qur'an: هَوَى *hawā* four times; هَوِيَ *hawiya* three times; أَهْوَى *ᵓawhā* once; اسْتَهْوَى *ᵓistahwā* once; هَوًى *hawā* 10 times; أَهْوَاءٌ *ᵓahwāᵓ* 17 times; هَوَاءٌ *hawāᵓ* once and هَاوِيَةٌ *hāwiyatun* once.

هَوَى *hawā* ī [v. intrans.] **1** to fall (22:31) تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ *the wind flings him* [lit. *falls down with him*] *into a faraway place* **2** to be lost, to become condemned (20:81) وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى *and he upon whom my wrath falls, he is, indeed, lost* **3** (of stars and other celestial bodies) to set (53:1) وَالنَّجْمِ إِذَا هَوَى *by the stars when they set* **4** [with prep. إِلَى] to incline towards, to turn to (14:37) فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ *make hearts of humankind incline towards them.*

هَوِيَ *hawiya* ā [v. trans.] to like, to love, to desire (2:87) أَفَكُلَّمَا

جَاءَكُمْ رَسُولٌ بِمَا لاَ تَهْوَى أَنْفُسُكُمُ اسْتَكْبَرْتُمْ *how is it that, whenever a messenger brings you something you do not like, you become arrogant.*

أَهْوَى *ʾahwā* [v. IV, trans.] to bring down, to overthrow, to drop from above (53:53) وَالْمُؤْتَفِكَةَ أَهْوَى *and He brought down the ruined cities.*

اسْتَهْوَى *ʾistahwā* [v. X, trans.] to toss around, to seduce, to allure, to bewilder, to tempt (6:71) وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الأَرْضِ *and to be turned on our heels after God has guided us–like someone bewildered through having been tempted by devils into the remote parts of the earth.*

هَوىً *hawā* [n., pl. أَهْوَاءٌ *ʾahwāʾ*] **1** personal prejudices, whims (38:26) فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلاَ تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ الله *so judge between people justly and do not follow whims lest they lead you astray from God's path* **2** capricious desire, base desire (79:40) وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى *as for the one who is in awe of the meeting with his Lord and restrains himself from base desires* **3** one's own accord (53:3–4) وَمَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلاَّ وَحْيٌ يُوحَى *nor does he [the Prophet] speak out of his own accord; it is but a revelation revealed [to him]* **4** personal opinion, unfounded conviction (6:119) وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلاَّ مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ *when He has detailed to you what He has made forbidden to you, except when you are forced to [eat] it, although many mislead [others] with their own whims without [real] knowledge.*

هَوَاءٌ *hawāʾ* [n.] void, air, emptiness (14:43) لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ *utterly stupefied* [lit. *their glance does not come back to them*] *and devoid of all hope* [lit. *their hearts are empty*].

هَاوِيَةٌ *hāwiyatun* [n./v. n.] the Abyss, the bottomless pit of Hell (101:9) فَأُمُّهُ هَاوِيَةٌ *his home will be the Abyss.*

هِيَ *hiya* [3rd person sing. fem. pronoun, occurring 63 times in the Qur'an and functioning in two senses] **1** [independent personal pronoun (ضمير منفصل)] 'she', 'it' (11:42) وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ *and it was sailing with them on waves like mountains* **2** [pronoun

of the fact (ضَمِير الشَّأن), or pronoun of the story (pronoun which anticipates a whole subsequent clause) (ضَمِير القِصَّة)] 'the fact is …', 'the situation is …' (in one interpretation of 45:24) وَقَالُوا مَا هِيَ إلاَّ حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إلاَّ الدَّهْرُ *and they say, 'The whole thing is nothing but our present life–we die and we live; nothing but time causes us to die.'*

هـ/ي/أ *h–y–ʾ* form, shape, bearing, to be shapely, to be well-formed; to make ready, to prepare things, to facilitate, to assist; to yearn for, to desire. Of this root, two forms occur twice each in the Qur'an: هَيَّأَ *hayyaʾa* and هَيْئَةٌ *hayʾatun*.

هَيَّأَ *hayyaʾa* [v. II, trans.] to prepare, to facilitate, to put in order, to arrange (18:16) فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِرفَقًا *take refuge in the cave–God will unfold of His mercy to you, and arrange for you, out of your situation, a way out.*

هَيْئَةٌ *hayʾatun* [n.] form, shape, figure (3:49) أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ *I will fashion for you out of clay [something] resembling the form of birds.*

هَيْتَ *hayta* [this word occurs once in the Qur'an and is subject to great controversy regarding the way it is read, the grammatical category to which it is assigned, and its language of origin. It is read most commonly as هَيْتَ *hayta*, but may also be read as هِئْتِ *hiʾti*; هِئْتَ *hiʾta*; هِئْتُ *hiʾtu*; هِيتَ *hīta*; هِيتِ *hīti*; هَيِتَ *hayita*; هَيْتِ *hayti*; هُيِّئْتُ *huyyiʾtu*; هُيِّيتُ *huyyītu* and هَا أَنَا *hā ʾanā*. Grammatically, it is classified as either a quasi-verb (اسم فِعْل) perfect (مَاضِي) or imperative (أَمْر), or a perfective verb which may be either a passive (مجهول) or active (معلوم) verb. Although some etymologists say the word is of Arabic origin, others argue that it is a Hebrew, Syriac or Coptic borrowing. In spite of these differences of opinion, there is general agreement as to the meaning of the word thanks to the clearly delimited linguistic context within which the word is used in the Qur'anic verse and thanks to the clearly defined role the entire verse plays within the context of the situation detailed in this sura] 'come on', 'I am all yours', 'I am ready for you' (12:23) وَغَلَّقَتِ الأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللهِ *she*

securely bolted the doors and said, 'Here, I'm yours' and he replied, God forbid [lit. *I seek refuge with God]!'*

هـ/ي/ج *h–y–j* to get excited, to be stirred up, to be furious, to be inflamed; war; to cause to dry up, to wither away, to shrivel, to be thirsty. Of this root, يَهِيجُ *yahīj* occurs twice in the Qur'an.

يَهِيجُ *yahīj* [imperf. of v. هَاجَ *hāja*, intrans.] (of plants) to reach maturity, to ripen; to dry up, to wither away, to shrivel (39:21) ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا *then He brings forth with it vegetation of various colours/types; then it withers away, so you see it turning yellow* [also interpreted as: *it flourishes then you see it turning yellow*].

هـ/ي/ل *h–y–l* to pour down, to slide down, (of sand or earth in a pit) to trickle down, to heap up (sand or earth), to cause to pour down, avalanching sand dunes, to gang up; a halo. Of this root, مَهِيلٌ *mahīl* occurs once in the Qur'an.

مَهِيلٌ *mahīl* [quasi-pass. part.] made to avalanche, caused to slide down, made to collapse (73:14) يَوْمَ تَرْجُفُ الأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلاً *on the Day when the earth and the mountains will tremble and the mountains will become collapsing sand dunes.*

هـ/ي/م *h–y–m* to wander about aimlessly, to be confused, to be bewildered, to be puzzled, to be robbed of the senses; to be infatuated, to be enchanted, to be carried away; to be demented by thirst, a waterless desert. Of this root, two forms occur once each in the Qur'an: يَهِيمُ *yahīm* and هِيمٌ *hīm*.

يَهِيمُ *yahīm* [imperf. of v. هَامَ *hāma*, intrans.] to wander about, to roam, to drift, to ramble senselessly (26:225) أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ *do you not see how they meander around every subject* [lit. *in every valley*]*?*

هِيمٌ *hīm* [pl. of act. part. أَهْيَمُ *ʾahyam* or هَائِم *hāʾim*] (of camels) confused or demented (through thirst) (56:55) فَشَارِبُونَ شُرْبَ الْهِيمِ *drinking [it] like the drinking of thirst-demented camels.*

هــ/ي/م/ن *h–y–m–n* to witness, to stand as witness, a witness; to allay fears; to provide proof; important issues; to take care of others, to be trusted with, to be in control of, to be in a position of trust, to be trustworthy. Some philologists consider this to be a triliteral root derived from the root **أ/م/ن** *ʾ–m–n* (q.v.). Of this root, مُهَيْمِنٌ *muhaymin* occurs twice in the Qur'an.

مُهَيْمِنٌ *muhaymin* [act. part.] **1** guarding over; standing up as a witness (5:48) وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ *and We sent to you [Muḥammad] the Book with the Truth, confirming the Scriptures that came before it and guarding over them* **2** one in control, one in full authority *(59:23) الْمُؤْمِنُ الْمُهَيْمِنُ [an attribute of God] *Granter of Security, the One in control/the Controller.*

و / *wāw*

الوَاو *ʾal-wāw* the twenty-seventh letter of the alphabet; it represents either a labio-velar semi-vowel /*w*/ as in ولد (*walad*), or an approximately back, close, rounded, long vowel /*ū*/ as in يولد (*yūlad*). Functionally, *wāw* plays different roles at various levels of the language system to a far greater extent than any other letter of the alphabet, some of which are particular to the Qur'anic text. Broadly speaking, these roles may be described as follows: **I** a consonantal semi-vowel /*w*/ functions as: **1** a constituent of a word, as in ولد (*walad*) **2** a complete word acting as a particle with various functions (see وَ *wa*) **II** a long vowel /*w*/ functions as **1** a constituent of a word, as in نُون (*nūn*) **2** a 3rd person pl. masc. pronominal suffix as in قالوا (*qālū*) **3** an exponent of the nominal case, as in: (12:82) إنَّا لَصَادِقُونَ (*ʾinnā la-ṣādiqūn*) *indeed, we are truthful*; and (12:69) إنِّي أَنَا أَخُوكَ (*ʾinnī ʾanā ʾakhūka*) *I am your very brother* **III** typographically it functions as: **1** a subscript marker between words to indicate elongation of the vowel /*u*/ either by five beats, which, in Qur'anic recitation (تَجْوِيد), is termed compulsory elongation (مَدّ لازِم), or by two beats, natural elongation (مَدّ طَبِيعيّ). Compulsory elongation occurs in cases where a word ends in the short vowel /*u*/ (ضمّة) and is followed by another beginning with a glottal stop /ʾ/ (همزة). Such occurrences are indicated in some, but not all, printed texts by the letter و with a tilde (مَدَّة) above it, printed in a font significantly smaller, i.e., superscript, than that of the main text and positioned between the two words, thus (وٓ); as in (6:17) وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلاَ كَاشِفَ لَهُ وٓ إلاَّ هُوَ *if God touches you with affliction, no one can remove it but He*. Natural elongation occurs in contexts where the second word does not begin with glottal stop /ʾ/. It is indicated by a similar و,

as described above, but without a tilde above it, thus (ۥ), as in (5:55) إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُۥ وَالَّذِينَ ءَامَنُوا *Your true allies are God, His Messenger and the believers.* This system of notation is by no means universal. In some printed texts, instead of the small letter *wāw*, a comma is placed above the preceding /*u*/ with a tilde above it to indicate compulsory elongation, thus (لَهٗ); natural elongation is indicated by a similarly positioned comma without the tilde, thus (وَرَسُولُهٗ) **2** a seat for the glottal stop /ʾ/ in phonetically specific contexts, most of which are by no means particular to Qur'anic texts, as in المُؤْمِنون (*ʾal-muʾminūn*). Some of these contexts are particular to the Qur'anic written traditions and are not reflected within contemporary writing norms; for example, Qur'anic شُفَعَٰٓؤُا (*shufaᶜāʾ*) is generally written elsewhere as شُفَعَاء with the *hamza* (همزة) on the line itself **3** a silent letter in certain words suggesting a possible historical connection with earlier spellings of these words and indicating that they may be borrowings from a foreign source, possibly Hebrew or Syriac. Examples of the silent *wāw* are الزكوٰة (*ʾal-zakāt*), الصلوٰة (*ʾal-ṣalāt*) (and also الربوٰا (*ʾal-ribā*), although the standard sources do not point to a foreign origin in this case).

وَ *wa* particle, occurring in some 9464 places in the Qur'an, which performs various grammatical and semantic functions, a number of which overlap in such a way as to make separation of specific functions in some instances impossible and, because of the richness such ambiguity imparts to the discourse as a whole, undesirable. Rhetoricians have placed great aesthetic value upon the judicial use, or lack of use, of *wa*, and have singled out this aspect of the discourse for special treatment, calling it separation and connection [of consecutive parts of the discourse] (الفصل والوصل). Some rhetoricians, such as ʾal-Jāḥiẓ and ʾal-Jurjānī, equate the ability to understand the nuances of meaning implied in the manipulation of this feature of Qur'anic discourse with mastery of the entire discipline of rhetorics (see function **I** below). Successive sentences within the Qur'anic text which are not connected by any conjunction pose a particular interpretational difficulty and may render the discourse too

ambiguous. As suggested by rhetoricians, comparisons between connected and unconnected sentences (which may otherwise be considered similar) can open the way to a better understanding of Qur'anic discourse as a whole (the reader is here referred to ˀal-Jurjānī's comparison between, e.g., verses (2:14) and (6:8)). Various usages of the particle *wa*, coupled with contextualised quotations from the Qur'anic texts, are each detailed in separate sections below. Grammatical designations for each usage are also given. However, the grammatical designations used for the various types of *wa*, should not be treated as definitive or absolute. They are, like all other nomenclatures of functional words, approximations of meaning because of the inherent limitations of grammatical designations and their inability, no matter how carefully they are chosen/coined, to convey the full and precise meaning of all the instances of the category for which they stand. The focus when trying to appreciate a particular instance of the particle *wa*, therefore, should always be upon the illustrative Qur'anic verses themselves. With this proviso, the uses of the particle *wa* in the Qur'an may be broadly classified under a number of headings, the most notable of which are the following: **I** conjunctive *wa* (واو العطف), best rendered in English as 'and', although often left untranslated; this is the most frequent usage of *wa* and the most versatile. The items joined by this *wa* may be of any structure– particles, prepositions, pronouns, verbs, nouns, phrases, clauses or sentences. They may occur with no particular temporal sequence, hence the description of the function of this *wa* by grammarians as a 'mere joining of items' (مطلق الجمع). In the Qur'anic text, items joined by this *wa* occur in an order which may or may not agree with the order of their occurrence in the event reported. The order of such items/events may even occur differently in different contexts. For example, ادْخُلُوا الْبَابَ سُجَّدًا and قُولُوا حِطَّةٌ appear in one order in verse (2:58) وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ *enter its gate humbly and say, '[We ask] relief [from our sins]' [so that then] we shall forgive you your sins*, but they appear in another order in verse (7:161) وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ *but say, '[We ask] relief [from our sins],' and enter the gate humbly [so that then]*

We shall forgive you your sins. Rhetoricians place great aesthetic value on such differences and relate them to meaningful differences within larger contexts. Normally, the conjunctive *wa* is used to join constituents of the same grammatical category: noun + noun, verb + verb, prepositional phrase + prepositional phrase, nominal sentence + nominal sentence, and the like. However, the Qur'anic text contains several occurrences of *wa* joining units of different categories such as the participle صَافَّاتٍ (*ṣāffāt*) *[in state of] holding still [their oustspread wings]* and the verb يَقْبِضْنَ (*yaqbiḍna*) *flapping [their wings]* in verse (67:19) أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ *do they not see the birds above them holding still their outspread wings and [they fold] flapping [them]?* The deviation from the norm in joining these two morphologically different items, so rhetoricians point out, catches the attention of the listeners/readers and directs them to the contemplation of this aspect of the miracle of creation. Special significance is also attached to the use of *wa* as a conjunction linking the verbal sentence يُرْسِلُ عَلَيْكُم حَفَظَةً to the nominal sentence وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ in verse (6:61) وَهُوَ القَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً *He is the Supreme Master over His subjects and He sends out recorders/keepers to watch over you*. The continuous sending of the keepers (denoted by the use in the verse of the action-based verbal clause) can be guaranteed forever only if the sender is constant and in absolute control. All of these nuances are conveyed by the use of the initial, verbless, nominal clause. The attention is drawn to these subtleties of meaning largely between these two otherwise incompatible clauses because of the unusual use of the *wa*. A further example can be found in the conjunction of the declarative clauses لا يَحِلُّ لَكُم أَنْ تَرِثُوا النِسَاء كَرْهًا and the prohibitive sentence لا تَعْضُلُوهُنَّ in verse (4:19) لاَ يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلاَ تَعْضُلُوهُنَّ *it is not lawful for you to inherit women against their will nor place any constraints on them*. The first sentence sets out the general legal stipulation whereas the second issues a command based upon it. Such deviation from the norm receives attention from the exegetes and rhetoricians because of the bearing it has on the overall meaning of the discourse. Of particular interest to rhetoricians is the feature of separation and

connection (الفَصْل وَالوَصْل), described above, where successive items occur in one context connected by *wa* but in another with no grammatical connective of any type. One illustrative example of this can be found in verse (2:58) نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ *We forgive for you your sins, and We shall increase the good-doers*, in which *wa* is present, contrasting with the absence of any grammatical connective in the corresponding position (i.e. before سَنَزِيدُ) in the parallel verse (7:161) نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَنَزِيدُ الْمُحْسِنِينَ *We forgive you your sins; We shall increase the good-doers*. As the significance of the occurrence or non-occurrence of *wa* in what could otherwise be described as the same context could not, obviously, be sought in the structure itself, i.e. in the formal grammatical rules of the language, Qur'an commentators have always striven to 'discover' the hidden message signalled by this linguistic phenomenon **II** *wa* of togetherness (واو المعية) 'with', denoting the accompaniment that connects the two entities. The difference between this *wa* and the conjunctive *wa* lies in this concept of togetherness. Some contexts may permit the interpretation of the *wa* as only one or the other of these two types, as in the case of (74:11) ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا *leave Me [to deal] with the one I created [in the first instance]* [also interpreted as: *the one I alone have created*]. Obviously the *wa* of conjunction is inadmissible (for it would mean that God is asking us to abandon Him). Other contexts could permit either and are thus ambiguous. An example of this may be found in (6:112) فَذَرْهُمْ وَمَا يَفْتَرُونَ, which can equally be rendered either as: *so let them be together with what they contrive* or, as: *so turn your back upon them and upon what they contrive* **III** (possibly) disjunctive *wa* meaning 'although' in (2:219) فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ *there is great sin in both, though also some benefit for people* **IV** resumptive *wa* (واو الإستئناف), also known as *wa* of initiation (واو الإبْتِدَاء). This *wa* marks a departure from the main theme of the preceding phrase. The following phrase, meanwhile, remains indirectly connected to the preceding one and functions as a continuation of it in various ways, for example, as a consequence; a reason; a further substantiation; or a contrast etc. Because of the particular affinity between the two parts of the discourse on either side of

the resumptive *wa*, it should be rendered in translation as a colon, a semi-colon or, in some cases, as a full-stop, but never as ‘and’. Rendering the resumptive *wa* as merely ‘and’, as often happens, can have the effect of breaking up the discourse and making it appear fragmentary, if not altogether nonsensical. An example of the resumptive *wa* which should be omitted altogether in translation can be found at the beginning of verse (11:123) وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالأَرْضِ وَإِلَيْهِ يُرْجَعُ الأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ *to God belong all [aspects] of the heavens and earth that are hidden, and to Him everything* [lit. *the whole matter*] *shall be returned, so worship Him, and put your trust in Him: your Lord is never unaware of what you [people] are doing*. In this case the underlying grammatical reason for the presence of the initial *wa* is the implied threat made in the preceding verses, (11:121–2), to those who deny God: وَقُلْ لِلَّذِينَ لاَ يُؤْمِنُونَ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنَّا عَامِلُونَ وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ *say to those who do not believe, ‘Do whatever you can; We [too] are doing [what We can]. And wait; We [too] are waiting.’* It would be inappropriate to translate the *wa* initiating (11:123) with such a nuance as ‘and’. An example of the resumptive *wa* which should be rendered as a colon is وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ *your Lord is never unaware of what you [people] are doing* (from verse 11:123 above). A further example of the resumptive *wa* conveying a sense of contrast between the preceding and following phrases, which may thus be rendered as a semi-colon, is found in verse (42:34) أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ *or He ruins them for what they have earned; [but/and] He pardons much*. The resumptive *wa* and its various uses remain one of the most difficult aspects of Qur’anic discourse to appreciate and to translate **V** circumstantial *wa* (واو الحال) which precedes a clause/phrase to form a circumstantial clause, denoting a state or condition pertaining to the action expressed by the verbal element of the main sentence (i.e. ‘while’, ‘during the time of’, ‘as’, ‘whereas’). A clause/phrase preceded by a circumstantial *wa* may be: **a)** nominal, as in (9:125) وَمَاتُوا وَهُمْ كَافِرُونَ *and they died while disbelieving*; **b)** verbal with *qad* (قد), as in (4:21) وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ *how could you take it [back] when [each] one of you has been intimately in contact*

with the other?; or **c)** verbal without *qad*, as in (4:20) وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلاَ تَأْخُذُوا مِنْهُ شَيْئًا *and if you wish to replace one wife with another, and [even though] you have given her [as a dower] a ton [of gold], do not take any of it [back].* {Some occurrences of circumstantial *wa* in Qur'anic discourse might also be interpreted as: **i**) the conjunctive 'while'/'and', as in (3:168) الَّذِينَ قَالُوا لإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا *as for those who said of their brothers, while/and they themselves stayed behind, 'If [only] they had listened to us, they would not have been killed'*; or **ii)** the resumptive 'while'/'but' in contrast, as in (6:57) قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ *say, 'I stand on clear proof from my Lord, while/but you deny it'*} **VI** emphatic *wa* (واو التأكيد), which occurs between the interrogative particle أ *ʾa* and a following negative particle لَم *lam*, and may be rendered as 'never!', as in (35:44) أَوَلَمْ يَسِيرُوا فِى الأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ *have they never travelled in the land and seen how was the end of those before them?* **VII** with the meaning of *ʾaw* (بمعنى أو) 'or', as in (4:136) وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الآخِرِ فَقَدْ ضَلَّ ضَلاَلاً بَعِيدًا *anyone who rejects God, His angels, His Scriptures, His messengers or the Last Day has gone far, far astray* **VIII** the *wa* of oath (واو القسم), or the particle of oath (أداة القسم), '[I swear] by [the sanctity of!]', as in (15:92) فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ *so by your Lord, We will surely question them all together* **IX** the *wa* of eight (واو الثمانية), so designated by the commentators because of its occurrence before the word ثامنهم *their eighth*, but not before either of the words رابعهم *their fourth*, or سادسهم *their sixth*, in verse (18:22) سَيَقُولُونَ ثَلاَثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ *some will say, '[They were] three, their fourth was their dog'; [others] say, 'Five, their sixth was their dog'–guessing in the dark–[some] say, 'Seven, and their eighth is their dog'*. ʾibn ʿabbās is quoted as having described the *wa* in this particular context as marking the end of counting (نهاية العدد). Some commentators have argued that the *wa* of eight occurs in the Qur'an, in addition to the above, in three other verses: (9:112) التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ *[the believers are] those who turn to God in repentance; who worship and praise Him; those given to fasting;*

who bow down and prostrate themselves; who order what is good and forbid what is wrong; (39:71) حَتَّى إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا *till, when they come to it, its gates are opened, and its keepers say to them*; and (66:5) يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا *his Lord may well replace you with better wives [if the Prophet decides to divorce any of you]: wives who are devoted to God, true believers, devout, who turn to Him in repentance and worship Him, given to fasting, whether previously married or virgins*. Other commentators, however, have concluded that these usages of *wa* are either conjunctive or circumstantial, leading them to the conclusion that the *wa* of eight occurs only once in the Qur'an, in verse (18:22), as cited above.

و/أ/د *w–ʾ–d* loud thudding sound, sound of heavy steps on the ground; to be swallowed by the earth; to bury alive, particularly a newborn girl; to be deliberate, solemnity. Of this root, only مَوْءُودَةٌ *mawʾūdatun*, occurs once in the Qur'an.

مَوْءُودَةٌ *mawʾūdatun* [pass. part.] a female infant buried alive. The live burial of baby girls was a fairly common practice in pre-Islamic Arabia, particularly amongst the Bedouin poor (81:8–9) وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ *[on the day] when the baby girl buried alive is asked for what crime she was killed*.

و/أ/ل *w–ʾ–l* place where floodwaters gather; close members of the family, protection; to run for one's life. Of this root, مَوْئِلٌ *mawʾil*, occurs once in the Qur'an.

مَوْئِلٌ *mawʾil* [v. n./n. of place] escape/refuge, asylum (18:58) بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلاً *but they have an appointed time from which they will have no refuge/escape*.

و/ب/ر *w–b–r* hair of camels, goats, foxes or rabbits; Bedouin; to obliterate one's tracks; to pollinate palm trees. Of this root, أَوْبَارٌ *ʾawbār*, occurs once in the Qur'an.

أَوْبَارٌ *ʾawbār* [pl. of masc. n. وَبَرٌ *wabar*] fur, animal hair (16:80) وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ *and [appointed for you] from their wool, their fur and their hair, furnishings and comfort*

for a while.

و/ب/ق *w–b–q* shameful act, grave offence; to humiliate, to destroy, to end in ruin; to detain. Of this root, two forms, يُوبِقُ *yūbiq* and مَوْبِقٌ *mawbiq*, occur once each in the Qur'an.

يُوبِقُ *yūbiq* [imperf. of v. IV] to cause to perish, to destroy, to ruin (42:34) أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا *or He ruins them for what they have earned.*

مَوْبِقٌ *mawbiq* [v. n.; n. of place] separation, unbridgeable gulf; a place of destruction (18:52) وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا *on the Day when He says, 'Call on those you claimed were My partners,' and they will call on them but they will not answer: We shall set a perilous gulf between them.*

و/ب/ل *w–b–l* a large thick stick, a bundle of firewood; bad consequences; heavy rain; to be unhealthy, (of air) to be polluted, disasters. Of this root, three forms occur eight times in the Qur'an: وَابِلٌ *wābil* three times; وَبَالٌ *wabāl* four times and وَبِيلٌ *wabīl* once.

وَابِلٌ *wābil* [n./act. part.] heavy rain, torrential rain (2:264) فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا *his likeness is that of a slab of smooth, solid rock with earth on it: heavy rain falls on it and leaves it completely bare.*

وَبَالٌ [v. n.] *wabāl* the evil/disastrous consequences of deeds (64:5) فَذَاقُوا وَبَالَ أَمْرِهِمْ *they tasted the evil consequences of their conduct.*

وَبِيلٌ *wabīl* [quasi-act. part.] crushing, calamitous, disastrous (73:16) فَأَخَذْنَاهُ أَخْذًا وَبِيلاً *so We inflicted a heavy punishment on him.*

و/ت/د *w–t–d* peg, pin, stake, tent peg, to fix firmly; to stay at home, to be firmly established. Of this root, أَوْتَادٌ *ʾawtād* occurs three times in the Qur'an.

أَوْتَادٌ *ʾawtād* [pl. of n. وَتِدٌ *watid*] pegs, stakes (78:6–7) أَلَم نَجْعَل الأَرْضَ مِهاداً وَ الجِبَالَ أَوْتَاداً *did We not make the earth an expanse, and*

the mountains as [stabilising] pegs?

و/ت/ر *w–t–r* string of a bow; tendon; tension; injustice; odd number, individual mode, fashion, method; to detract, to give less than is due; to follow in an uninterrupted manner, to be in a sequence, one at a time; to avenge oneself. Of this root, three forms occur once each in the Qur'an: يَتِرُ *yatir*; تَتْرَى *tatrā* and وَتْرٌ *watr*.

يَتِرُ *yatir* [imperf. of v. وَتَرَ *watara*] to deny someone the reward of his toil (47:35) وَاللَّهُ مَعَكُمْ وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ *God is with you: He will not deny you the reward of your (good) deeds.*

تَتْرَى *tatrā* [quasi-act. part.] slow and steady succession (23:44) ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى *then We sent Our messengers in succession.*

وَتْرٌ *watr* [n.] odd number, one, individual [also interpreted as the one, as distinguished from the many, or creation] (89:1–3) وَالفَجْرِ وَ لَيَالٍ عَشْرٍ وَالشَفعِ وَالوَتْرِ *by the daybreak; by the Ten Nights; by the even; by the odd/the one.*

و/ت/ن *w–t–n* a feud; the main artery that feeds the body; to be firmly fixed; (of water) to be constant and flowing; (of women in particular) to have great literary ability. (There is a great degree of overlap between derivatives of this root and the root **و/ث/ن** *w–th–n* (q.v.) which perhaps suggests a historical sound change or (historical) dialectal variation in the second radical). Of this root, وَتِينٌ *watīn*, appears once in the Qur'an.

وَتِينٌ *watīn* [n.] life-vein, aorta (69:46) ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ *then We will cut off his life-vein.*

و/ث/ق *w–th–q* shackles, bonds, to tie up, to secure; to be firm; to trust; to pledge, covenant, to give one's solemn agreement. Of this root, six forms occur 34 times in the Qur'an: وَاثَقَ *wāthaqa* once; يُوثِقُ *yūthiq* once; وَثَاقٌ *wathāq* twice; وُثْقَى *wuthqā* twice; مَوْثِقٌ *mawthiq* three times and مِيثَاقٌ *mīthāq* 25 times.

وَاثَقَ *wāthaqa* [v. III, trans.] to bind someone to oneself, to exchange pledges with (5:7) وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ *so remember God's blessing on you and the pledge with which*

He bound you to Himself.

يُوثِقُ *yūthiq* [imperf. of v. IV أَوْثَقَ *ʾawthaqa*, trans.] to tie up, to bind, to shackle (89:26) وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ *and no one binds [with] his/His binding* (or, *[the guards of the Fire] will bind none with a binding similar to his*).

وَثَاقٌ *wathāq* **I** [n.] shackles, bonds, fetters (47:4) حَتَّى إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ *until you have routed them, [then] tie fast their bonds* **II** [v. n.] (the act of) tying up (89:26) وَلاَ يُوثِقُ وَثَاقَهُ أَحَدٌ *and no one binds [with] his/His binding* (or, *[the guards of the Fire] will bind none with a binding similar to his*).

وُثْقَى *wuthqā* [fem. elat.] most firm, most secure, most solemn (31:22) وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى *whoever surrenders his face [himself] to God while doing good work, has grasped the firmest handhold.*

مَوْثِقٌ *mawthiq* [v. n./n.] pledging, swearing an oath; a pledge, covenant, oath (12:66) لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ *never will I send him with you, until you have given me a pledge by God.*

مِيثَاقٌ *mīthāq* [n.] a pledge, covenant, pact (2:84) وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لاَ تَسْفِكُونَ دِمَاءَكُمْ *remember when We accepted your pledge [that] you would not shed one another's blood* (or, *that you would not commit what causes you to be killed*).

و/ث/ن *w–th–n* staying firm, being constant, (of land) being rained on, having great wealth, (of women) being endowed with literary talent, being an idol, being an object of worship. (There is a great degree of overlap between derivatives of this root and the root **و/ت/ن** *w–t–n* (q.v.), which perhaps suggests a historical sound change or (historical) dialectal variation in the second radical). Of this root, أَوْثَانٌ *ʾawthān*, occurs three times in the Qur'an.

أَوْثَانٌ *ʾawthān* [pl. of n. وَثَن *wathan*] idols (22:30) فَاجْتَنِبُوا الرِّجْسَ مِنَ الأَوْثَانِ *so shun the filth of [worshipping] the idols.*

و/ج/ب *w–j–b* a loud thud, (of the heart) to beat strongly; to fall down, to fall dead; to become due, (of the sun) to set, to reach the appropriate time. Of this root, وَجَبَ *wajaba*, occurs once in the

Qur'an.

وَجَبَ *wajaba* i [v. intrans.] to become due, to reach the correct position *(22:36) فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا *when [the slaughtered animals] completely expire* [lit. *when its sides fall to the ground*].

و/ج/د *w–j–d* affluence, to find; to perceive, to experience, to have a strong feeling, to be deeply in love, to be very angry, to be sad; to create, to fashion; to become strong. Of this root, three forms occur 106 times in the Qur'an: وَجَدَ *wajada* 104 times; وُجِدَ *wujida* once and وُجْدٌ *wujd* once.

وَجَدَ *wajada* i [v. trans.] **1** to find (9:57) لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلاً لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ *if they could find a place of refuge, or some caverns, or somewhere to crawl into, they would bolt away to it in great haste* **2** to have (9:91) وَلاَ عَلَى الَّذِينَ لاَ يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ *[there is no blame attached to] those who have no means to spend, provided they are true to God and His Messenger* **3** to afford (24:33) وَلْيَسْتَعْفِفِ الَّذِينَ لاَ يَجِدُونَ نِكَاحًا *let those who cannot afford to marry keep chaste* **4** to gain experience of someone as, to come to know someone to be, to reach an understanding of (38:44) إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ *We surely have found him steadfast; what an excellent servant!* **5** to discover (18:86) حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ *until he reached the setting-place/time of the sun, he found it setting into a muddy* (or, *hot*) *spring* **6** to sense (12:94) وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لأَجِدُ رِيحَ يُوسُفَ لَوْلاَ أَنْ تُفَنِّدُونِ *then, when the caravan departed, their father said, 'I perceive Joseph's scent, though you think I am senile.'*

وُجِدَ *wujida* [pass. v.] to be found, to be discovered (12:75) جَزَاؤُهُ مَنْ وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ *the penalty for it is that the one in whose pack it is found, he [his person] will be its penalty.*

وُجْدٌ *wujd* [n./v. n.] financial means (65:6) أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ *house them [the wives you are divorcing] according to your means, in the same way as you house yourselves.*

و/ج/س *w–j–s* evil premonition, mysterious or suspicious sound, to

hear a suspicious sound, to fear, to become apprehensive; to be weary, to be suspicious. Of this root, أَوْجَسَ *ʾawjasa*, occurs three times in the Qur'an.

أَوْجَسَ *ʾawjasa* [v. IV, intrans.] to become apprehensive (11:70) نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً *he became doubtful about their identity and conceived a fear of them.*

و/ج/ف *w–j–f* fast-running, to move briskly, to be agitated; (of the heart) to beat strongly; to be seized with love or fear. Of this root, two forms, أَوْجَفَ *ʾawjafa* and وَاجِفَةٌ *wājifatun*, occur once each in the Qur'an.

أَوْجَفَ *ʾawjafa* [v. IV, trans.] to cause to run briskly *(59:6) فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ *you did not have [in the course of capturing these spoils] to spur on* [also: *you did not have to fight*] *horses or [other] mounts.*

وَاجِفَةٌ *wājifatun* [act. part.] apprehensive, troubled, agitated, concerned, beating fast (79:8) قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ *hearts on that Day will be fearful.*

و/ج/ل *w–j–l* fear, dread, to be scared, to be apprehensive. Of this root, three forms occur five times in the Qur'an: وَجِلَ *wajila* three times; وَجِلَةٌ *wajilatun* once and وَجِلُون *wajilūn* once.

وَجِلَ *wajila* [v. intrans., imperf. يَوْجَلُ *yawjalu*] to be seized with awe (8:2) الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ *those whose hearts tremble with awe when God is mentioned.*

وَجِلَةٌ *wajilatun* [quasi-fem. act. part., masc. pl. وَجِلُون *wajilūn*] trembling, quaking, seized with awe (23:60) وَالَّذِينَ يُؤْتُونَ مَا ءَاتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ *those who always give, with hearts that tremble [at the thought] that they must return to Him.*

و/ج/ه *w–j–h* face, front, facade; direction, point of view, variety; main point; correct method; person of distinction, honour; to face; to turn towards, to make for, to direct, to turn something towards. Of this root, six forms occur 78 times in the Qur'an: وَجَّهَ *wajjaha* twice; تَوَجَّهَ *tawajjaha* once; وَجْهٌ *wajh* 34 times; وُجُوهٌ *wujūh* 38

times; وِجْهَةٌ *wijhatun* once and وَجِيهٌ *wajīh* twice.

وَجَّهَ *wajjaha* [v. II, trans.] to direct, to set, to turn something towards *(16:76) أَيْنَمَا يُوَجِّهْهُ لاَ يَأْتِ بِخَيْرٍ *whatever tasks he [his master] sets for him* [lit. *wherever he directs him to*], *he brings no good*; *(6:79) وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالأَرْضَ *I turn my worship* [lit. *my face*] *towards Him Who created the heavens and the earth.*

تَوَجَّهَ *tawajjaha* [v. V, intrans.] to proceed towards, to head towards (28:22) وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ *and when he made his way towards Midian.*

وَجْهٌ *wajh* [n., pl. وُجُوهٌ *wujūh*] **1** face (12:93) اذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا *take this shirt of mine and lay it over the face of my father–he will become able to see*; *(22:11) انْقَلَبَ عَلَى وَجْهِهِ *he completely turns away* [lit. *he falls on his face*]; *(3:106) يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ *on the Day when some will be delighted and others will be grieved* [lit. *some faces will become white and others will become black*]; *(51:29) فَصَكَّتْ وَجْهَهَا *she was shocked* [lit. *she struck her face*]; *(5:108) يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا *they bear true witness, as it should be given* [lit. *give [their] testimony on its face*]; *(76:9) لِوَجْهِ اللَّهِ *for the sake of God* [lit. *for the face of God*]; *(10:105) أَقِمْ وَجْهَكَ لِلدِّينِ *devote yourself entirely to the faith* [lit. *set your face towards the faith*]; *(2:112) مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ *he who submits his whole being* [lit. *face*] *to God*; *(18:28) يُرِيدُونَ وَجْهَهُ *desiring to meet with Him* [lit. *seeking His countenance*]; *(7:29) وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ *put your whole being into every act of worship* [lit. *set your face [towards the Qibla* (q.v.)*] at every mosque*]; *(27:90) فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ *they* [lit. *their faces*] *will be cast into Hellfire* **2** first part, initial part (3:72) ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا ءَاخِرَهُ *they believe in what has been revealed, to those who believe, at the beginning of the day but reject it at the end of it* **3** presence (2:115) وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ *to God belong the East and the West–wherever you turn, there is God's Face.*

وِجْهَةٌ *wijhatun* [n.] purpose, direction, conviction (2:148) وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا *for each one there is a direction he takes* (or,

according to another interpretation: *He [God] directs him towards it*).

وَجِيهٌ *wajīh* [quasi-act. part.] highly esteemed, greatly honoured يَامَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِى الدُّنْيَا وَالآخِرَةِ (3:45) *Mary, God gives you good tidings of a Word from Him, whose name will be the Messiah, Jesus, son of Mary, who will be greatly honoured in this world and the next.*

و/ح/د *w–ḥ–d* one, single, unique, alone, to be alone; the same, one and the same; to be in solitude, to be singular, to be without equal, to be incomparable, to make into one, to unite (see **أ/ح/د** ʾ–ḥ–d). Of this root, four forms occur 68 times in the Qur'an: وَحْدٌ *waḥd* six times; وَاحِدٌ *wāḥid* 30 times; وَاحِدَةٌ *wāḥidatun* 31 times and وَحِيدٌ *waḥīd* once.

وَحْدَ(هُ) *waḥd(ahu)* [v. n., always with a pronominal suffix] alone (7:70) أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ *have you really come [to tell us] to serve God alone?*

وَاحِدٌ *wāḥid* [n./quasi-act. part., fem. وَاحِدَةٌ *wāḥidatun*] **1** one (2:163) وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لاَ إِلَهَ إِلاَّ هُوَ *your God is the one God: there is no god except Him*; *(12:39) الوَاحِد [an attribute of God] *the One* **2** the same (one) (13:4) يُسْقَى بِمَاءٍ وَاحِدٍ *watered with the same water* **3** single, lone (54:24) أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ *is it a mortal, from amongst us, alone, whom we should follow?* **4** well co-ordinated, well orchestrated, well organised (4:102) فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً *in order for them to fall upon you in a well-orchestrated assault.*

وَحِيدٌ *waḥīd* [quasi-act. part.] alone, on one's own, having no support; helpless (74:11) ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا *leave Me to deal with the one I created [in the first instance] helpless* [also interpreted as: *the one, I alone have created*].

و/ح/ش *w–ḥ–sh* wild beasts; wild fruit; the wrong side; to be desolate, to be homesick. Of this root, وُحُوشٌ *wuḥūsh*, occurs once in the Qur'an.

وُحُوشٌ *wuḥūsh* [pl. of coll. n./n. وَحْش *waḥsh*] beasts, wild beasts (81:5) وَإِذَا الْوُحُوشُ حُشِرَتْ *when the wild beasts are gathered*

together [on the Day of Judgement].

و/ح/ي *w–ḥ–y* to give a sign, to whisper, to send a secret message, to intimate; to write down, to record; to command; to call for assistance; to go in a hurry; to reveal, to inspire. Of this root, three forms occur 78 times in the Qur'an: أَوْحَى *ʾawḥā* 46 times; أُوحِيَ *ʾūḥiya* 26 times and وَحْيٌ *waḥyun* six times.

أَوْحَى *ʾawḥā* [v. IV trans., pass. أُوحِيَ *ʾūḥiya*] **I** [with prep. إِلَى] **1** to reveal (35:31) وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ *that of the Book which We have revealed to you [Prophet] is the Truth* **2** (of God) to convey a command (10:2) أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ *is it so incredible for people that We have commanded a man from among them that he should warn humankind?* **3** to inspire with, to instil as an instinct (16:68) وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا *and your Lord inspired the bees [with an instinct], 'Take for yourselves cells* [lit. *dwellings*], *from the mountains'* **4** to signal, to gesture (19:11) فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا *so he came out of the sanctuary upon his people and signalled to them that they should sing the praises [of God] morning and evening* **II** [with prep. فِي] to set up, to assign, to ordain, to determine (41:12) فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا *so He ordained them, the seven heavens, in two days and assigned in each heaven its order.*

وَحْيٌ *waḥy* **I** [v. n.] the act of revealing (20:114) وَلاَ تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ *do not rush to recite [the revelation] before [the] revealing of it is completed to you* **II** [n.] divine revelation (21:45) إِنَّمَا أُنْذِرُكُمْ بِالْوَحْيِ *I warn you only by the Revelation.*

و/د/د *w–d–d* love, affection, friendship; to desire, to wish for; to be amicable. Of this root, six forms occur 29 times in the Qur'an: وَدَّ *wadda* 16 times; يُوَادُّون *yuwāddūn* once; وُدّ *wudd* once; وَدُودٌ *wadūd* twice; مَوَدَّةٌ *mawaddatun* eight times and وَدٌّ *wadd* once.

وَدَّ *wadda* a [v. trans.] to desire, to wish for (2:266) أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ *would any of you like to have a garden of palm trees and vines?*

يُوَادُّونَ *yuwāddūn* [imperf. of v. III وَادَّ *wādda*, trans.] to exchange cordialities, to be on good terms with someone (58:22) لاَ تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ *you will not find people who believe in God and the Last Day exchanging affection with those who oppose God and His Messenger.*

وُدٌّ *wudd* [n.] love, affection (19:96) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا *as for those who believe and do righteous deeds, the Lord of Mercy will give love to them.*

وَدُودٌ *wadūd* [intens. act. part.] very loving, all loving (11:90) إِنَّ رَبِّي رَحِيمٌ وَدُودٌ *my Lord is merciful and all loving* *(85:14) الوَدُودُ [an attribute of God] *the Most Loving*, *the All Loving.*

مَوَدَّةٌ *mawaddatun* [n.] love, affection, friendship (30:21) وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً *He ordained love and kindness between you.*

وَدٌّ *wadd* [proper n.] Wadd, pre-Islamic Arabian idol (71:23) لاَ تَذَرُنَّ ءَالِهَتَكُمْ وَلاَ تَذَرُنَّ وَدًّا وَلاَ سُوَاعًا *do not renounce your gods–do not renounce Wadd nor Suwā^c.*

و/د/ع *w–d–^{c}* a safe place, a depository; comfort, serenity, to place in good keeping; to bid farewell, to see off, to leave behind; to leave alone, to cease hostility with, to exchange pledges of mutual peace. Of this root, three forms occur four times in the Qur'an: دَعْ *da^c* once; وَدَّعَ *wadda^{c}a* once and مُسْتَوْدَعٌ *mustawda^c* twice.

دَعْ *da^c* [imper. of the rarely used وَدَعَ *wada^{c}a*, v. trans.] to ignore, to dismiss; to stop, to refrain from doing (33:48) وَلاَ تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ *do not give in to the disbelievers and the hypocrites: ignore the harm they cause you.*

وَدَّعَ *wadda^{c}a* [v. II, trans.] to abandon, to leave behind, to forsake (93:3) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى *your Lord has neither forsaken you [Prophet], nor has He come to hate [you].*

مُسْتَوْدَعٌ *mustawda^c* [n. of place] a place of deposit [interpreted as either the womb or the grave] (6:98) وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ *and He it is who produced you from a single soul, then [gave you] a residing place [while you lived] and a repository [after death].*

و/د/ق *w–d–q* rain; war; midday heat; a barrier, to approach, to offer hospitality; (of the stomach) to sag. Of this root, وَدْق *wadq*, occurs twice in the Qur'an.

وَدْقٌ *wadq* [coll. n.] rain (24:43) أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلاَلِهِ *do you not see that God drives the clouds, then gathers them together, then makes them into a heap, then you see the rain coming out from within [the heap of gathered clouds]?*

و/د/ي *w–d–y* a place where running water gathers, (of liquid) to run, a valley; a branch, palm tree saplings; blood money; death, to be taken by death. Of this root, three forms occur 12 times in the Qur'an: دِيَةٌ *diyatun* twice; وَادِي *wādī* eight times and أَوْدِيَةٌ *ᵓawdiyatun* twice.

دِيَةٌ *diyatun* [n.] indemnity or compensation paid to the family of a victim (4:92) وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلاَّ أَنْ يَصَّدَّقُوا *and whoever kills a believer by mistake, then [upon him is] freeing of a believing slave and [paying] compensation to his [the victim's] family, unless they charitably forgo [it].*

وَادِي *wādī* [n., pl. أَوْدِيَةٌ *ᵓawdiyatun*] **1** valley (14:37) رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ *our Lord, I have settled some of my offspring in an uncultivated valley, close to Your Sacred House* **2** water channel, river bed, ravine (13:17) أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا *He sends water from the sky, so riverbeds flow, each according to its capacity* **3** (metaphorically) a kind of thought, a kind of meaning, subject (26:224–5) وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ *and the poets: only those who are lost in error follow them–do you not see how they freely wander from one subject to the next* [lit. *rove aimlessly in every valley*]*?*

و/ذ/ر *w–dh–r* a small boneless piece of flesh; to cut into small pieces; to leave alone, to leave behind, to forsake, to cease. Of this root, تَذَرُ *tadhar*, occurs 45 times in the Qur'an.

يَذَرُ *yadharu* [imperf. of hypothetical v. وَذَرَ *wadhara*, which is not actually used; trans.] **1** to leave as is, to leave something in its

place (12:47) فَمَا حَصَدْتُمْ فَذَرُوهُ فِى سُنْبُلِهِ *whatever [grain] you reap leave in its ears* **2** to leave behind (2:234) وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا *those of you who die and leave widows behind* **3** to let, allow (48:15) سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ *those who were left behind will say, when you set out [on campaigns that promise] spoils you may capture, 'Let us follow you'* **4** to abandon, to renounce (71:23) وَقَالُوا لاَ تَذَرُنَّ ءَالِهَتَكُمْ *and they say [to each other], 'Do not renounce your gods'* **5** to forgo (2:278) اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا *be mindful of God: forgo any outstanding [dues] from usury* **6** [with prep. عَلَى] to let be, to leave as is (3:179) مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ *it would not be God's purpose to leave the believers in the state you are in until He distinguishes the bad from the good* **7** to leave out, to spare (71:26) رَبِّ لاَ تَذَرْ عَلَى الأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا *my Lord, do not leave a [single] dweller from the disbelievers on the [face of the] earth* **8** [with conjunctive *wa* (واو المعية) (q.v.)] to leave to deal with (68:44) فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ *leave Me to deal with those who deny this discourse.*

و/ر/ث *w–r–th* heirloom, inheritance, legacy; an inheritor; to cause someone to acquire something; (of rain) to bring life to the land. Of this root, eight forms occur 35 times in the Qur'an: وَرِثَ *waritha* 12 times; يُورَث *yūrath* once; أَوْرَثَ *ʾawratha* nine times; أُورِثَ *ʾūritha* three times; وَارِثٌ *wārith* once; وَارِثُون *wārithūn* five times; وَرَثَةٌ *warathatun* once; تُرَاثٌ *turāth* once and مِيرَاثٌ *mīrāth* twice.

وَرِثَ *waritha* i [v. trans., pass. imperf. يُورَث *yūrath*] **1** to inherit (19:6) يَرِثُنِي وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ *[the one] who shall inherit me and inherit the family of Jacob* **2** to come into the possession of (21:105) أَنَّ الأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ *the earth shall be the inheritance of My righteous servants* **3** (of God) to remain after all has perished (in an interpretation of 19:40) إِنَّا نَحْنُ نَرِثُ الأَرْضَ وَمَنْ عَلَيْهَا *it is We who inherit the earth and all who are on it* (or, *it is We who will remain after the earth and all on it have perished*).

أَوْرَثَ *ʾawratha* [v. IV, doubly trans., pass أُورِثَ *ʾūritha*] **1** to cause to inherit (35:32) ثُمَّ أَوْرَثْنَا الكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا *then We*

gave the Scripture as inheritance to those of Our servants We chose **2** to cause to come into the possession of (19:63) تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا *that is the Garden which We will cause those who were devout from Our servants to possess.*

وَارِثٌ *wārith* [n./act. part., pl. وَارِثُون *wārithūn* and وَرَثَةٌ *warathatun*] **1** heir, inheritor (2:233) وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ *the same duty is incumbent on the heir* **2** one who is the ultimate possessor (23:10) أُولَئِكَ هُمُ الْوَارِثُونَ *those are the ones who will be the final possessors* **3** (of God) the One remaining after all have perished (28:58) وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلاَّ قَلِيلاً وَكُنَّا نَحْنُ الْوَارِثِينَ *how many a community, that once revelled in its wanton wealth and easy living, have We destroyed: since then their dwelling places have barely been inhabited: We [alone] were the sole heir.*

تُرَاثٌ *turāth* [n.] heritage, inheritance, heirloom, legacy (89:19) وَتَأْكُلُونَ التُّرَاثَ أَكْلاً لَمًّا *and you devour the inheritance [of the orphans] with devouring greed.*

مِيرَاثٌ *mīrāth* [n./v. n.] inheritance, inheriting, ultimate possession (3:180) وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالأَرْضِ *and to God is the inheritance of the heavens and earth.*

و/ر/د *w–r–d* blossoms, flowers, to come out in flowers; tree with hanging branches; watering-place, drinking herd or flock, to drive (a flock) to drink (at a watering-hole); daily task, assignment; turn; road, destination, to approach, to arrive; jugular vein; to appear, to supply. Of this root, eight forms occur 11 times in the Qur'an: وَرَدَ *warada* twice; أَوْرَدَ *ʾawrada* once; وِرْدٌ *wird* twice; وَارِدٌ *wārid* twice; وَارِدُون *wāridūn* once; مَوْرُودٌ *mawrūd* once; وَرْدَةً *wardatan* once and وَرِيدٌ *warīd* once.

وَرَدَ *warada* i [v. trans.] **1** to arrive at, to approach a watering-place (28:23) وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ *and when he arrived at the water of Midian, he found thereabouts a crowd of people watering [their flock]* **2** to end up in (21:99) لَوْ كَانَ هَؤُلاَءِ ءَالِهَةً مَا وَرَدُوهَا *if these [idols] were real gods they would not have ended up there [in the fire].*

أَوْرَدَ *ʾawrada* [v. IV trans.] to lead to, to drive to (11:98) فَأَوْرَدَهُمُ النَّارَ *and he will lead them down to the Fire.*

وِرْدٌ *wird* [n.] **1** a place of drinking (11:98) وَبِئْسَ الْوِرْدُ الْمَوْرُودُ *what a foul drinking-place to be led into* **2** a (drinking) herd (19:86) وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا *and We drive the sinful into Hell, like a [thirsty] herd.*

وَارِدٌ *wārid* **I** [act. part., pl. وَارِدُون *wāridūn*] one who approaches, one who enters (19:71) وَإِنْ مِنْكُمْ إِلاَّ وَارِدُهَا *there is not one of you but shall come to it* **II** [n.] one who scouts for or seeks water, water-fetcher (12:19) وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ *and a caravan came by, and they sent their water-fetcher.*

مَوْرُودٌ *mawrūd* [pass. part.] a place approached or descended into for drinking (11:98) وَبِئْسَ الْوِرْدُ الْمَوْرُودُ *what a foul drinking-place to be led into.*

وَرْدَةٌ *wardatun* [n., used adjectivally] rose-red (55:37) فَكَانَتْ وَرْدَةً كَالدِّهَانِ *and becomes rose-red, like red hide* (or: *like molten fat*).

وَرِيدٌ *warīd* [n.] the jugular vein (50:16) وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ *We are closer to him than the*[*/his*] *jugular vein.*

و/ر/ق *w–r–q* (tree) leaf; (book) leaf; (of animals and birds) green, brown or grey; gold or silver coin; to come into leaf. Of this root, three forms occur four times in the Qur'an: وَرَقٌ *waraqun* twice; وَرَقَةٌ *waraqatun* once and وَرِقٌ *wariq* once.

وَرَقَةٌ *waraqatun* [unit n., coll. n. وَرَقٌ *waraq*] leaf (6:59) وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلاَّ يَعْلَمُهَا *not a leaf falls but He knows it.*

وَرِقٌ *wariq* [coll. n.] gold and/or silver money (18:19) فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ *send one of you, with these silver coins of yours, to the city.*

و/ر/ي *w–r–y* behind, the rear; before, after, beyond; the lungs; the human race, the entire creation; to kindle fire, to exercise one's intelligence; to allude; to pretend; to conceal, to disappear from sight. Of this root, six forms occur 32 times in the Qur'an: وَارَى *wārā* three times; وُورِيَ *wūriya* once; تَوَارَى *tawārā* twice; تُورُون

tūrūn once; مُورِيَاتٌ *mūriyāt* once and وَرَاء *warāʾ* 24 times.

وَارَى *wārā* [v. III trans.] **1** to cover (5:31) لِيُرِيَهُ كَيْفَ يُوَارِي سَوْأَةَ أَخِيهِ *to show him how to cover his brother's corpse* **2** to conceal, to hide (7:26) قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْآتِكُمْ *We have given you garments to hide your shameful parts.*

وُورِيَ *wūriya* [pass. v. III] to be concealed (7:20) فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا *but Satan insinuated [evil thoughts] to them, so that he would expose to them the shameful parts that had been hidden from each other.*

تَوَارَى *tawārā* [v. VI intrans.] to hide oneself (16:59) يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ *he hides away from the people because of [what he considers to be] the evil of what he has been told.*

تُورِيَ *tūrī* [imperf. of v. IV أَوْرَى *ʾawrā*, trans.] to kindle a fire, (of a flint or the like) to strike (to make fire) (56:71) أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ *have you considered the fire you kindle?*

مُورِيَاتٌ *mūriyāt* [pl. of fem. act. part. مُورِيَة *mūriyatun*] one who strikes fire (100:1–2) وَالْعَادِيَاتِ ضَبْحًا فَالْمُورِيَاتِ قَدْحًا *by the charging steeds, panting [in their assault]; and striking sparks of fire [with their hoofs].*

وَرَاء *warāʾ* [adverb of place] **1** back (57:13) ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا *go back and look for a light* **2** behind (33:53) وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ *and if you ask them for something, do so from behind a barrier*; *(11:92) وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ *and you have turned your back on Him, put Him behind you*; *(76:27) وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلاً *[and leave behind them a heavy day] and they put aside all thoughts of [the coming of] a heavy Day of Judgement* **3** after (19:5) وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا *and I fear [what] my kinfolk [might do] after me; my wife is barren* **4** before (14:16) مِنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ *Hell is before him and he will be made to drink festering water* **5** apart from, other than (4:24) وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ *and made lawful for you are [women] other than these.*

و/ز/ر *w–z–r* impregnable mountain, refuge, armament; support, counsellor; to bear, to back up; to carry, heavy load, crime, sin.

The word وَزَرٌ *wazar*, meaning mountain or refuge, is said to be of Nabatean origin and وَزِيرٌ *wazīr* is said to be originally Persian. Of this root, six forms occur 27 times in the Qur'an: تَزِر *tazir* seven times; وِزْرٌ *wizr* seven times; أَوْزَارٌ *ᵓawzār* five times; وَازِرَةٌ *wāziratun* five times; وَزَرٌ *wazar* once and وَزِيرٌ *wazīr* twice.

تَزِرُ *tazir* [imp. of v. وَزَرَ *wazara*, trans.] to bear, to shoulder (responsibility) (53:38) أَلاَّ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى *that no [responsible] soul shall shoulder the responsibility of another.*

وِزْرٌ *wizr* [n. pl. أَوْزَارٌ *ᵓawzār*] **1** load, burden, heavy weight (20:87) وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا *but we were laden with burdens from the people's ornaments, so we threw them [into the fire]*; *(47:4) حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا *until the war comes to an end* [lit. *lays down its burdens*] **2** guilt, crime, sin, responsibility (20:100) مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا *whoever turns away from it will bear a heavy responsibility on the Day of Resurrection.*

وَازِرَةٌ *wāziratun* [fem. act. part.] a person (soul) having the capacity to be responsible for his/her actions, a legal entity (6:164) وَلاَ تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى *no soul capable of carrying responsibility shall bear the guilt of another.*

وَزَرٌ *wazar* [n.] refuge, place of refuge (75:11) كَلاَّ لاَ وَزَرَ *truly, there will be no refuge.*

وَزِيرٌ *wazīr* [n.] counsellor, helper, supporter (20:29) وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي *and provide for me a helper from my family.*

و/ز/ع *w–z–ᶜ* to restrain, to keep in line; to urge, to encourage; one responsible for keeping the troops in line in battle, to marshall factions, groups; to distribute. Of this root, two forms occur five times in the Qur'an: أَوْزِع *ᵓawziᶜ* twice and يُوزَعُ *yūzaᶜ* three times.

أَوْزِعْ *ᵓawziᶜ* [imper. of v. IV أَوْزَعَ *ᵓawzaᶜa*, trans.] to urge, to inspire, to impress upon (27:19) رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ *my Lord, inspire me to acknowledge your blessing.*

يُوزَعُ *yūzaᶜ* [imperf. pass. of v. IV] to be driven, to be herded (41:19) وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ *on the Day that God's*

enemies are gathered up for the Fire and marshalled in herds.

و/ز/ن *w–z–n* weight, measure; scales; to weigh, to weigh out, to estimate, to compare; justice; to be wise; to be parallel with, to be equal or equivalent to. Of this root, five forms occur 23 times in the Qur'an: وَزَنَ *wazana* three times; وَزْنٌ *wazn* three times; مَوْزُونٌ *mawzūn* once; مِيزَانٌ *mīzān* nine times and مَوَازِين *mawāzīn* seven times.

وَزَنَ *wazana* [v. trans.] **1** to weigh (17:35) وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ *weigh with [correctly] balanced scales* **2** [v. doubly trans.] to weigh out something for someone (83:3) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ *but when they measure or weigh [goods] for others, they give less than they should.*

وَزْنٌ *wazn* [v. n./n.] weighing, weight (7:8) وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ *On that Day the weighing [of deeds] will be true and just*; *(18:105) فَلاَ نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا *We shall not show them any consideration* [lit. *We will not set up for them, on the Day of Resurrection, any weighing up* (or, *We shall not owe any weight to them*)].

مَوْزُونٌ *mawzūn* [pass. part.] balanced, well-proportioned (15:19) وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ *and We have caused to grow on [the earth] [some] of everything that is in good balance.*

مِيزَانٌ *mīzān* [v. n./n. of instrument, pl. مَوَازِين *mawāzīn*] **1** weighing/weight; scales (7:85) فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ *so give full measure and weight* **2** principles of justice (21:47) وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ *and We set up fair scales for the Day of Resurrection.*

و/س/ط *w–s–ṭ* middle, centre; justice; heart, waist; inside; between; the choice, the select; to cause to be in the centre. Of this root, four forms occur five times in the Qur'an: وَسَطَ *wasaṭa* once; وَسَطٌ *wasaṭ* once; أَوْسَطٌ *ʾawsaṭ* twice and وُسْطَى *wusṭā* once.

وَسَطَ *wasaṭa* i [v. trans.] to move into the middle or the centre, to split something down the middle (100:5) فَوَسَطْنَ بِهِ جَمْعًا *and plunging thereby into the gathering [of the enemy].*

وَسَطٌ *wasaṭ* [quasi-act. part./n.] middle/the middle, the centre

*(2:143) جَعَلْنَاكُمْ أُمَّةً وَسَطًا *We have made you into a just community* [lit. *a community of the middle*].

أَوْسَطُ *ʾawsaṭ* [elat., fem. وُسْطَى *wusṭā*] **1** middle, average (5:89) فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ *the atonement for it [breaking an oath] is the feeding of ten poor people with the average of the food you serve your own families* **2** the noblest kind, the most worthy (in an interpretation of verse 2:238) حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطَى *take care to do your prayers, and [particularly], prayers performed in the best of ways* [also interpreted as: *the middle prayer,* said to be either *the afternoon* or *the dawn prayer*].

و/س/ع *w–s–ᶜ* affluence, wealth; benefactor; capacity, ability; to be spacious, to accommodate; to encompass; to assist. Of this root, seven forms occur 32 times in the Qur'an: وَسِعَ *wasiᶜa* six times; وُسْعٌ *wusᶜ* five times; وَاسِعٌ *wāsiᶜ* nine times; وَاسِعَةٌ *wāsiᶜatun* four times; سَعَةٌ *saᶜatun* six times; مُوسِعٌ once *mūsiᶜ* and مُوسِعُون *mūsiᶜūn* once.

وَسِعَ *wasiᶜa* a [v. trans.] to accommodate, to embrace, to encompass, to be comprehensive, (7:156) وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ *My mercy encompasses all things.*

وُسْعٌ *wusᶜ* [v. n./n.] capacity, ability, means, capability, competence (2:286) لاَ يُكَلِّفُ اللَّهُ نَفْسًا إِلاَّ وُسْعَهَا *God does not burden any soul beyond its capacity.*

وَاسِعٌ *wāsiᶜ* [quasi-act. part., fem. وَاسِعَةٌ *wāsiᶜatun*] **1** large, wide, extensive (29:56) إِنَّ أَرْضِي وَاسِعَةٌ *My Kingdom is vast* **2** [an attribute of God] the All-Embracing, the Infinite (2:115) إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ *God is Infinite and All-Knowing.*

سَعَةٌ *saᶜatun* [n.] affluence, abundance, wealth (24:22) وَلاَ يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ *and let not those of you who possess bounty and plenty forswear giving to kinsmen and the poor.*

مُوسِعٌ *mūsiᶜ* [act. part./n., pl. مُوسِعُون *mūsiᶜūn*] **1** affluent, rich (2:236) عَلَى الْمُوسِعِ قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ *the rich according to his means and the poor according to his* **2** one who enlarges, one

who makes extensive (51:47) وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ *and We built the heaven with power and We have made it vast.*

و/س/ق *w–s–q* a camel's load, a dry measure of a certain capacity; a flock of birds, a herd of animals; to load, a beast of burden; to cover up (of night), to rise up in the sky (of the moon), to become a full moon, to shine upon the land below; to gather together, to be complete, to be in perfect order. Of this root, two forms, وَسَقَ *wasaqa* and اتَّسَقَ *ʾittasaqa*, occur once each in the Qur'an.

وَسَقَ *wasaqa* i [v. trans.] to gather together; to cover; to span; to enshroud (84:17) وَاللَّيْلِ وَمَا وَسَقَ *by the night and all that it covers.*

اتَّسَقَ *ʾittasaqa* [v. VIII, intrans.] to reach fullness, to realise full potential; to become in good order (84:18) وَالْقَمَرِ إِذَا اتَّسَقَ *by the moon when it becomes full.*

و/س/ل *w–s–l* linkage, means, medium, device; rank, station; proximity; to ingratiate oneself; to implore. Of this root, وَسِيلَةٌ *wasīlatun*, occurs twice in the Qur'an.

وَسِيلَةٌ *wasīlatun* [n.] linkage; proximity, way (17:57) يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ *they seek a way to their Lord.*

و/س/م *w–s–m* brand, sign, branding iron; to cauterise; good looks; seasons, returning occasions, spring rain; to see signs of certain traits in someone, to gauge; to ornament. Of this root, two forms, نَسِمُ *nasim* and مُتَوَسِّمُون *mutawassimūn*, occur once each in the Qur'an.

نَسِمُ *nasim* [imperf. of v. وَسَمَ *wasama*, trans.] to brand (68:16) سَنَسِمُهُ عَلَى الْخُرْطُومِ *We will brand him on the snout.*

مُتَوَسِّمِين *mutawassimīn* [pl. of act. part. مُتَوَسِّم *mutawassim*] one who infers, uses clues to read the signs (15:75) إِنَّ فِى ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ *there is truly a lesson in this for those who read the signs.*

أَسْمَاء *ʾasmāʾ* (see **س/م/و** *s–m–w*).

و/س/ن *w–s–n* slumber, napping, dozing, drowsiness; to be lazy. Of

this root, سِنَةٌ *sinatun*, occurs once in the Qur'an.

سِنَةٌ *sinatun* [n.] slumber (2:255) لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ *neither slumber nor sleep overtakes Him.*

و/س/و/س *w–s–w–s* indistinct hidden sound, whisper; rustle, jingling of anklets; devilish insinuations; tempter; to insinuate bad thoughts, to tempt; to be obsessed. Of this root, two forms occur five times in the Qur'an: وَسْوَسَ *waswasa* four times; وَسْوَاسٌ *waswās* once.

وَسْوَسَ *waswasa* [quadriliteral v. intrans.] **1** to insinuate evil thoughts, to put a suggestion into someone's mind, to lead to temptation (20:120) فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ *but Satan insinuated into him* **2** to whisper, to speak secretively (50:16) وَلَقَدْ خَلَقْنَا الإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ *We created the human, and We know what his soul whispers within him.*

وَسْوَاسٌ *waswās* [n.] one who plants evil ideas, the tempter, the one who insinuates (an epithet of the devil) (114:4) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ *from the evil of the insinuator, the one who slinks away [at the mention of God].*

و/ش/ي *w–sh–y* blotch of colour; to ornament; to speak in a sweet deceptive manner, to gossip; to increase in wealth, to prise out information gently. Of this root, شِيَةٌ *shiyatun*, occurs once in the Qur'an.

شِيَةٌ *shiyatun* [n.] blotch of colour, blemish (2:71) مُسَلَّمَةٌ لاَ شِيَةَ فِيهَا *it is a perfect [cow], without a blemish on it.*

و/ص/ب w–ṣ–b pain, illness, extreme fatigue; lasting, permanent; to nurse; to persist. Of this root, وَاصِبٌ *wāṣib*, occurs twice in the Qur'an.

وَاصِبٌ *wāṣib* [act. part.] lasting, constant, forever (37:9) وَلَهُمْ عَذَابٌ وَاصِبٌ *for them will be perpetual torment.*

و/ص/د *w–ṣ–d* (this root overlaps with the root أ/ص/د *ʾ–ṣ–d* because of the dialectal difference in pronouncing *hamza* as a pure vowel)

courtyard, stone enclosure for animals; extreme midday heat; to shut, to cover; to loom; to fix. Of this root, two forms occur three times in the Qur'an: مُوصَدَةٌ *mūṣadatun* twice and وَصِيدٌ *waṣīd* once.

مُوصَدَةٌ *mūṣadatun* (also مُؤْصَدَةٌ *mu'ṣadatun*) [pass. part.] shut, closed over, closed in (104:8) إِنَّهَا عَلَيْهِمْ مُؤْصَدَةٌ *it [Hell Fire] closes in on them.*

وَصِيدٌ *waṣīd* [n./pass. part.] threshold (18:18) وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ *their dog stretching out its forelegs at the entrance.*

مُؤْصَدَةٌ *muʿṣadatun* (see **أ/ص/د** *'–ṣ–d*).

و/ص/ف *w–ṣ–f* attributes; to describe, to detail, to become describable; a serving boy or a girl; to ornament, to make something seem attractive; to be youthful. Of this root, two forms occur 14 times in the Qur'an: يَصِفُ *yaṣif* 13 times and وَصْفٌ *waṣf* once.

يَصِفُ *yaṣif* [imperf. v. , trans.] to detail, to relate, to describe, to attribute, to ascribe (16:116) وَلاَ تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلاَلٌ وَهَذَا حَرَامٌ *do not designate what your tongues falsely describe [saying]: 'This is permissible and this is forbidden.'*

وَصْفٌ *waṣf* [n./v. n.] attribute, act of attributing, ascribing (6:139) سَيَجْزِيهِمْ وَصْفَهُمْ *He will punish them for their [falsely] attributing [commands to Him].*

و/ص/ل *w–ṣ–l* joint; link, large expanse of land; prosperity, (of land) fertility; to arrive at, to reach; to deliver, to relate; to be kin; to deny one's ancestors. Of this root, four forms occur 12 times in the Qur'an: تَصِلُ *taṣil* seven times; وَصَّلَ *waṣṣala* once; يُوصَلُ *yūṣal* three times and وَصِيلَةٌ *waṣīlatun* once.

تَصِلُ *taṣil* [imperf. of v. وَصَلَ *waṣala*] **I** [intrans.] **1** to reach for (11:70) فَلَمَّا رَأَى أَيْدِيَهُمْ لاَ تَصِلُ إِلَيْهِ نَكِرَهُمْ *when he saw that their hands did not go for it [the food], he became doubtful about their identity* **2** to associate with, to go to for refuge (4:90) إِلاَّ الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ *but those who seek refuge with people with whom you have a treaty* **II** [trans] to join together (13:21) وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ *and those who join together what God*

has commanded should be joined.

وَصَّلَ *waṣṣala* [v. II, trans.] to cause to join together, to cause to be in a sequence (28:51) وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ *We have caused Our Word to come to them in sequence with no interruption so that they may keep it in mind.*

يُوصَلُ *yūṣal* [pass. imperf. of v. IV أَوْصَلَ *ˀawṣala*] to be joined together (13:25) وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ *and they sever what God has commanded should be joined.*

وَصِيلَةٌ *waṣīlatun* [n.] term denoting a female sheep, goat or a camel born with a male twin, both having been preceded by five, six or seven births by their mother. In pre-Islamic practice the male twin would not be slaughtered and his twin sister's milk would be denied to women; such practices were said to have been ordained by deities (5:103) مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلاَ سَائِبَةٍ وَلاَ وَصِيلَةٍ وَلاَ حَامٍ *God did not institute such [practices] as the dedication of baḥīratun, sāˀibatun, waṣīlatun or ḥām* (q.v.) *[to idols].*

و/ص/ي *w–ṣ–y* thick, intertwined plants; a will, instruction; to bequeath, to urge; to impress upon someone, to relate to someone; to obligate; to join together. Of this root, six forms occur 32 times in the Qur'an: وَصَّى *waṣṣā* 11 times; أَوْصَى *ˀawṣā* six times; تَوَاصَى *tawāṣā* five times; مُوصِي *mūṣī* once; وَصِيَّةٌ *waṣiyyatun* eight times and تَوْصِيةٌ *tawṣiyatun* once.

وَصَّى *waṣṣā* [v. II, trans.] to enjoin upon, to prescribe, to command; to leave to, to bequeath to (2:132) وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ *and Abraham enjoined it upon his sons.*

أَوْصَى *ˀawṣā* [v. IV, trans.] **1** to enjoin, to command (19:31) وَأَوْصَانِي بِالصَّلاَةِ وَالزَّكَاةِ *and He has enjoined upon me praying and alms-giving* **2** to bequeath (4:12) مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ *after [payment of any other] bequest he may bequeath or [any] debt.*

تَوَاصَى *tawāṣā* [v. VI, intrans.] to urge each other (to do something) (90:17) وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ *and [be of those who] enjoin upon one another steadfastness and enjoin upon one another compassion.*

مُوصٍي *mūṣī* [act. part./n.] one who bequeaths, a testator (2:182) فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا *but if anyone fears that the testator has made a mistake or done wrong.*

وَصِيَّةٌ *waṣiyyatun* **I** [v. n.] act of making a bequest (2:180) الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالأَقْرَبِينَ *bequeathing should be done in favour of parents and close relatives* **II** [n.] **1** bequest, bequeathed amount (4:11) فَلأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ *then for his mother is one sixth [of what remains] after [payment of any other] bequest he may have bequeathed or [any] debt* **2** command, ordinance, law (4:12) وَصِيَّةً مِنَ اللَّهِ *[this is] a commandment from God.*

تَوْصِيَةٌ *tawṣiyatun* [v. n.] the making of a will or bequest (36:50) فَلاَ يَسْتَطِيعُونَ تَوْصِيَةً *they will have no time to make bequests.*

و/ض/ع *w–ḍ–ᶜ* location, place; fixed taxes; luggage; debate, dialogue; to put down, to place, to fix into position; (of clothes) to wear, to take off; to invent; to flatten; to (mutually) agree upon; to show humility; to postpone; to subside; to give birth. Of this root, five forms occur 26 times in the Qur'an: وَضَعَ *waḍᶜa* 18 times; وُضِعَ *wuḍiᶜa* three times; أَوْضَعَ *ᵓawḍaᶜa* once; مَوَاضِعُ *mawāḍiᶜ* three times and مَوْضُوعٌ *mawḍūᶜ* once.

وَضَعَ *waḍaᶜa* a [v. trans.] **1** to spread out, to lay flat (55:10) وَالأَرْضَ وَضَعَهَا لِلأَنَامِ *He spread out the Earth for His creatures* **2** to lay out, to establish, to appoint, to set (rules) (55:7) وَوَضَعَ الْمِيزَانَ *and He set the Scales [of justice]* **3** to give birth, to deliver a baby (3:36) قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ *she said, 'My Lord! I have given birth to her, a female,' but God knew best what she had given birth to* **4** to take off, to remove, to discard (24:58) وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ *and when you take your garments off at midday [siesta]* **5** to unburden, to relieve of (94:2) وَوَضَعْنَا عَنْكَ وِزْرَكَ *and we relieved you of your burden* **6** to lay down, put aside (4:102) وَلاَ جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ *you will not be blamed if you lay down your arms when you are overtaken by heavy rain or illness*; *(47:4) حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا *until the war comes to an end* [lit. *lays down its burdens*].

وُضِعَ a [pass. *wuḍiᶜa* v.] **1** to be appointed, to be established

(3:96) إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ *the first House [of worship] to be established for mankind was the one at Bacca* (i.e. *Mecca*) **2** to be laid open, to be put in place (18:49) وَوُضِعَ الْكِتَابُ *the record [of deeds] will be laid open.*

أَوْضَعَ *ʾawḍaʿa* [v. IV, trans.] to drive through or scurry around in the midst of a group with bad intentions *(9:47) وَلَأَوْضَعُوا خِلَالَكُمْ *they would have scurried around in your midst trying to stir up troubles.*

مَوَاضِعُ *mawāḍiʿ* [pl. of n. of place مَوْضِعٌ *mawḍiʿ*] places, settings *(4:46) يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ *they distort words out of their contexts.*

مَوْضُوعٌ *mawḍūʿ* [pass. part.] placed in, laid out, made ready (88:14) وَأَكْوَابٌ مَوْضُوعَةٌ *goblets placed before them.*

و/ض/ن *w–ḍ–n* to plait, to braid, to interweave, to trim with gold and precious stones; to bring close together; to ingratiate oneself. Of this root, مَوْضُونَةٌ *mawḍūnatun*, occurs once in the Qur'an.

مَوْضُونَةٌ *mawḍūnatun* [fem. pass. part.] richly woven/trimmed with gold and precious stones (56:15) عَلَى سُرُرٍ مَوْضُونَةٍ *on couches of beautifully ornamented cloth.*

و/ط/أ *w–ṭ–ʾ* low land; force, gravity, pressure, to tread underfoot, to defeat, to raid; to have sexual intercourse; to facilitate, to be approachable, to agree with, to match, to synchronise. Of this root, four forms occur six times in the Qur'an: تَطَأُ *taṭaʾ* three times; يُوَاطِئُ *yuwāṭiʾ* once; وَطْءٌ *waṭʾ* once and مَوْطِئٌ *mawṭiʾ* once.

تَطَأُ *taṭaʾu* [imperf. v. وَطَأَ *waṭaʾa*, trans.] **1** to step on, to set foot on, to tread (33:27) وَأَرْضًا لَمْ تَطَئُوهَا *[He will give you] a land you have never trodden* **2** to trample underfoot, to harm *(48:25) وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ *and if there had not been believing men and believing women [among them], whom you did not know, you would have harmed* [lit. *trampled underfoot*] *them [the disbelivers].*

يُوَاطِئُ *yuwāṭiʾ* [imperf. of v. III وَاطَأَ *wāṭaʾa*, trans.] to cause to match up, to cause to agree, to cause to conform with (9:37) يُحِلُّونَهُ

عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ *they will allow it one year–and forbid it one year–in order to conform with the number of what God has forbidden.*

وَطْءٌ *waṭ'* [v. n.] trampling, pressure, compulsion, force, impression (73:6) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا *indeed, night prayers make a deeper impression.*

مَوْطِئٌ *mawṭi'* [n. of place] a place where the foot steps, foothold (9:120) وَلاَ يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ *they do not step in a place that angers the disbelievers.*

و/ط/ر *w–ṭ–r* purpose, goal, desire, want. Of this root, only وَطَرٌ *waṭar*, occurs twice in the Qur'an.

وَطَرٌ *waṭar* [n.] want, purpose, term (33:37) فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا *when Zayd had formally ended his marriage to her* [lit. *completed a purpose from her*], *We gave her to you in marriage.*

و/ط/ن *w–ṭ–n* habitat; a battlefield, a place where something is done; to settle in, to reconcile oneself to something. Of this root, مَوَاطِنُ *mawāṭin*, occurs once in the Qur'an.

مَوَاطِنُ *mawāṭin* [pl. of n. of place مَوْطِنٌ *mawṭin*] places where battles are fought, battlefields (also battles, by extension) (9:25) لَقَدْ نَصَرَكُمُ اللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ *God has helped you [believers] on many battlefields.*

و/ع/د *w–ʿ–d* promise, pledge, to promise; threat, to threaten; to make an appointment; to come to an understanding. Of this root, 11 forms occur 151 times in the Qur'an: وَعَدَ *waʿada* 43 times; وُعِدَ *wuʿida* 27 times; تُوعِدُ *tūʿid* once; وَاعَدَ *wāʿada* four times; تَوَاعَدَ *tawāʿada* once; وَعْدٌ *waʿd* 49 times; وَعِيدٌ *waʿīd* six times; مَوْعِدٌ *mawʿid* 12 times; مَوْعِدَةٌ *mawʿidatun* once; مَوْعُودٌ *mawʿūd* once and مِيعَادٌ *mīʿād* six times.

وَعَدَ *waʿada* i [v. trans.] **1** to promise (5:9) وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ *God has promised those who believe and do good deeds that they will have forgiveness and a rich reward* **2** to threaten (11:32) فَأْتِنَا بِمَا تَعِدُنَا *so bring us that with*

which you are threatening us.

وُعِدَ *wu^c^ida* [pass. v.] **1** to be promised (47:15) الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ *the Garden the pious are promised* **2** to be threatened (51:60) يَوْمِهِمُ الَّذِي يُوعَدُونَ *the Day with which they are threatened.*

تُوعِدُ *tū^c^id* [imperf. of v. IV أَوْعَدَ *ᵓaw^c^ada*, trans.] to threaten (7:86) وَلاَ تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ *and do not sit in every pathway, threatening [wayfarers].*

وَاعَدَ *wā^c^ada* [v. III, trans.] **1** to make promises to, to reach understanding with (2:235) وَلَكِنْ لاَ تُوَاعِدُوهُنَّ سِرًّا *but do not make agreements with them in secrecy* **2** to appoint something for someone (2:51) وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً *and when We appointed for Moses forty nights* **3** to exchange pledges with, to make a covenant with (20:80) قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الأَيْمَنَ *We rescued you from your enemies and We made a covenant with you on the right-hand side of the mountain.*

تَوَاعَدَ *tawā^c^ada* [v. VI, intrans.] to agree upon an appointment with one another (8:42) وَلَوْ تَوَاعَدْتُمْ لاَخْتَلَفْتُمْ فِى الْمِيعَادِ *had you made an appointment together [to fight/meet], you would surely have differed* [*in keeping the time of*, or *in finding the place of*] *the appointment.*

وَعْدٌ *wa^c^d* [n./v. n.] **1** promise (28:61) وَعَدْنَاهُ وَعْدًا حَسَنًا *We made him a good promise* **2** threat (22:47) وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ *they will challenge you to hasten the punishment: God will not fail in His threat.*

وَعِيدٌ *wa^c^īd* [v. n./n.] **1** warning (14:14) ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ *this reward is for those who are in awe of meeting Me, and who heed My warnings* **2** promised retribution, punishment (50:14) كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ *all [of these peoples] rejected the prophets, so my promised punishment fell due*; *(50:20) يَوْمُ الوَعِيد *the Day of Retribution* [lit. *the Day of Threatening*].

مَوْعِدٌ *maw^c^id* **I** [v. n./n.] **1** appointment, appointed time, scheduled meeting; tryst (20:59) مَوْعِدُكُمْ يَوْمُ الزِّينَةِ *your appointment is on the feast day* **2** a promise (20:87) مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا *We did not break our word to you of our own accord* **II** [n. of place]

appointed place, promised destination (11:17 وَمَنْ يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ *as for those of the groups who deny it [its truth], the Fire is their promised place.*

مَوْعِدَةٌ *mawᶜidatun* [n.] a solemn promise (9:114) وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لأَبِيهِ إِلاَّ عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ *Abraham's seeking forgiveness [from God] for his father was only because of a promise he [his father] had made to him.*

مَوْعُودٌ *mawᶜūd* [pass. part.] that which is agreed upon, promised *(85:2) وَالْيَوْمِ الْمَوْعُودِ *by the promised Day, the inevitable Day.*

مِيعَادٌ *mīᶜād* **I** [v. n.; n.] a promise (39:20) لاَ يُخْلِفُ اللَّهُ الْمِيعَادَ *God does not fail the promise* **II** [n. of place; n. of time] place or time of an appointment (8:42) لاَخْتَلَفْتُمْ فِى الْمِيعَادِ *you would surely have differed* [*in keeping the time of*, or *in finding the place of*], *the appointment.*

و/ع/ظ *w–ᶜ–ẓ* to admonish, to exhort, to advise, to teach, to learn by example; an example, to learn from. Of this root, four forms occur 25 times in the Qur'an: وَعَظَ *waᶜaẓa* 11 times; يُوعَظُ *yūᶜaẓ* four times; وَاعِظِين *wāᶜiẓīn* once and مَوْعِظَةٌ *mawᶜiẓatun* nine times.

وَعَظَ *waᶜaẓa* i [v. trans.] to admonish, to exhort, to urge (34:46) إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ *I only impress upon you one thing.*

يُوعَظُ *yūᶜaẓ* [pass. imperf.] **1** to be admonished, to be exhorted, to be commanded, to be urged (4:66) وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ *yet if they had done what they were admonished to do, it would have been better for them* **2** to be taught, to be guided, to be made to take heed (65:2) ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ *thus are guided those who believe in God and the Last Day.*

وَاعِظِين *wāᶜiẓīn* [pl. of act. part. وَاعِظٌ *wāᶜiẓ*] those who admonish, preachers (26:136) سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ *it makes no difference to us whether you preach or are not one of those who preach.*

مَوْعِظَةٌ *mawᶜiẓatun* [n./v. n.] **1** a warning, a lesson to learn from (2:66) فَجَعَلْنَاهَا نَكَالاً لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ *so We made this*

a warning to those people who were there at the time and to those who came after them, and a lesson to all who are mindful of God **2** an admonition, exhortation (16:125) ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ *call to the way of your Lord with wisdom and kindly exhortation.*

و/ع/ي *w–ᶜ–y* vessel, container; awareness, comprehension; noise; to collect, to gather, to comprise; to comprehend, to be aware, to be alert; (of a wound) to secrete; to exhaust. Of this root, five forms occur seven times in the Qur'an: تَعِي *taᶜī* once; أَوْعَى *ᵓawᶜā* twice; وَاعِيَةٌ *wāᶜiyatun* once; وِعَاءٌ *wiᶜāᵓ* twice and أَوْعِيَةٌ *ᵓawᶜiyatun* once.

تَعِي *taᶜī* [imperf. of v. وَعَى *waᶜā*, trans.] to grasp, to perceive, to retain, to take in (69:12) وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ *and attentive ears might take it in.*

أَوْعَى *ᵓawᶜā* [v. IV, trans.] **1** to keep from others, to hoard, (70:18) وَجَمَعَ فَأَوْعَى *amasses [wealth] and hoards it* **2** to hide in one's heart, to harbour (84:23) وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ *God knows best what they keep hidden inside [their hearts].*

وَاعِيَةٌ *wāᶜiyatun* [fem. act. part.] perceptive, attentive, grasping (69:12) وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ *and attentive ears might take it in.*

وِعَاءٌ *wiᶜāᵓ* [n. pl. أَوْعِيَةٌ *ᵓawᶜiyatun*] baggage, pack, travel gear (12:76) فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ *so he began with their packs before the pack of his brother.*

و/ف/د *w–f–d* the fastest camel in a caravan; distinguished group of travellers, honoured group arriving at the residence of a high-ranking person, an envoy between high-ranking people; to arrive. Of this root, وَفْدٌ *wafd*, occurs once in the Qur'an.

وَفْدٌ *wafd* [coll. n.] honoured company, a group who come into the presence of a high-ranking person (19:85) يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا *on the Day We gather the righteous as an honoured company before the Lord of Mercy.*

و/ف/ر *w–f–r* abundance; to be plentiful, to increase; to receive in full; to complete. Of this root, مَوْفُورٌ *mawfūr*, occurs once in the

Qur'an.

مَوْفُورٌ *mawfūr* [pass. part.] made ample (17:63) فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا *Hell will be your reward–an ample reward.*

و/ف/ض *w–f–ḍ* leather base for a grinding stone, place where water gathers, leather bag; mixture of people, rabble; to hurry, to speed up, to chase; to go separate ways. Of this root, يُوفِضُون *yūfiḍūn*, occurs once in the Qur'an.

يُوفِضُون *yūfiḍūn* [imperf. of v. IV أَوْفَضَ *ʾawfaḍa*, intrans.] to speed up, to run fast, to hasten, to rally (70:43) كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ *as if they are rallying to a flag.*

و/ف/ق *w–f–q* to match, to agree with, to be in harmony with; to come upon by chance, to occur at the time of something; to succeed, to be right; to be well-guided, to inspire. Of this root, three forms occur four times in the Qur'an: يُوَفِّقُ *yuwaffiq* once; وِفَاقٌ *wifāq* once and تَوْفِيقٌ *tawfīq* twice.

يُوَفِّقُ *yuwaffiq* [imperf. of v. II وَفَّقَ *waffaqa*, trans.] to effect harmony, to bring about reconciliation between parties (4:35) يُوَفِّق اللَّهُ بَيْنَهُمَا *God will bring about a reconciliation between them.*

وِفَاقٌ *wifāq* [v. n./n.] state of being suitable; harmony, accord (78:26) جَزَاءً وِفَاقًا *a fitting recompense.*

تَوْفِيقٌ *tawfīq* [v. n./n.] **1** act of reconciliation; reconciliation (4:62) إِنْ أَرَدْنَا إِلاَّ إِحْسَانًا وَتَوْفِيقًا *we only wanted to do good and [bring about] reconciliation* **2** succeeding; success (11:88) وَمَا تَوْفِيقِي إِلاَّ بِاللَّهِ *and my success is only through God.*

و/ف/ي *w–f–y* death; goal; loyalty, fidelity, faithfulness; to show up; to carry out a promise; (of debts) to pay back in full, to give full measure, to complete; to come at an appointed time, to be recalled; to increase. Of this root, 10 forms occur 66 times in the Qur'an: وَفَّى *waffā* nine times; وُفِّيَ *wuffiya* nine times; أَوْفَى **(1)** *ʾawfā* 18 times; تَوَفَّى *tawaffā* 20 times; يُتَوَفَّى *yutawaffā* four times; يَسْتَوْفِي *yastawfī* once; أَوْفَي **(2)** *ʾawfā* twice; مُوفُون *mūfūn* once; مُوَفُّونَ *muwaffūn* once and مُتَوَفِّي *mutawaffī* once.

وَفَّى *waffā* [v. II] **1** [trans.] to fulfil a promise, to complete an assignment (53:36) وَإِبْرَاهِيمَ الَّذِي وَفَّى *and Abraham who fulfilled his duty* **2** [doubly trans.] to pay someone his dues in full (35:30) لِيُوَفِّيَهُمْ أُجُورَهُمْ *that He may pay them their rewards in full.*

وُفِّيَ *wuffiya* [pass. v.] to be paid one's dues in full (16:111) وَتُوَفَّى كُلُّ نَفْسٍ مَا عَمِلَتْ *every soul will be paid in full for what it has done.*

أَوْفَى (1) *ʾawfā* [v. IV] **1** [intrans. with prep. بِـ] to honour (an agreement), to fulfil (a promise) (2:40) وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُم *honour your pledge to Me and I will honour My pledge to you* **2** [trans.] to give a full measure (17:35) وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ *and fill up the measure when you measure.*

تَوَفَّى *tawaffā* [v. V, trans.] **1** (of God) to recall (a person or soul), to bring to the end of the allotted lifespan (16:70) وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ *God has created you and will [surely] recall you* **2** (of death) to claim a soul (4:15) فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ *so detain them at home until death claims them* **3** (of the angels or Angel of Death) to bring back, to reap, to harvest (6:61) حَتَّى إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا *until, when death visits/approaches any of you, Our envoys claim him.*

يُتَوَفَّى *yutawaffā* [pass. v. V] to be recalled, to be taken back, to die (22:5) وَمِنْكُمْ مَنْ يُتَوَفَّى *and some from among you die.*

يَسْتَوْفِي *yastawfī* (v. X, trans.] to exact to the full, to demand one's dues in full (83:2) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ *those who, when they take measure from people, demand it in full.*

أَوْفَى (2) *ʾawfā* [elat.] **1** fuller/fullest (53:41) ثُمَّ يُجْزَاهُ الْجَزَاءَ الأَوْفَى *then he will be repaid in the fullest measure for it* **2** more faithful to a promise, more fulfilling of an agreement (9:111) وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ *who could be more fulfilling of* (or, *more faithful to*) his *promise than God?*

مُوَفُّونَ *muwaffūn* [pl. of act. part. مُوَفِّي *muwaffī*] those who pay (dues) in full (11:109) وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنْقُوصٍ *and We shall certainly give them their share undiminished.*

مُوفُون *mūfūn* [pl. of act. part. مُوفِي *mūfī*] those who keep an

agreement, ones who fulfil a promise (2:177) وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا *and those who keep their promises whenever they make them.*

مُتَوَفِّي *mutawaffī* [act. part.] (of God) recaller, reclaimer, one who reclaims someone at the end of their allotted timespan, Completer (of life) (3:55) إِذْ قَالَ اللَّهُ يَاعِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ *when God said, 'Jesus, I am recalling you and raising you up to Me.'*

و/ق/ب *w–q–b* holes in the rock where rainwater collects; foolish person; heavy drinker; to sink in, to subside; to disappear, to darken. Of this root, وَقَبَ *waqaba*, occurs once in the Qur'an.

وَقَبَ *waqaba* i [v. intrans.] to enter, to cover with darkness, to prevail (113:3) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ *and of the evil of the dark night* [also interpreted as: *darkness*, *the moon*, or *the Pleiades*] *when it prevails.*

و/ق/ت *w–q–t* time, period of time, timespan, to appoint a time or place, to specify an amount of time, an appointed time. Of this root, five forms occur 13 times in the Qur'an: أُقِّتَ *ᵓuqqita* once; وَقْتٌ *waqt* three times; مِيقَاتٌ *mīqāt* seven times; مَوَاقِيتٌ *mawāqīt* once and مَوْقُوتٌ *mawqūt* once.

أُقِّتَ *ᵓuqqita* (also وُقِّتَ *wuqqita*) [pass. v. II] to be given an appointed time (77:11) وَإِذَا الرُّسُلُ أُقِّتَتْ *and when the messengers are assigned their appointed time.*

وَقْتٌ *waqt* [n.] time (15:38) إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ *until the Day of the Appointed Time.*

مِيقَاتٌ *mīqāt* [n., pl. مَوَاقِيتٌ *mawāqīt*] **1** a fixed time (78:17) إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا *the Day of Decision is a fixed time* **2** an appointed place or time (7:143) وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا *and when Moses came at the time [and place] We have fixed [for him]* **3** time-markers (2:189) يَسْأَلُونَكَ عَنِ الأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ *they ask you about the crescent moons–say, 'They show appointed times for people, and for the pilgrimage.'*

مَوْقُوتٌ *mawqūt* [pass. part.] defined in/by time, time-specified (4:103) إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا *surely Prayer is a timed*

obligation upon the believers.

و/ق/د *w–q–d* firewood, fuel, extreme heat of day, to burn, to heat up, to kindle; to shine, to glimmer; to be agile, to be alert, to be quick. Of this root, five forms occur 11 times in the Qur'an: أَوْقَدَ *ʾawqada* four times; يُوقَدُ *yūqad* once; اسْتَوْقَدَ *ʾistawqada* once; وَقُودٌ *waqūd* four times and مُوقَدَةٌ *mūqadatun* once.

أَوْقَدَ *ʾawqada* [v. IV trans.] to kindle (a fire), to light (a fire) *(5:64) كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ *whenever they kindle a fire of war, God puts it out.*

يُوقَدُ *yūqad* [pass. imperf. of v. أُوقِدَ *ʾūqida*] to be kindled, to be lit, to be fuelled (24:35) يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ *fuelled from a blessed olive tree.*

اسْتَوْقَدَ *ʾistawqada* [v. X, trans.] (of a fire) to seek to kindle, to labour to light (2:17) كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا *like a [person] who has laboured in order to kindle a fire.*

وَقُودٌ *waqūd* **I** [n.] fuel (3:10) هُمْ وَقُودُ النَّارِ *they will be fuel for the fire* **II** [v. n.] the act of burning, the act of fuelling (85:5) النَّارِ ذَاتِ الْوَقُودِ *the well-fuelled fire.*

مُوقَدَةٌ *mūqadatun* [pass. part.] kindled, made to rage (104:6) نَارُ اللَّهِ الْمُوقَدَةُ *[it is] God's Fire, made to blaze.*

و/ق/ذ *w–q–dh* an animal killed by striking with a stick, to strike violently, to kill by striking; to be slow and dull; to be very ill; to be saddened. Of this root, مَوْقُوذَةٌ *mawqūdhatun*, occurs once in the Qur'an.

مَوْقُوذَةٌ *mawqūdhatun* [fem. pass. part.] an animal clubbed to death (5:3) حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ ... وَالْمَوْقُوذَةُ *you are forbidden to eat carrion … an animal killed by clubbing.*

و/ق/ر *w–q–r* a load; solemnity, respect, dignity; to be heavily pregnant; to show respect; to be hard of hearing; to exact, to take; to settle down, to be inactive, to stay at home. Of this root, four forms occur nine times in the Qur'an: تُوَقِّرُ *tuwaqqir* once; وَقَارٌ *waqār* once; وَقْرٌ *waqr* six times and وِقْرٌ *wiqr* once.

تُوَقِّرُ *tuwaqqir* [imperf. of v. II وَقَّرَ *waqqara*, trans.] to revere, to exalt (48:9) وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ *and you may support Him, and you may revere Him.*

وَقَارٌ *waqār* [v. n./n.] majesty, greatness, reverence (71:13) مَا لَكُمْ لاَ تَرْجُونَ لِلَّهِ وَقَارًا *what is the matter with you?–why will you not fear God's majesty?* (or, *why do you not hope for Him to honour you?*).

وَقْرٌ *waqr* [n.] deafness (41:44) فِى ءَاذَانِهِمْ وَقْرٌ *in their ears is deafness.*

وِقْرٌ *wiqr* [n.] a heavy load (51:2) فَالْحَامِلاَتِ وِقْرًا *and those carrying a heavy burden.*

و/ق/ع *w–q–ᶜ* calamity, war, battle; to fall, to befall, to occur; to alight upon, to guess, to expect, to gossip, to come face-to-face with; (of rain) to fall sporadically. Of this root, seven forms occur 24 times in the Qur'an: وَقَعَ *waqaᶜa* 12 times; يُوقِعُ *yūqiᶜ* once; وَاقِعٌ *wāqiᶜ* six times; وَاقِعَةٌ *wāqiᶜatun* twice; وَقْعَةٌ *waqᶜatun* once; مَوَاقِعُ *mawāqiᶜ* once and مُوَاقِعُون *muwāqiᶜūn* once.

وَقَعَ *waqaᶜa* a [v. intrans.] **1** to collapse (22:65) وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الأَرْضِ إِلاَّ بِإِذْنِهِ *and He sustains the heavens lest they collapse upon the earth, save by His leave* **2** to fall down (38:72) فَقَعُوا لَهُ سَاجِدِينَ *so fall down before him in prostration* **3** to take place, to happen (56:1) إِذَا وَقَعَتِ الْوَاقِعَةُ *when the Coming Event takes place* **4** [with prep. عَلَى] to befall (7:71) قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ *punishment and wrath are to befall you from your Lord* **5** to be confirmed, to become established (7:118) فَوَقَعَ الْحَقُّ *and the truth was confirmed* **6** to fall due (4:100) فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ *his reward from God falls due.*

يُوقِعُ *yūqiᶜ* [imperf. of v. IV أَوْقَعَ *ᵓawqaᶜa*, trans.] to incite, to cause to occur, to bring about (5:91) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ *Satan seeks only to incite enmity and hatred among you.*

وَاقِعٌ *wāqiᶜ* [act. part.] **1** that which occurs, happening, coming to pass, taking place (52:7) إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ *your Lord's punishment is surely coming* **2** falling upon (7:171) وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ *and [remember] when We hoisted the*

mountain high above them as if it were a canopy and they feared it would fall on them **3** befalling, coming to (42:22) تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ *you will see the wrongdoers fearful of what they have earned–it [the punishment] will surely befall them.*

الوَاقِعَة *ʾal-wāqiʿatu* [fem. n.] the coming event (epithet for the Resurrection) (56:1) إِذَا وَقَعَتِ الْوَاقِعَةُ *when the Coming Event takes place* * الوَاقِعَة name of Sura 56, Meccan sura, so-named because of the reference in verse 1 to '*the Happening*', '*Occurrence*', '*That which is Coming*'.

وَقْعَةٌ *waqʿatun* [v. n.] the act of occurring, coming to pass, happening, occurrence (56:2) لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ *[then] none shall deny its occurrence.*

مَوَاقِعُ *mawāqiʿ* [pl. of n. of time or place مَوْقِعٌ *mawqiʿ*] positions, stations, place or time of falling or setting (56:75) فَلاَ أُقْسِمُ بِمَوَاقِعِ النُّجُومِ *I swear by the positions of the stars.*

مُوَاقِعون *muwāqiʿūn* [pl. of act. part. of v. III وَاقَعَ *wāqaʿa*] ones who embrace, collide with, fall into (18:53) وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا *the evil-doers will see the Fire and deem that they are about to fall into it.*

و/ق/ف *w–q–f* to stand, to erect; to stop; to acquaint oneself with something, to inform, to let know; to become silent, to pause, to be reticent; to fall into dispute; to elucidate, to make clear; bracelet, anklet. Of this root, three forms occur four times in the Qur'an: قِفْ *qif* once; وُقِفَ *wuqifa* twice and مَوْقُوفون *mawqūfūn* once.

قِفْ *qif* [imper. of v. وَقَفَ *waqafa*, trans.] to (make) halt, to stop, to (make) stand up (37:24) وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ *and halt them, for they are to be questioned.*

وُقِفَ *wuqifa* [pass. v.] to be stopped, to be made to stand up (6:27) وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى النَّارِ *if you could only see, when they are made to halt/stand up before the Fire.*

مَوْقُوفون *mawqūfūn* [pl. of pass. part. مَوْقُوفٌ *mawqūf*] stranded,

immobilised, halted, stopped (34:31) وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ *if only you could see, when the unjust will be made to stand before their Lord.*

و/ق/ي *w–q–y* to guard, to safeguard; to prevent, to obviate; to avoid, to beware; protection, fear, caution. Of this root, nine forms occur 258 times in the Qur'an: وَقَى *waqā* 14 times; يُوقَى *yūqā* twice; اتَّقَى *ʾittaqā* 166 times; أَتْقَى *ʾatqā* twice; وَاقٍ *wāqī* three times; تَقِيٌّ *taqiyy* three times; تُقَاةٌ *tuqātun* twice; تَقْوَى *taqwā* 17 times and مُتَّقُون *muttaqūn* 49 times.

وَقَى *waqā* i [v. doubly trans.] **1** to protect, to shield from, to keep safe from (16:81) سَرَابِيلَ تَقِيكُمُ الْحَرَّ *garments to protect you from the heat* **2** to preserve from, to distance from (40:9) وَقِهِمُ السَّيِّئَاتِ *and preserve them from [doing] evil things.*

يُوقَى *yūqā* [imperf. of pass. v. وُقِيَ *wuqiya*] to be distanced from, to be saved from, to be preserved from (64:16) وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ *those who are saved from their own meanness will be the prosperous ones.*

اتَّقَى *ʾittaqā* [v. VIII] **I** [intrans.] to be pious (2:103) وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ *if they had believed and been pious, their reward from Him would have been [far] better* **II** [trans.] **1** to be conscious of, to keep in mind, to be mindful of (59:18) يَاأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ *you who believe!, be mindful of God* **2** to stay away from, to avoid, to forbid oneself (9:115) يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ *making clear to them what they should avoid* **3** to protect (39:24) يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ *he who uses his face to protect himself from the severity of the torment* **4** to guard against (73:17) فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا *so how can you, if you disbelieve, guard against a Day which will turn children grey?* **5** to have a thought for, to beware, to have a care for (36:45) اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ *beware of what lies before and behind you.*

أَتْقَى *ʾatqā* [elat.] more/most pious, more/most mindful/aware (of God) (49:13) إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ *in God's sight the most honoured among you are the most pious* (or, *the ones who are most mindful of Him*).

واقِي *wāqī* [act. part.] protector, defender (13:34) وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ *and there will not be for them, against God, any defender.*

تَقِيٌّ *taqiyy* [quasi-act. part.] devout, pious, mindful of God, God-fearing (19:18) إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا *I seek the Lord of Mercy's protection against you if you are God-fearing* (or, *if you are a pious person* or, *if you are mindful of Him*).

تُقَاةٌ *tuqātun* **I** [v. n.] being mindful, being in awe, fearing (3:102) اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ *be mindful of God as is His due* **II** [n./v. n.] fear, danger, wariness (3:28) إِلاَّ أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً *except when you are warily guarding against danger from them* [also interpreted as: *you are greatly fearing them*].

تَقْوَى *taqwā* [n.] mindfulness of God, awareness of God, piety (91:8) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا *so He instilled into it [the capacity for] its lewdness* (or, *rebellion*) *and its piety.*

مُتَّقُون *muttaqūn* [pl. of act. part. مُتَّقِي *muttaqī*] those who are mindful of God, the pious (39:33) وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ *he who brings the truth and accepts it–those are the [truly] pious.*

و/ك/أ *w–k–ʾ* walking stick; food and nourishment; to lean, to recline; to tie up, to tighten up. Of this root, four forms occur 11 times in the Qur'an: أَتَوَكَّأُ *ʾatawakkaʾ* once; يَتَّكِئُونَ *yattakiʾūn* once; مُتَّكِئُون *muttakiʾūn* eight times and مُتَّكَأٌ *muttakaʾ* once.

أَتَوَكَّأُ *ʾatawakkaʾ* [imperf. of v. V, intrans.] to lean on (20:18) هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا *it is my staff, on which I lean.*

يَتَّكِئ *yattakiʾ* [imperf. of v. VIII اتَّكَأَ *ʾittakaʾa*, intrans.] to recline, to sit (43:34) وَسُرُرًا عَلَيْهَا يَتَّكِئُونَ *and couches upon which they recline.*

مُتَّكِئُون *muttakiʾūn* [pl. of act. part. مُتَّكِئٌ *muttakiʾ*] reclining, sitting (36:56) عَلَى الأَرَائِكِ مُتَّكِئُونَ *on couches reclining.*

مُتَّكَأٌ *muttakaʾ* [n. of place] a couch, a seat [also interpreted as a banquet] (12:31) وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً *and she prepared for them a banquet/a [cushioned] couch.*

و/ك/د *w–k–d* saddle straps, leather belt; intention; to tighten up; to be on target, to give support. Of this root, تَوْكِيد *tawkīd*, occurs once in the Qur'an.

تَوْكِيدٌ *tawkīd* [v. n.] solemnising, ratifying, endorsing (16:91) وَلاَ تَنْقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا *do not break oaths after their being solemnised.*

و/ك/ز *w–k–z* to strike or poke with the fist, to slap, to thrust, to spur; to break; (of a snake) to bite. Of this root, وَكَزَ *wakaza*, occurs once in the Qur'an.

وَكَزَ *wakaza* i [v. trans.] to punch, to strike with one's fist (28:15) فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ *so Moses struck him [with his fist] and killed him.*

و/ك/ل *w–k–l* to depend on, to trust, to entrust, to take charge of; to be too lazy to do things for oneself; weakness; representative, proxy, guardian. Of this root, five forms occur 70 times in the Qur'an: وَكَّلَ *wakkala* once; وُكِّلَ *wukkila* once; تَوَكَّلَ *tawakkala* 40 times; وَكِيلٌ *wakīl* 24 times and مُتَوَكِّلُون *mutawakkilūn* four times.

وَكَّلَ *wakkala* [v. II, trans.] to entrust with, to put in charge of (6:89) فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ *We have [already] entrusted them to a people who do not disbelieve in them.*

وُكِّلَ *wukkila* [pass. v. II] to be entrusted with, to be put in charge of (32:11) يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ *the Angel of Death, put in charge of you, will reclaim you.*

تَوَكَّلَ *tawakkala* [v. V, intrans.] to put one's absolute trust (in God) (11:56) إِنِّي تَوَكَّلْتُ عَلَى اللَّه *I put my trust in God.*

وَكِيلٌ *wakīl* [quasi-act. part.] **1** representative, advocate, defender, one who speaks up for another (4:109) فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلاً *but who will oppose God on their behalf on the Day of Resurrection, or who will be their defender?* **2** keeper, one in charge of, one who is entrusted with (6:66) وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ *your people rejected it, even though it is the truth–say, 'I am not a keeper over you'* **3** protector (17:68) أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لاَ تَجِدُوا لَكُمْ وَكِيلا *or that He will [not]*

send a stone-pelting storm against you–then you will find no protector for you; *(3:173) الوَكِيلُ [an attribute of God] *the Protector* **4** witness, guarantor (12:66) فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ *so when they had given him their pledge, he said, 'God is Witness over what we say.'*

مُتَوَكِّلُون *mutawakkilūn* [pl. of act. part. مُتَوَكِّلٌ *mutawakkil*] one who puts his trust in another/God (3:159) فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ *so when you have decided [on a course of action], put your trust in God–God loves those who put their trust [in Him].*

و/ل/ج *w–l–j* land depression, valley, cave; door, entrance, doorway; to enter, to cause to enter; confidants, close friends, associates. Of this root, three forms occur 14 times in the Qur'an: يَلِجُ *yalij* three times; يُولِجُ *yūlij* 10 times and وَلِيجَةٌ *walījatun* once.

يَلِجُ *yalij* [imperf. of v. وَلَجَ *walaja*, intrans.] to enter, to penetrate (7:40) وَلاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِى سَمِّ الْخِيَاطِ *and they will not enter the Garden until a thick rope passes through the eye of a needle.*

يُولِجُ *yūlij* [imperf. of v. IV أَوْلَجَ *ᵓawlaja*, trans.] to cause to enter (22:61) يُولِجُ اللَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى اللَّيْلِ *He makes night enter into day, and day into night.*

وَلِيجَةٌ *walījatun* [coll. n.] close friend(s) and associate(s) (9:16) وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلاَ رَسُولِهِ وَلاَ الْمُؤْمِنِينَ وَلِيجَةً *and take no confidant(s) apart from God, His Messenger and [other] believers.*

و/ل/د *w–l–d* newly born baby, boy, child, offspring; mother, father, parents; to give birth, to assist in bringing forth a baby, midwife; to multiply in number; place or time of birth; playmates. Of this root, 11 forms occur 102 times in the Qur'an: وَلَدَ *walada* six times; وُلِدَ *wulida* three times; وَلَدٌ *walad* 33 times; أَوْلاَدٌ *ᵓawlād* 23 times; وَالِدٌ *wālid* three times; وَالِدَانِ *wālidān* 20 times; وَالِدَةٌ *wālidatun* three times; وَالِدَاتٌ *wālidāt* once; وَلِيدٌ *walīd* once; وِلْدَان *wildān* six times and مَوْلُودٌ *mawlūd* three times.

وَلَدَ *walada* i [v. trans.] **1** to procreate, (of father or mother) to beget offspring (90:3) وَوَالِدٍ وَمَا وَلَدَ *and [I swear] by [the] parents and [the] offspring that they beget* **2** to bear a child (11:72) يَاوَيْلَتَى ءَأَلِدُ وَأَنَا عَجُوزٌ *woe is me!–shall I bear [a child] when I am an old woman?*

وُلِدَ *wulida* [pass. v.] to be born (19:33) وَالسَّلاَمُ عَلَيَّ يَوْمَ وُلِدْتُ *and peace be upon me the day I was born.*

وَلَدٌ *walad* [n., pl. أَوْلاَدٌ *ʾawlād*] **1** child (2:233) لاَ تُضَارَّ وَالِدَةٌ بِوَلَدِهَا *no mother shall be made to suffer through her child* **2** son (12:21) عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا *he may be useful to us, or we may adopt him as a son* **3** [coll. n.] children, offspring (18:39) إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالاً وَوَلَدًا *although you see me as less than you in wealth and children.*

وَالِدٌ *wālid* [act. part./coll. n.] either father, (male) begetter, or (judging by the three contexts in which وَالِدٌ occurs) parent, mother or father (31:33) وَاخْشَوْا يَوْمًا لاَ يَجْزِي وَالِدٌ عَنْ وَلَدِهِ *and fear a Day when a parent shall not take the place of their child.*

وَالِدَةٌ *wālidatun* [fem. act. part./n. pl. وَالِدَاتٌ *wālidāt*] mother, one who gives birth (5:110) اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى وَالِدَتِكَ *remember My favour to you and to your mother.*

وَالِدَانِ *wālidān* [dual n.] mother and father, the [two] parents (17:23) وَبِالْوَالِدَيْنِ إِحْسَانًا *and [He decreed that you] be kind to [your] parents.*

وَلِيدٌ *walīd* **I** [quasi-act. part.] newly born (26:18) أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا *did we not rear you among us when you were newly born?* **II** [n., pl. وِلْدَان *wildān*] **1** child, youth (73:17) يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا *a Day which will turn children grey [haired]* **2** youthful servants (56:17) يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ *eternally youthful servants will circulate among [wait upon] them.*

مَوْلُودٌ *mawlūd* **I** [pass. part.] *(2:233) مَوْلُودٌ لَه *the man to whom the child is born, the father* **II** [coll. n.] offspring, child, children (31:33) وَلاَ مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا *nor shall a child in the least take the place of his/her parent.*

و/ل/ي *w–l–y* adjacency; to follow; to turn to/from; to befriend, to back up; to take control; helper, backer, guardian, benefactor; next of kin; patron, servant/master; companion, partner. As adjacency is the central meaning of this root some derivatives denote opposite meanings, e.g. master/servant. Of this root, 12 forms occur 233 times in the Qur'an: يَلِي *yalī* once; وَلَّى *wallā* 30 times; تَوَلَّى *tawallā* 79 times; وَالِي *wālī* once; مُوَلِّي *muwallī* once; وَلِيٌّ *waliyy* 44 times; أَوْلِيَاء *ʾawliyāʾ* 42 times; وَلاَيَةٌ *walāyatun* twice; أَوْلَى *ʾawlā* 11 times; أَوْلَيَان *ʾawlayān* once; مَوْلَى *mawlā* 18 times and مَوَالِي *mawālī* three times.

يَلِي *yalī* [imperf. of v. وَلِيَ *waliya*, trans.] to be adjacent to, to be alongside, to be next in place, time or relationship (9:123) قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ *fight those of the disbelievers who are next to you.*

وَلَّى *wallā* [v. II] **I** [intrans.] **1** to turn away, to recoil (31:7) وَإِذَا تُتْلَى عَلَيْهِ ءَايَاتُنَا وَلَّى مُسْتَكْبِرًا *when Our verses are recited to him, he turns away disdainfully* **2** to turn, to face (2:115) فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ *wherever you turn, there is God's face* **II** [trans.] **1** to turn something (2:177) لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ *goodness does not [merely] consist in turning your face towards East or West [in any particular direction]* **2** [with prep. عن] to make turn away (2:142) مَا وَلاَّهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا *what has made them turn away from the prayer direction they used to face?* *(48:22) لَوَلَّوُا الأَدْبَارَ *they would have taken flight* [lit. *turned their backs /tails*] **III** [doubly trans.] **1** to cause something to turn away from (8:15) فَلاَ تُوَلُّوهُمُ الأَدْبَارَ *never turn your backs on them* **2** to give authority over, to cause to be inclined towards (6:129) وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا *in this way, We give some of the unjust power over others*; *(4:115) نُوَلِّهِ مَا تَوَلَّى *We will leave him to his own devices* [lit. *turn him towards his chosen path*].

تَوَلَّى *tawallā* [v. V] **I** [intrans.] **1** to leave, to go one's own way (2:205) وَإِذَا تَوَلَّى سَعَى فِي الأَرْضِ لِيُفْسِدَ فِيهَا *and when he goes away [from you] he sets out in the land to spread corruption therein* **2** to turn away, to run away (3:155) إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ *those of you who turned away on the day the two armies met [in battle]* **3** to wander off, to withdraw (28:24) فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ *he watered [their flock] for them, then withdrew into the shade*

*(51:39) فَتَوَلَّى بِرُكْنِهِ *[Pharaoh] drew power from his position, he turned away* [also interpreted as: *he drew power from his supporters*] **II** [trans.] **1** to take charge of, to take upon oneself (24:11) وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ *he who took upon himself the greatest part in it will have a painful chastisement* **2** to ally oneself to, to seek support from, to give support to (5:56) وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ *whoever allies themselves to God, His Messenger and those who believe–the party of God surely will be triumphant.*

وَالِي *wālī* [act. part.] protector, supporter, guardian, ally (13:11) وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ *apart from Him, they have no protector.*

مُوَلِّي *muwallī* [act. part.] one facing or turning to or towards something, one causing someone to face or turn towards something (2:148) وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا *for each one there is a direction he takes* (or, according to another interpretation: *He [God] directs him towards it*).

وَلِيٌّ *waliyy* [quasi-act. part./n., pl. أَوْلِيَاء *ʾawliyāʾ*] **1** protector, patron, ally (6:14) أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالأَرْضِ *shall I take for myself a protector other than God, the Creator of the heavens and the earth?* **2** follower, ward, protégé (10:62) أَلاَ إِنَّ أَوْلِيَاءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ *as for those who are close to God* [lit. *follower*, or, *ward of God*], *there [should] be no concern about them, nor shall they grieve* **3** ally, friend (3:28) لاَ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ *the believers should not take the disbelievers as friends/allies in preference to believers* **4** [jur.] legal guardian (2:282) فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لاَ يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ *if the debtor is feeble-minded, weak or unable to dictate, then let his guardian dictate justly* **5** [jur.] next of kin (17:33) وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا *and whoever is slain unjustly–We have given mandate to the custodian of his rights* **6** descendant, heir (19:5–6) فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي *so grant me a successor who will inherit me.*

مَوْلَى *mawlā* [quasi-act. part./n., pl. مَوَالِي *mawālī*] **1** master, protector, patron (22:78) وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلاَكُمْ *and hold fast to God–He is your Protector* **2** ally, friend (44:41) يَوْمَ لاَ يُغْنِي مَوْلًى عَنْ

مَوْلًى شَيْئًا *a Day when no friend can take another's place* **3** kinfolk, dependants (19:5) وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي *I fear [what] my kinfolk [may do] after me* **4** [jur.] a freed slave (33:5) فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ فَإِخْوَانُكُمْ فِى الدِّينِ وَمَوَالِيكُمْ *if you do not know their fathers, [address them as] your brothers-in-religion and mawālī* (i.e., *wards, protégés*) **5** inheritor, heir (4:33) وَلِكُلٍّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ *and for everything that parents and close relatives leave behind We have appointed heirs.*

وَلاَيَةٌ *walāyatun* (also وِلاَيَةٌ *wilāyatun*) [v. n./n.] **1** support, backing, succour (8:72) وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلاَيَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا *and those who believed but did not emigrate, you have nothing whatsoever to do with their protection until they emigrate* **2** sovereignty, sovereign power (18:44) الْوَلاَيَةُ لِلَّهِ الْحَقِّ *sovereignty is for God [alone], the True One.*

أَوْلَى *ʾawlā* [elat.] more/most deserving, having more/most right or claim to (3:68) إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا *the people who are the most deserving of Abraham['s legacy] are those who truly follow him, this Prophet, and those who believe*; *(75:34) أَوْلَى لَكَ either from وَلِيَ *waliya*, to come closely behind, (elliptically) *[your end is] nearer to you,* or from وَيْل *wayl*, agony; distress, *woe to you!*

أَوْلَيَانِ *ʾawlayān* [dual n.] the two more/most deserving, the two having more/most priority, the nearer/nearest; closer/closest (5:107) فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الأَوْلَيَانِ *if it is discovered that these two have committed* [lit. *a sin*] *perjury, two others [should] replace them from among those of the family of the deceased whose rights have been usurped, being the ones more deserving of standing witness* (or, *being the nearer to the deceased*).

و/ن/ي *w–n–y* place of rest, relaxation; slackness, weakness; to delay; shortcoming, delaying; docks. Of this root, تَنِيَا *taniyā*, occurs once in the Qur'an.

تَنِي *tanī* [imperf. of وَنِيَ *waniya*, intrans.] to be slack, to be negligent (20:42) وَلاَ تَنِيَا فِى ذِكْرِي *and never be lax in remembering Me.*

و/هـ/ب *w–h–b* gift, donation, to give freely, to bestow; to last; to possess; small stream. Of this root, two forms occur 25 times in the Qur'an: وَهَبَ *wahaba* 22 times and وَهَّابٌ *wahhāb* three times.

وَهَبَ *wahaba* a [v. trans.] to grant, to give freely, to bestow (19:19) لِأَهَبَ لَكِ غُلَامًا زَكِيًّا *to grant you a pure boy.*

وَهَّابٌ *wahhāb* [intens. act. part.] one who is given to bestowing favours *(3:8) الوَهَّابُ [an attribute of God] *the Ever-Giving.*

و/هـ/ج *w–h–j* intense midday heat; to burn brightly, to blaze; to glitter, to glimmer, to twinkle, to sparkle; (of scent) to waft about. Of this root, وَهَّاجٌ *wahhāj*, occurs once in the Qur'an.

وَهَّاجٌ *wahhāj* [intens. act. part.] glowing, glaring, blazing, glimmering, shining (78:13) وَجَعَلْنَا سِرَاجًا وَهَّاجًا *and We installed a blazing lamp [in the heavens].*

و/هـ/ن *w–h–n* to be weak, to be feeble, to be infirm, to be languid, to be lethargic; the last hours of the night. Of this root, four forms occur nine times in the Qur'an: وَهَنَ *wahana* five times; وَهْنٌ *wahn* twice; أَوْهَنُ *ᵓawhan* once and مُوهِنٌ *mūhin* once.

وَهَنَ *wahana* i [v. intrans.] **1** to become feeble, to weaken (19:4) إِنِّي وَهَنَ الْعَظْمُ مِنِّي *the bones within me have weakened* **2** to tire, to become reticent, to become faint-hearted (4:104) وَلاَ تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ *do not be faint-hearted in pursuing the enemy.*

وَهْنٌ *wahn* [v. n.] weakness, feebleness (31:14) حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ *his mother carried him, [with weakness upon weakness] weakening increasingly.*

أَوْهَن *ᵓawhan* [elat.] weaker/weakest, more/most fragile or frail (29:41) وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ *but the frailest of [all] houses is the house of the spider.*

مُوهِنٌ *mūhin* [act. part.] one that causes weakness (8:18) وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ *and God will weaken the disbelievers' designs.*

و/ه/ي *w–h–y* crack, weakness, to slacken, to collapse, to fall down, to become frayed; to act foolishly. Of this root, وَاهِيَةٌ (*wāhiyatun*),

occurs once in the Qur'an.

وَاهِيَةٌ *wāhiyatun* [fem. act. part.] frail, fragile, collapsing, in tatters (69:16) وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ *the sky will be torn apart; on that Day it will be so frail.*

وَيْ *way* [interjection occurring twice in the Qur'an, followed in both cases by the particle كَأَنَّ *kaʾanna* 'as if', both of which are often joined in writing as a single word وَيْكَأَنَّ *waykaʾanna*] what an amazing thing! (28:82) وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ *those who had wished, the day before, to be in his place, exclaimed, 'What an amazing thing!–[it seems] as if it is God [alone] who increases or decreases the provision to whomever of His servants He wills.'*

وَيْكَأَنَّهُ *waykaʾannahu* (see **وَيْ** *way*).

وَيْلٌ *wayl* (no verbal root) [interjection occurring 40 times in the Qur'an and used either nominally, with or without a definite article, or adverbially] **I** [nominal] **1** retribution, punishment (21:18) وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ *woe to you because of all the falsehood you detail* **2** distress, agony, woe (19:37) فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ *woe to those who disbelieve in the scene of an awesome Day* **II** [adverbial, with a pronominal suffix, as in وَيْلَكَ *waylaka*; exclamation is increased by augmenting the suffixed وَيْلٌ *wayl* with the quasi-vocative particle يَا *yā* (q.v.), as in يَا وَيْلَنَا *yā waylanā*, or with يَا *yā* and the feminine *yā* marker ت *ta*, as in يَا وَيْلَتَنَا *yā waylatanā*] **1** [warning] be warned!, beware! (20:61) وَيْلَكُمْ لاَ تَفْتَرُوا عَلَى اللَّهِ كَذِبًا *beware!–do not invent lies against God* **2** [exclamation of anguish] woe upon (21:46) يَاوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ *woe betide us!–we have been unjust.*

ي / *yā*ʾ

الياء *ʾal-yā*ʾ the twenty-eighth letter of the alphabet representing either a palatal semi-vowel *y*, as in يَقْدِر *yaqdir*, or an approximately close, front, unrounded, long vowel *ī*, as in قَدِير *qadīr*.

ي *y/ī* 1st person sing. pronominal suffix functioning either as a possessive pronoun as in رَبِّي *rabbī*, مَحْيَايَ *maḥyāya*, or as a direct object such as in أُذْكُرْنِي *ʾudhkurnī*. *y/ī is* often elided when in a pre-pausal position at the end of a verse in order to, among other things, establish cohesion with the adjacent verse/s by means of rhyming with it/them. For example (26:77) فَإِنَّهُمْ عَدُوٌّ لِي إِلاَّ رَبَّ الْعَالَمِينَ *they are an enemy to me, except the Lord of all beings*; (26:78) الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ *the One Who created me, and who guides me*; (26:79) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ *the One who gives me to eat and to drink*; (26:80) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ *and if I become sick, He heals me*; (26:81) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ *the One who makes me die, then gives me life*; (26:82) وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ *and the One I hope shall forgive me my sin on the Day of Doom*. The final *y/ī* in the four verses (26:78–81) is elided in harmony with the preceding verse (26:77) and the following one (26:82).

يا *yā* particle, occurring some 361 times in the Qur'an, which functions as: **I** [vocative long-distance particle (ندا البعيد), as it is termed by the grammarians]. The distance implied by the use of this particle is further emphasised by adding أيها *ʾayyuhā* for masculine and أيتها *ʾayyatuhā* for feminine nouns, singular and plural. The implied distance may be either physical or non-physical (see also: **ذُو** *dhū*). Contextualised manipulation of the *yā* particle, as with other vocative particles such as أ *ʾa*, can

express various speaker attitudes toward addressees, such as respect, contempt, veneration, intimacy, etc. For example, the use of the emphasising long-distance particle يَاأَيُّهَا *yā-ʾayyuhā* in addressing the disbelievers in verse (109:1–2) يَاأَيُّهَا الكَافِرُون لاَأَعْبُدُ مَا تَعْبُدُون *you disbelievers! I do not worship what you worship*, gives a heightened sense of the believers' rejection of idol worshipping and desire to distance themselves from the practice of idolatry. On the other hand, a sense of closeness and intimacy is indicated by the omission of the vocative particle entirely when the believers address God, in verse (2:286) رَبَّنَا لاَ تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا *our Lord, do not take us to task if we forget or make mistakes* **II** [exclamatory particle; also used with لَيْتَ *layta* or وَيْلَ *wayla* (q.v.)] 'oh, what a thing!' (12:19) قَالَ يَابُشْرَى هَذَا غُلاَمٌ *'what good tidings!' he exclaimed, 'Here is a boy!'*

يَأْجُوج *Yaʾjūj* (see **مَأجُوج** *Maʾjūj,* Magog).

ي/أ/س *y–ʾ–s* to despair, to give up all hope, desperation; to reach the age of infertility; to come to know. Of this root, three forms occur 13 times in the Qur'an: يئس *yaʾisa* eight times; استيأس *ʾistayʾasa* twice and يئوس *yaʾūs* three times.

يَئِسَ *yaʾisa* a [v. intrans.] **1** to despair, to give up all hope (60:13) قَدْ يَئِسُوا مِنَ الآخِرَةِ *they have given up all hope of the life to come* **2** to come to know, to realise (13:31) أَفَلَمْ يَيْئَسِ الَّذِينَ ءَامَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا *do the believers not realise that if God had so willed, He could have guided all humankind?*

يَؤُوس *yaʾūs* [intens. act. part.] despondent, given to despairing, prone to giving up hope (41:49) وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ *but if evil touches him he loses all hope and becomes utterly despondent.*

إِسْتَيْأَسَ *ʾistayʾasa* [v. X intrans.] to reach utter despair, to give up completely (12:110) حَتَّى إِذَا اسْتَيْئَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا *till [the time] when the messengers lost all hope and thought that they had been dismissed as liars, Our help came to them.*

يَاقُوت *yāqūt* [coll. n. of Greek origin, thought to have come through Persian. It appears once in the Qur'an] rubies (55:58) كَأَنَّهُنَّ الْيَاقُوتُ

وَالْمَرْجَانُ *they are like rubies and coral.*

ي/ب/س *y–b–s* dry land (as opposed to the sea), hard, arid; to be afflicted with famine; to keep silent, to be too drunk; to have unpleasant countenances. Of this root, three forms occur four times in the Qur'an: يَبَس *yabas* once; يَابِس *yābis* once and يَابِسات *yābisāt* twice.

يَبَس *yabas* [v. n./quasi-act. part.] dryness/dry (20:77) فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا *and strike for them a path across the sea [which will become] dry.*

يَابِس *yābis* [quasi-act. part., pl. fem. يَابِسات *yābisāt*] dry, withered (12:43) وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ *and seven green ears of corn and [seven] others withered.*

ي/ت/م *y–t–m* to be one of a kind, to be the best; to become detached; an orphan, weak. Of this root, three forms occur 23 times in the Qur'an: يَتِيم *yatīm* eight times; يَتِيمَين *yatīmayn* once and يَتامَى *yatāmā* 14 times.

يَتِيم *yatīm* [n., dual يَتيمان *yatīmān*; plural يَتَامى *yatāmā*] orphan (6:152) وَلاَ تَقْرَبُوا مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ *and do not come near the property of the orphan, except with the best [of intentions], until they reach their strength.*

يَثْرِب *Yathrib* [proper name, occurring once in the Qur'an] Yathrib, the pre-Islamic name of Medina in Arabia (33:13) وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَاأَهْلَ يَثْرِبَ لاَ مُقَامَ لَكُمْ فَارْجِعُوا *and when some of them said, 'People of Yathrib, there is no stand [possible] for you, so go back!'*

ي/د/ي *y–d–y* hand, palm, forearm, handle, to be handy, possession; unity, power, assistance; to give, favour; to have influence on others; to scatter. Of this root, three forms occur 121 times in the Qur'an: يَد *yad* 22 times; يَدان *yadān* 33 times and أَيْدي *aydī* 66 times.

يَد *yad* [n., dual يَدان *yadān*, pl. أَيْدي *ᵓaydī*] **1** hand (7:108) وَنَزَعَ يَدَهُ *and he pulled out his hand* **2** control, power (2:237) أَوْ يَعْفُوَ الَّذِي بِيَدِهِ

عُقْدَةُ النِّكَاحِ *or the one who has control of the marriage tie waives* [*foregoes his/her rights*] **3** possession (8:70) قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الأَسْرَى *tell the war captives in your hands*; *(38:45) أُولِي الأَيْدِي *people of power*; *(7:57) وَهُوَ الَّذِي يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ *He it is who sends the winds, bearing good tidings, ahead of His mercy* [lit. بَيْنَ يَدَيْ *in front of*, *ahead of*]; *(17:29) وَلاَ تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلاَ تَبْسُطْهَا كُلَّ البَسْط *and do not be stingy* [lit. *let your hand be chained to your neck*], *nor extravagant* [lit. *nor outspread it in complete spreading*]; *(14:9) فَرَدُّوا أَيْدِيَهُمْ في أَفْوَاهِهِم *they were unable to give an answer*, *they were unable to argue*, *they tried to suppress their anger* or, *they tried to hide their laughter* [lit. *they put their hands in/over their mouths*]; *(7:149) سُقِطَ فِي أَيْدِيهِمْ *they came to wring their hands in remorse*, *became regretful*, or, *confounded* [lit. *it was made to fall into their hands*, a reference, perhaps, to the striking of hands together as a sign of helplessness]; *(9:29) عَنْ يَدٍ *by hand*, *willingly*; *(78:40) مَا قَدَّمَتْ يَدَاهُ *what he has committed in his life* [lit. *what his hands have advanced*]; *(2:195) ولا تلقوا بأيديكم إلى التهلكة *and do not cast yourselves into destruction* [lit. *by your own hands*]; *(48:20) وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ *and He stayed the hands of the people [the enemy] from you*; *(48:10) يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ *God is their partner* [lit. *the hand of God is over their hands*]; *(25:27) وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ *and on the day when the unjust will be full of remorse* [lit. *biting his hands*].

يَس *Yāsīn* [name of Sura 36, also occurring in the first verse of that Sura] variously interpreted as an epithet of the Prophet Muḥammad, a vocative sentence consisting of particle يَا *yā* plus سِين *sīn* meaning '*humankind*' in one of the Arabian dialects, a borrowing from Ethiopic meaning 'O Humankind!', or single letters opening the Sura (see **الر** *ʾalif–lām–rāʾ*) (36:1–3) يَس والقُرآنِ الحَكيمِ أنَّكَ لَمِنَ المُرْسَلينَ *Yāsīn!, by the wise Qur'an, you are of the Messengers*.

ي/س/ر *y–s–r* left (side); game of chance; butcher, to divide up into small amounts; to facilitate, to ease; to pave; to become lenient, to become accommodating; to become available, to be easy, to be

comfortable (in means). Of this root, nine forms occur 44 times in the Qur'an: يَسّر *yassara* 11 times; تَيَسَّرَ *tayassara* twice; اسْتَيْسَرَ *ʾistaysara* twice; يُسْرٌ *yusr* seven times; يَسِير *yasīr* 15 times; يُسْرَى *yusrā* twice; مَيْسُور *maysūr* once; مَيْسَرَة *maysaratun* once and مَيْسِر *maysir* three times.

يَسَّرَ *yassara* [v. **II** trans.] **1** to make something easy, to facilitate something (54:32) وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ *We have made the Qur'an easy for remembrance* **2** to enable someone, to make someone fit for something, to make someone worthy of (92:7) فَسَنُيَسِّرُهُ لِلْيُسْرَى *We will incline him towards the easier [way of living/manner]* [also interpreted as: *make him more charitable*, *make him comfortable/affable*].

تَيَسَّرَ *tayassara* [v. V intrans.] to become possible, to become facilitated, to become within one's ability (73:20) فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْءَانِ *so recite as much of the Qur'an as is feasible*.

اسْتَيْسَرَ *ʾistaysara* [v. X intrans.] to be easily available, to be easily obtainable (2:196) فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ *then [offer] whatever sacrificial animal that becomes available [to you].*

يُسْرٌ *yusr* [v. n./n.] easiness, facility, that which is easy (94:5) فَإِنَّ مَعَ الْعُسْرِ يُسْرًا *so truly, there is ease alongside hardship.*

يَسِير *yasīr* [quasi-act. part.] **1** easy (29:19) إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ *indeed, this is easy for God* **2** little, small (12:65) ذَلِكَ كَيْلٌ يَسِيرٌ *that is a small measure* [also interpreted as: *easy to obtain*] **3** light, easily bearable (84:8) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا *so We call him to account with a light reckoning*.

يُسْرَى *yusrā* [elat./n.] easier, easiest; more/most charitable/ generous (92:7) فَسَنُيَسِّرُهُ لِلْيُسْرَى *We will incline him towards the easier [way of living/manner]* [also interpreted as: *make him more charitable, make him comfortable/affable*].

مَيْسُور *maysūr* [pass. part.] facilitated, made easy, gentle, kind, amiable *(17:28) قَوْلاً مَيْسُورًا *gentle talk.*

مَيْسَرَةٌ *maysaratun* [v. n./n.] prosperity, relaxation of financial hardship, ease (2:280) وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةَ *and if there is a hard up [debtor] then a respite [is in order] until a [time of]*

prosperity.

مَيْسِر *maysir* [n.] the name of a game of chance based upon drawing lots (2:219) يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ *they ask you [Prophet] about intoxicants and gambling: say, 'There is great sin in both.'*

الْيَسَعَ *ʾalyasaʿa* (see alphabetically).

يَعْقُوب *Yaʿqūb* [proper name, occurring 16 times in the Qur'an] the Prophet Jacob (cf. Gen. XXV; XXVII). (19:49) وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا *We granted him Isaac and Jacob and We made each [of them] a prophet.* The Qur'an mentions Jacob mainly in the context of placing him with other patriarchal prophets. However, he is mentioned in some detail, not by name but merely as Joseph's father, in Surat Yūsuf (cf.), which recounts the story of Joseph from early childhood until he became custodian of the treasury of Egypt, eventually bringing his parents, his brothers and their entire household to settle in Egypt (12:99). From the way the Qur'an tells the story, it is possible to infer that the action taken against the child Joseph by his brothers came as a result of Jacob's unequal treatment of his sons (12:7–9).

يَعُوق *Yaʿūq* [proper name, occurring once in the Qur'an] pre-Islamic Arabian idol, said to have been in the form of a horse. Yaʿūq's cult is said to have originated in Syria and Babylonia (71:23) … وَلاَ تَذَرُنَّ وَدًّا وَلاَ سُوَاعًا وَلاَ يَغُوثَ وَيَعُوقَ وَنَسْرًا … *and do not renounce Wadd, Suwāʿ, Yaghūth, Yaʿūq or Nasr.*

يَغُوث *Yaghūth* [proper name, occurring once in the Qur'an] pre-Islamic Arabian idol which, according to some sources, was in the form of a lion. The cult is thought to have originated in Syria and Babylonia (71:23) … وَلاَ تَذَرُنَّ وَدًّا وَلاَ سُوَاعًا وَلاَ يَغُوثَ وَيَعُوقَ وَنَسْرًا … *and do not renounce Wadd, Suwāʿ, Yaghūth, Yaʿūq or Nasr.*

يَقْطِين *yaqṭīn* [coll. n. said to be of Hebrew origin, occurring once in the Qur'an] gourd (37:146) وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ *and We made a*

gourd bush to grow over him.

ي/ق/ظ *y–q–ẓ* to be awake, to be alert, to be attentive, to stir up, vigilance. Of this root, أَيْقَاظ *ʾayqāẓ* occurs only once in the Qur'an.

أَيْقَاظ *ʾayqāẓ* [pl. of intens. act. part. *yaqiẓ*] awake, alert (18:18) وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ *you would have thought they were awake, though they lay asleep.*

ي/ق/ن *y–q–n* to be certain, to verify; conviction, unshakeable belief. Of this root, five forms occur 28 times in the Qur'an: يُوقِن *yūqin* 12 times; اسْتَيْقَن *ʾistayqana* twice; يَقِين *yaqīn* eight times; مُوقِنُون *mūqinūn* five times and مُسْتَيْقِنُون *mustayqinūn* once.

يُوقِن *yūqin* [imperf. of v. IV أَيْقَن *ʾayqana*, intrans.] to firmly believe (2:4) وَبِالآخِرَةِ هُمْ يُوقِنُونَ *and in the Hereafter they firmly believe.*

اسْتَيْقَن *ʾistayqana* [v. X] **I** [intrans.] to reach a firm belief (74:31) لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ *that those who were given the Book become certain* **II** [trans.] to find something absolutely certain, to ascertain, to verify (27:14) وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا *they denied them, even though their souls acknowledged them as true, out of wickedness and arrogance.*

يَقِين *yaqīn* **I** [n.] a certainty (74:47) حَتَّى أَتَانَا الْيَقِينُ *until the Certainty [death] came upon us* **II** [quasi-act. part.] certain, sure (27:22) وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ *and I came to you from Sheba with a sure item of news.*

مُوقِنُون *mūqinūn* [pl. of act. part. مُوقِن *mūqin*] one who firmly believes, one who is certain, sure (6:75) وَلِيَكُونَ مِنَ الْمُوقِنِينَ *that he might be one of the firm believers.*

مُسْتَيْقِنُون *mustayqinūn* [pl. of act. part. مُسْتَيْقِن *mustayqin*] one who has verified his beliefs, one who is absolutely certain, assured (45:32) إِنْ نَظُنُّ إِلاَّ ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ *we only hazard a guess; we are not unshakably certain.*

يَمّ *yamm* [n., said to be of Syriac, Hebrew or Coptic origin; it appears

eight times in the Qur'an] **1** sea (20:78) فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ *and there overwhelmed them from the sea, a terrible doom* [lit. *there overwhelmed them, from the sea, what overwhelmed them*] **2** river, great waters (20:39) أَنِ اقْذِفِيهِ فِى التَّابُوتِ فَاقْذِفِيهِ فِى الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ *cast him in the chest, then cast it in the river, then let the river/sea [great waters] cast it on the bank.*

تَيَمَّمَ *tayammama* (see أ/م/م *ʾ–m–m*).

ي/م/ن *y–m–n* right hand, right side; oath; power; truth, generosity; to incline to the right; to be auspicious; to go towards Yemen. Of this root, four forms occur 71 times in the Qur'an: يَمِين *yamīn* 24 times; أَيْمَان *ʾaymān* 41 times; أَيْمَن *ʾayman* three times and مَيْمَنَةٌ *maymanatun* three times.

يَمِين *yamīn* [n.] **1** right hand (37:93) فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ *then he turned upon them, striking with the right [hand]*; *(33:52) مَا مَلَكَتْ يَمِينُكَ *[what your right hand owns] your slaves*; *(39:67) والسموات مطويات بيمينه *and the heavens are completely in His power* [lit. *and the heavens are rolled up in His right hand*] **2** right-hand side (34:15) جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ *two gardens, [one] on the right, and [one on] the left*; *(56:27) أَصْحَابُ الْيَمِينِ (epithet for the saved) *the guided ones*, *the righteous*, [lit. *people of the right-hand side*] *(37:28) تَأْتُونَنَا عَنِ الْيَمِينِ interpreted either as: *you approached us [from the right-hand side] from the unguarded side*, *taking advantage of our trust in you* or *using power and compulsion [against us]* [lit. *by the right-hand*].

أَيْمَان *ʾaymān* [n. pl. of يَمِين *yamīn*] **1** right-hand sides (7:17) وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ *from their right and from their left* **2** oaths (5:89) لاَ يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِى أَيْمَانِكُمْ *God does not take you to task for what is unintentional in your oaths* **3** pacts, covenants (16:91) وَلاَ تَنْقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا *do not break oaths after their being confirmed.*

أَيمَن *ʾayman* [quasi-act. part.] that which is to the right-hand side (19:52) وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الأَيْمَنِ *and We called to him from the right-hand side of the Mount.*

مَيْمَنَة *maymanatun* [n.] the right-hand side *(90:18) أُولَئِكَ أَصْحَابُ

الْمَيْمَنَةِ *those shall be the saved ones* [lit. *the people of the right-hand side*].

ي/ن/ع *y–n–*^{c} to blossom, to ripen, to mellow, to reach the glory of maturity, (of fruit and vegetables) to reach the picking stage, (of a woman) to be rosy-cheeked. Of this root, يَنْع *yan*^{c} occurs once in the Qur'an.

يَنْع *yan*^{c} [n./v. n.] ripeness, sheen (6:99) انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ *behold their fruits as they come to fruition; and [behold] their ripeness and sheen.*

يهود *yahūd* [coll. n. of Hebrew origin, occurring eight times in the Qur'an (see **هـ/و/د** *h–w–d*)] Jews (2:120) وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلاَ النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ *never will the Jews be pleased with you, nor the Christians, unless you follow their own creeds.*

يهودى *yahūdiyy* [rel. adj. occurring once in the Qur'an] Jewish, a Jew (3:67) مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلاَ نَصْرَانِيًّا *Abraham was neither a Jew nor a Christian.*

يُوسُف *Yūsuf* [proper name, occurring 27 times in the Qur'an] the Prophet Joseph (cf. Gen. XXX–L) (12:7) لَقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِ ءَايَاتٌ لِلسَّائِلِينَ *there are in Joseph and his brothers lessons for those who seek them.* The Qur'an tells of the jealousy of Joseph's brothers, at whose hand he is cast into a deep well, his rise from near death and unjust imprisonment to become the keeper of the king's storehouses, because of his God-given ability to interpret dreams. The Qur'anic account of his story ends with the fulfilment of Joseph's first dream, and his reunion with his family. Joseph is also mentioned in two other Qur'anic suras: (8:64) and (40:34); * يُوسُف name of Sura 12, Meccan sura, so-named because of the reference in verses 4–104 to the story of '*Joseph*'.

ي/و/م *y–w–m* day; today, the present; age, era, time; a certain occurrence, a significant happening, occasion; battle; the universe. Of this root, four forms appear 472 times in the Qur'an: يَوْم *yawm* 373 times; يَوْمَيْن *yawmayn* three times; أَيَّام *ʾayyām* 27

times and يَوْمَئذٍ *yawmaʾidhin* 69 times.

يوم *yawm* [n., dual يومان *yawmān* and pl. أيام *ʾayyām*] **1** day (18:19) لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ *we have remained a day or part of a day* *(32:5) يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ *a very long time* [lit. *a day that will measure a thousand years in your reckoning*]; *(20:59) يَوْمُ الزِّينَةِ *the day of the festival* [lit. *the day of adornment*]; *(2:203) أَيَّامٍ مَعْدُودَاتٍ the three days following the Festival of Sacrifice during which pilgrims spend at least two days at Mina, near Mecca [lit. *the numbered days*]; *(22:28) أَيَّامٍ مَعْلُومَاتٍ *the five days of the pilgrimage* [lit. *well-known days*]; * يَوْمْ in the following expressions refers to the Day of Judgement: *(2:8) اليَوْمِ الآخِرِ *the Last Day*; *(40:18) يَوْمَ الآزِفَةِ *the Day of the Approaching [Doom]*; *(11:26) يَوْمٍ أَلِيمٍ *the Painful Day*; *(30:56) يَوْمُ البَعْث *the Day of the Resurrection*; *(64:9) يَوْمُ التَّغَابُنِ *the Day of Settling Accounts between People* or *the Day of Mutual Neglect* [lit. *the day of mutual injustice*]; *(40:15) يَوْمَ التَّلاقِ *the Day of Meeting [with God]*; *(40:32) يَوْمَ التَّنَادِ *the Day of Calling [one another in distress or to the reckoning]*; *(76:27) يَوْماً ثَقِيلاً *Day of Reckoning* [lit. *a burdensome day*]; (42:7) يَوْمَ الجَمْعِ *the Day of Gathering*; *(38:16) يَوْمِ الحِسَابِ *the Day of Reckoning*; *(19:39) يَوْمَ الحَسْرَةِ *the Day of Regrets*; *(78:39) اليَوْمُ الحَقُّ *the True Day*; *(50:42) يَوْمُ الخُرُوجِ *the Day of Emergence*; *(50:34) يَوْمُ الخُلُودِ *the Day of Eternity*; *(1:4) يَوْمِ الدِّينِ *the Day of Judgement*; *(76:10) يَوْماً عَبُوساً قَمْطَرِيراً *a woefully grim day* [lit. *a frowning grim day*]; *(10:15) يَوْمٍ عَظِيمٍ *an Awesome Day*; *(22:55) يَوْمٍ عَقِيمٍ *a Barren Day* [lit. *a day void of all hope*]; *(32:29) يَوْمَ الفَتْحِ *the Day of Decision*; *(37:21) يَوْمُ الفَصْلِ *the Day of Separation* [*between the false and the true*] (also said to refer to *the day of the battle of Badr*), q.v.; *(11:3) يَوْمٍ كَبِيرٍ *a Great Day*; *(11:84) يَوْمٍ مُحِيطٍ *an Encompassing Day*; *(56:50) يَوْمٍ مَعْلُومٍ *a Predetermined Day*; *(85:2) اليَوْمِ المَوْعُودِ *the Promised Day*; * (50:20) يَوْمُ الوَعِيدِ *the Threatened Day*; *(86:9) يَوْمَ تُبْلَى السَّرَائِرُ *the Day when Secrets are Tested*; *(44:61) يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى *the Day on which We will inflict the Mightiest Onslaught*; *(37:144) يَوْمِ يُبْعَثُونَ *the Day on which they [the dead] are Resurrrected*; *(2:48) يَوْمًا لاَ تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا *a Day when no soul shall stand in place of another*; *(31:33) يَوْمًا لاَ يَجْزِي وَالِدٌ عَنْ وَلَدِهِ *a Day when no parent/father will take the place of their child*; *(73:17) يَوْمًا

يَجْعَلُ الْوِلْدَانَ شِيبًا *a Day which will turn children grey [haired]*; *(66:8) يَوْمَ لاَ يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ *the Day when God will not disgrace the Prophet or those who have believed with him*; *(54:6) يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُكُرٍ *the Day the Summoner will summon to a horrific,* (or *denied*) *event*; *(52:13) يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ *the Day they will be thrust into the Fire of Hell violently*; *(79:35) يَوْمَ يَتَذَكَّرُ الإِنْسَانُ مَا سَعَى *the Day on which man will remember what he had endeavoured [to do]* (or, *his endeavour*); *(73:14) يَوْمَ تَرْجُفُ الأَرْضُ وَالْجِبَالُ *the Day when the earth and the mountains will shake*; *(79:6) يَوْمَ تَرْجُفُ الرَّاجِفَةُ *the Day when the shaker [i.e. the first blast] will shake*; *(50:42) يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ *on the Day when they will hear the cry in truth*; *(50:44) يَوْمَ تَشَقَّقُ الأَرْضُ عَنْهُمْ سِرَاعًا *upon the Day when the earth is split asunder from about them, [the dead emerging] in haste*; *(21:104) يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ *on the Day, We will roll up the sky the way a scribe rolls up written scrolls* (or, *the way a folded scroll rolls over the writings*); *(52:46) يَوْمَ لاَ يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا *the Day when their tricks will be of no avail to them*; *(80:34) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ *the day man will flee from his own brother*; *(24:37) يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَارُ *a Day in which hearts and eyes will writhe*; *(40:51) يَوْمَ يَقُومُ الأَشْهَادُ *the Day when witnesses will arise*; *(78:38) يَوْمَ يَقُومُ الرُّوحُ وَالْمَلاَئِكَةُ صَفًّا *on the Day when the Spirit and the angels will stand in line*; *(83:6) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ *the Day when humankind will stand before the Lord of All Beings*; *(68:42) يَوْمَ يُكْشَفُ عَنْ سَاقٍ *the Day when matters become dire* [lit. *the day when legs are bared*]; *(76:7) يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا *a Day whose evil is wide spreading*; *(101:4) يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ *the Day when people will be like scattered moths*; *(52:9) يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا *on the Day when the sky will sway back and forth violently*; *(50:41) يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ *the Day when the caller will call from a nearby place*; *(77:35) يَوْمُ لاَ يَنْطِقُونَ *the Day they will not [be able to] speak*; *(78:40) يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ *the Day when a man will see what his hands have sent ahead*; *(6:73) يَوْمَ يُنْفَخُ فِي الصُّورِ *the Day the Trumpet will be blown*; *(40:52) يَوْمَ لاَ يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ *the Day when excuses will not profit the unjust*; *(26:88) يَوْمَ لاَ يَنْفَعُ مَالٌ وَلاَ بَنُونَ *the Day when neither wealth nor children will avail*; *(2:254) يَوْمٌ لاَ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَاعَةٌ *a Day when there will*

be no trading, no friendship, and no intercession; *(30:43) يَوْمٌ لاَ مَرَدَّ لَهُ *a Day which cannot be averted*; *(51:13) يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ *the Day they shall be tried at the Fire*; *(52:45) يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ *their Day wherein they will be thunderstruck*; *(43:83) يَوْمَهُمُ الَّذِي يُوعَدُونَ *their Day, which they have been promised* **2** [اليوم *ʾal-yawm*] today, this day (5:5) الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ *today all good things are made lawful to you* **3** battle, momentous event *(14:5) وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ *and remind them of the hardships/battles [that were borne out/fought for] God*; *(40:30) يَوْمِ الأَحْزَابِ *days in which punishment was inflicted upon the various peoples who rejected previous prophets* [lit. *the day of the parties, confederates*]; *(8:41) يَوْمَ الْتَقَى الْجَمْعَانِ [lit. *the day when the two hosts met in battle*], another term for يَوْمَ الْفُرْقَانِ (q.v.) *(8:41) يَوْمَ الْفُرْقَانِ interpreted either as: *the day when the Muslims and Quraysh fought their first battle at Badr* (2 A.H/623 A.D.), or (3:155, 166) *the day when the armies of Quraysh and its allies fought the Muslims in the battle of ʾuḥud* (3 A.H./624 A.D.)*, the day of the battle of Badr* (q.v.) [lit. *the day of separation, sorting out, decision* or *the day when the true was distinguished from the false*].

يَوْمَئِذٍ *yawmaʾidhin* [adverbial unit consisting of يَوْم *yawm* day + إِذْ *ʾidh* when + *tanwīn* of compensation indicating an elided part of the discourse (see نْ *-n*) 'on the day when [the previously mentioned event] has happened/will happen…' (74:8–9) فَإِذَا نُقِرَ فِى النَّاقُورِ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ *when the trumpet is sounded: that [the day when the trumpet is sounded] will be a Day of anguish.*

يُونُس *Yūnus* [proper name, occurring four times in the Qur'an] the Prophet Jonah (cf. Jon. III); (37:139) وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ *surely, Jonah too was one of the messengers*. Jonah is mentioned five times in the Qur'an (in one instance he is referred to as *dhū'l-nūn* (q.v.), while at a second juncture the term *ṣāḥib ʾal-ḥūṭ* 'the man of the whale' is used. The Qur'an describes how Jonah, dismayed by his people's failure to heed his guidance, fled on board an overloaded ship. When the ship encountered a storm, lots were cast for who should be thrown overboard: this fate fell upon Jonah, whereupon a great fish swallowed him (37:139–47). The

Qur'an states that had it not been for the fact that he was 'of those who glorified God', he would have remained in the whale's belly 'until the Day when all are raised' (cf. 68:48–50). As for the people of Jonah, the Qur'an relates that they 'believed' and were spared the wrath of God (10:99); * يُونُس name of Sura 10, Meccan sura, so-named because of the reference in 10:98 to the people of '*Jonah*'.

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